

# SHRIMAD BHAGAWATAM

Vol 1

Abridged by  
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## IN SACRED MEMORY

of

The late philanthropist, SHETH SHREE  
MAFATLAL GAGALBHAI, this treasure of  
knowledge, the crown of Hindu mythology,  
epitomising systems of Indian philosophy,  
this abridged edition of Shrimad Bhagawat  
in English is respectfully dedicated to him in  
all humbleness by the Trust for his manifold  
qualities of head and heart.

RAMANLAL K. SHASTRI

*'Bhagawat Bhushan'*

*for and on behalf of*

Shti Janata Janardan Bhagawat Trust

Ahmedabad-7.

तदेव रम्यं रुचिरं नवं नवं ।

तदेव शश्वन्मनसो महोत्सवम् ।

तदेव शोकार्णवशोपणं नृणां ।

यदुत्तमश्लोकयशोऽनुगीयते ॥



I have great pleasure in putting before the general public the English version of the Gujarati-Sanskrit abridged edition of Shrimad Bhagawat by Shri Ramanlal K. Shastri, the Managing Trustee of this Trust. The English translation has been properly done and hope it will be received by the public with the same warmth with which the Gujarati version was received. The translators are the trustees of this Janata Janardan Bhagawat Trust and they have out of sheer regard and respect for Shrimad Bhagawat translated it for the Trust without any consideration or reward. The Trust appreciates their efforts and thanks them for all they have done for the publication to help the Trust.

I am very thankful to all those who have helped the Trust by their kind donations.

I congratulate Shri R. K. Shastri, our Managing Trustee for successfully piloting this publication which will soon be inaugurated by Sheth Shri Arvind Mafatlal, who has rendered considerable help for this publication.

I wish the Janata Janardan Bhagawat Trust godspeed and hope it will flourish from publication to publication and present material to the people for their good and well being.

MATHURDAS MANGALDAS  
President,  
Janata Janardan Bhagawat Trust

## FOREWORD

In India, religious literature has grown side by side with the growth of religion and worship, and with the social changes that inspired them. The earliest religion of the Aryans in India was that of offering sacrifices to various heavenly and terrestrial gods with a view to gaining material prosperity in the form of happy families, valiant sons, fertile lands and conquest over enemies. The literature required to implement such a religion was provided by the hymns of the Vedas and the prose treatises called the Brahmanas. On the social side, we find that the developement of social classes such as the Priests, the Rulers etc., was reflected in religious practices and liturgical works. As the institution of sacrifice became complicated and lengthy, the special class called the Brahmins mastered the ceremonies, the Vedic texts and the art of producing fire by friction. The wealthy, landed class, called the Rajanyas or the Kshatriyas, came into existence to look after the safety of the people and property. Two more classes, the cultivators and the workers also came into existence as the provision of food and tending of cattle assumed importance in course of time. Thus the four Varnas (castes) mentioned in the Vedas became a distinguishing work of the Aryan society. Also the four stages in life of individuals consisting of (a) the student's life, (b) the householder's life, (c) the life of retirement and meditation, and (d) the life of final renunciation of worldly interests—the ashramas, as they are called—came to be distinguished. In response to the needs of the ashramas, various courses of learning the Vedas and worldly sciences, such as archery, agriculture, poetry, medicine, etc., also developed. This development came, where the Aryans had taken to comparatively stable and quiet life. The blessings of quiet life began

to show themselves. The Aryans developed sciences and arts such as astronomy, mathematics, grammar, etymology, philosophy, logic and what not. These came to be regarded as the Vedangas (Limbs of the Vedas) as they helped to understand the Vedas and their importance. The final culminating period of Vedic literature produced the famous philosophical works called the Upanishads (or the Vedants, i. e. the end or culmination of the Vedas). Later writers like Jaimini, Badarayana, Kanada, Gotam codified them into Sutras or aphoristic statements on which later teachers wrote explanatory and exegetic works called Bhasyas, which gave rise to six systems of Indian philosophy. In the cities, teachers were busy codifying social, religious, spiritual practices, and the great literature of Smritis by Manu, Yajnavalkya, Parashara, and so on came into existence. They also regulated secular transactions, called Vyavahara, and established the procedures to be followed in law courts. The modern legal system of India is mainly based on these law-givers like Manu, Yajnavalkya and others.

On the religious side the taste and practices changed. Though the old religion of sacrifice was never abolished, new forms of worship developed in which the ancient Vedic gods like Vishnu, Rudra, etc. assumed more human forms and their worship as human beings, called puja, developed. This led to the various branches of Hinduism. The Shaivism or the worship of Shiva (Rudra); the Vishnuism or the worship of Vishnu; the Saktism, the worship of the female aspect of god, responsible for creation, sustenance and destruction of the universe; the worship of the Sun, the worship of Ganapati or the elephant-god; and so on.

The worship of personal god created a need for the corresponding literature which was an answer in the production of the famous epic literature consisting of Ramayana and Mahabharata. They propounded the theory of incarnation of God, how God, in order to help his devotees and the world often takes birth or the human form and guides people to the path of religion by his own actions. Rama and Krishna were the two most famous and prominent incarnations praised in Ramayana and Mahabharat respectively. These epics cast such a spell on Hindu community, that the works have been translated, abridged, paraphrased in all

languages of India and the religious forms of worshipping Rama and Krishna developed and are developing even in our own time. As time passed, various anecdotes, stories, exploits, mythical descriptions developed round these gods. They became so enormous that a need for codifying them arose. Thus arose the literature called Puranas, the encyclopedic work in which not only the stories connected with gods and goddesses, their various incarnations and exploits were included, but every kind of old stuff not covered by earlier literature was collected, and eighteen colossal works were composed after the names of various gods and dieties as Agnipurana, Vayupurana, Sivapurana, Devipurana, Vishnu-hurana, Bhagawatapurana, each containing thousands of verses and innumerable anecdotes, stories, prayers, philosophical exegetics. The Purana literature represents the largest religious literature in the world in point of size and bulk. There are some minor Puranas also called the upapurana. Shrimad Bhagawata is one of these Puranas and being composed almost at the end of the Purana period represents all the good points and developments in different Puranas. It is attributed to Vyas and is in the form of a dialogue between Vyasa's son Shukadeva and the King Pareekshita, a decendent of Pandvas. It aims at teaching the worship of Vishnu and his incarnations, ten in number in a general way, but is specially meant to teach devotion (Bhakti) of Shri Krishna, the most prominent incarnation of Vishnu. It says that knowledge (jnana), distaste for worldly affairs (vairagya) and devotion (Bhakti) to Lord Krishna leads to final emancipation or freedom from the worldly bondage and grants the happiness of perpetual company and worship of Vishnu.

This is the most popular Purana in India at present and its recitations, lasting for a week (called Saptaha) are held over India in hundreds of places every year. But for an ordinary person it is very big and takes long time to read it for himself. Shri Ramanlal K. Shastri a well known scholar of the Purana has abridged it with Gujarati translation and the Bhagawata Trust of Ahmedabad has published it. This abridgement became so popular that it was thought desirable to publish an English translation of it so that people of other parts of India and outside it can be benefitted by it.

Shri Bhimbhai D. Mehta and Shri Krishnashanker Vyas have translated it into elegant English and the same is published for non-Gujarati readers. It is hoped that the work will receive hearty welcome it deserves from readers for whom it is meant.

Shivaratri, Samvat 2030  
20 February, 1974.

**Dr. T. N. DAVE**

M. A. Phd. (London)

**"BHAVA BHUTI"**

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**AHMEDABAD-15.**



## PREFACE

It is a convention mostly observed by the writers that a book should have a preface introducing the subject matter to the readers. Preface is a bird's eyeview of the realm of letters factually, intelligently and artistically set to shape to a pattern visualised by the writer, be it a story, a fiction, history, religion, poetry etc. Here we have in this volume stories and accounts dexterously woven in the warp and woof of religion and philosophy that has devotion, knowledge, restraint and the sport of immaculate love of the divine, as the design and colours that beautify this woven fabric. Maharshi Vyas has coalesced the culture of the Vedas and the Upanishads with the tradition of the Puranas that has flowed down these millenneums and sustained the Sanatan Dharma of Bharatvarsha, and will sustain it even in this age of science and technology because this ancient culture has the elasticity to embrace all these new dimensions in which our society grew.

In our cultural heritage, we have the legendary literature of four hundred thousand verses in which Shrimad Bhagavat stands at the summit. The cause of this exalted status is the marshalling of diverse systems of philosophy so skillfully done by Maharshi Vyas. This presentation of the apparent perfection by the Maharshi raises questions which are highly thought provoking and calls for investigation and research by the vigilant and the wise. Some of them are—

1. Who is the creator of this cosmos, this universe, that upholds this ancient order of the day to day conduct, in mathematical precision and perfection.
2. The trees, the leaves, the animals, the birds, the sun, the moon, the

high soaring mountains, the vast oceans, the composition of foetus in the mother's womb, the ether, wherein rotate and revolve without any stay or support countless orbs of universe, the earth that supports all beings, matter, and objects, water the life giving essence, heat that shines, digests and delights; the Atman, that becomes manifest from the unmanifest, creates, sustains and desolves the universe and disappears.

3. Which is the true form of death? Who am I? Who art thou? Who is that? Time gait of action, *disparity in nature between the children of the same parents, the seven variegated colours in a peacock's plumage, sweet melody of the singing birds and the majesty of a lion.* Who created all this for what purpose and with what end.

This and many other questions of a like nature confront the human mind a challenge to his acumen. To solve some out of these even a life time's labour has been rendered futile. Many such questions were raised by the seers of Upanishads. Bhagawat has also raised such questions in substance with brevity. The philosophers of yore have endeavoured to reply to these questions as plausibly and as explicably as they possibly could, nevertheless the questions have remained inscrutable. Modern science also endeavours and attempts to render scrutable the inscrutable. How far they will succeed is a matter for posterity to decide.

One of the eminent philosophers of the West has said that these questions are the source of human miseries. They may, therefore, be left alone and not bothered with. The experience of the wise and the great tells us that this mundane happiness with all its glamour will not liberate us from miseries nor will it ever endow that peace eternal so earnestly craved by mankind. So, this mundane happiness which is illusory like a mirage should be shunned by the prudent and the discreet.

The world is a direct perception and as such it gives us direct knowledge of its constituents. The scriptures are the supporting receptacles of this knowledge. Amongst these Shrimad Bhagawat enjoys a status unequalled in the realm of religion because the relation of Shrimad Bhagawat and the Vedic expositions is that of the container and the

contained. That is why Bhagawat is called the manual of (the perfect, the accomplished recluse) Paramahansas. In that appellation lies the true glory of Shrimad Bhagawat. In a way Bhagawat is the test of the crudes because it has the six systems of Indian philosophy such as Sankhya, Vaisheshika, Vedants, Nyaya, Mimansa and Yoga adumbrated in it, in one form or the other, which calls for a searching mind, mature thinking and a robust sense of understanding.

Maharshi Vyas has done yeoman service to humanity in as much as he has portrayed consummation of true love that is sanctifying and elevating. Along with the remarkable blending of jnan, yoga, and bhakti he has defined the preponderance of essentials of devotion no were else to be found. There is no other literature as authentic as Shrimad Bhagawat on Vaishnava thought says Vallabha and Shri Chaitanya of Bengal. Shrimad Vallabbacharya calls it a treatise on Bhaguwad Gita. He does not stop at that but he extols it, gives it a grandeur and equates it with Prasthan Trayi (प्रस्थानत्रयी) the quintessence trio of metaphysics, and the terminology of Shrimad Bhagawat, he calls Samadhi Bhasha (समाधिभाषा), a language which ostensibly looks simple but its meaning is hidden and needs to be revealed by the Guru. For instance, Dharma had thirteen wives, faith, friendship, mercy, peace, contentment, in telligence, talent, modesty, forbearance etc. Through them Dharma had many sons namely benevolence, happiness, fearlessness, pleasure, yoga, arrogance, wealth, memory, prosperity, courtsey etc. Putana the amazon with demoniacal design is ignorance, nescience. Bakasura is deceipt and so on. Bhagawat is replete with such illustration of Samadhi Bhasha in the life of Puranajana and scores of other accounts of a like nature. The readers are requested to look for its elucidation in my book Samadhi Bhasha of Maharshi Vyas, to be published by the trust hereafter.

All the Vaishnawacharya besides Vallabh such as Ramanuja, Nimbark, Madhva Bopdev down to Eknath and Purshottama have contributed comprehensive exposition of Shrimad Bhagawat.

In the evolution of Vaishnavism we find Geeta is the first repository of teachings of Krishna Vasudev. Krishna is referred to as Bhagawan in Geeta. So, Geeta becomes the first authentic pronouncement of Bhagawat Dharma. This Dharma evolves in its full bloom in Shrimad Bhagawat, which is considered the mature fruit of the Vedas. A large number



of saints were attracted to this religion, the stalwarts among them were Narad and Shandilya. According to Bhagawat, Bhagawan Shri Krishna in his blissful nature revealed powers and activities in which the Ras (the dance transcendental) stands highest in the ecstatic exuberance wherein the Gopis were privileged to participate. I will deal at length with Ras in the foreword of my second volume of this book.

Bhagawat is like a museum of wonderful materials culled and chosen that will inspire the students and awaken the ignorant. It has materials for women, children, valiants, historians, artists, geographers, geologists, politicians, literateurs, gods, demons and greatmen. It has also material for humanity suffering from ignorance, pride, likes, dislikes, anger and fears, the constituents of bondage. In a sense Maharshi Vyas has furnished umpteen materials for research students and also for the righteous, the unrighteous, the anchorites, the hermits, the merciful and the cruel, for their uplift and deliverance. It embodies the determined substance of all Puranas.

The life accounts of Dhuva, Prahlada, Prithu, Ambarish, Narad and many others who attained the divine grace described in different skandhas are highly eloquent in the praise of devotion and surrender to the Lord. There are others also like Hirnyakashyapu, Shishupal and Rawana, that have attained the divine grace through animosity. The Gopies attained ecstatic bliss of the divine through their immaculate love, free from any taint. The tenth and eleventh skandhas of Shrimad Bhagawat symbolised as the head and heart of the body celestial of the Lord describes devotion, knowledge, restraint and the sport of liberation. Attachment it says to Lord Krishna, forgetful of plurality is restraint. To banish ignorance and illusion from life and be merged in the divine is devotion of pure selfless love. To bloom and be transformed into the eternal from the individual is deliverance, liberation. Bhagawat is unique in its investigation of these aspects of approach to the divine. Thus Bhagawat has shown the different ways to attain the divine be it through devotion and surrender, through animosity or through pure selfless love.

Though much emphasis has been laid on devotion and selfless love by the author and it is this emphasis that lends popularity to this Maha-

purana both in the original and its renderings in the regional languages, so well recieved with reverence by the faithful and the dévouts, nevertheless, if one dives deep into the language of this monumental composition, he will find a steady under current of knowledge and renunciation flowing sedately that leads him to liberation and attunes him to the Absolute. The very foundation of Shrimad Bhagawat if we observe is laid on the bed rock of truth and knowledge. The very first verse of the book (जन्माद्यस्य यतः .....सत्यं परं धीमहि) is transparent and sets at rest all controversy of sectarian partisanship. The author is as much sincere in his advocacy of knowledge and detechment (ज्ञान-वैराग्य) of Vedas and Upanishads as he is of devotion and surrender of Bhagavad-geeta. That is why it has earned the glorious appellation of (परमहंस संहिता) in the colophone of every chapter. From evolution to dissolution there is hardly any phase in the creation which has not been embellished by the touch of Maharshi in S. Bhagawat. Briefly speaking devotion to the divine tempered with love and knowledge is the sumum bonum of Maharshi Vyasa's endeavours to exhort mankind to the ultimate efflorescence

About eighty ears ago, I published the Gujarati edition of the Sankshipt Bhagawat, which was admired and well received by the Vaishnville public. I, then suggested to the Board of Trustees, that if an English edition of this Gujarati version of Shrimad Bhagawat is published; I am very hopeful that it will be welcomed both in the country and outside by those acquainted with this international language. The Board acquiesced and I proceeded with the work of translation. As is usual (धैर्यादि बहु विघ्नादि) after hurdles and hindrances when faced with despondence, I approached my friends Shri Bhimbbai Mehta and Shri Krishnashanker Vyas who readily responded to my request to translate the Gujarati version of Shrimad Bhagawat into English out of regard and good feeling for me, and I am sanguine that the English reading public will appreciate the translation so well done. Thus a translation which would have cost the trust a fairly big amount running into thousands has been done by my friends without any cost or consiedration. I am indeed grateful to them.

Then came the next stage of printing. To get a proofreader for both Sanskrit and English became a headache with us. We tried over half a

dozen, one after the other, and had to wait for months before we could locate one who under our guidance and direction did the job. I am thankful to my friend Shri Bhimbhai Mehta but for whose interest and valuable help in printing, proofreading, and other details the publication of this volume would have been considerably delayed.

Here I take this opportunity of expressing my heartfelt gratitude to our worthy philanthropist magnate Sheth Shree Arvindbhai Mafatlal for his munificence and generosity for donating a very substantial sum for the publication of this English version of Shrimad Bhagawat. I am also thankful to those who have contributed towards the funds of the trust both in big and small measure for other publications to follow as scheduled. My special thanks are due to Shri Ochhavlal Gordhandas Shah, who has donated a sum of Rs. 1,000/- towards the cost of publication of this volume, and also to the trustees of the Lallubhai Karshandas trust for so kindly donating a sum of Rs. 1,000/- towards the cost of publication. Both these donations have encouraged me in reducing the price of this volume. I am very thankful to both of them.

I cannot forget my indebtedness to my learned friend Dr. T. N. Dave, the philologist of repute and an erudite of eminence for going through the typed manuscript of this volume despite his being otherwise preoccupied. His suggestions and directions have been quite helpful to me.

I am also thankful to Shri Manilal Chhaganlal Shah, the proprietor of Shri Nav prarbhat Printing Press for the care and precision which he showed in the publication of this volume.

Lastly in all humbleness I pay my respectful obeisance to Bhagawan Shri Krishna without whose kindness, compassion, and benediction I would not have been able to do a fraction of what little I have done. May the almighty the Supreme Godhead Bhagwan Shri Krishna in his boundless mercy bless the faithful, and the devout readers of this book.

Ramanlal Krishnaram Shasti



SHRI RADHA KRISHNA

॥ ॐ नमः श्रीरुक्माय ॥

तदेव रम्यं रुचिरं नवं नवं  
तदेव श्रद्धन्मनसो महोत्सवम् ।  
तदेव शोकार्णवशोपणं नृणां  
यदुत्तमश्लोकयज्ञोऽनुगीयते ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

## श्रीमद्भागवतसाहाय्यम्



अथ प्रथमोऽध्यायः

सच्चिदानन्दरूपाय विश्वोत्पत्त्यादिहेतवे ।

तापत्रयप्रिनाशाय श्रीकृष्णाय वयं नमः ॥१॥

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आनुहाय ।

पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतद्वयं मुनिमानतोऽस्मि ॥२॥

नैमिषे स्रुतमासीनमभिदाद्य महामतिम् ।

कथामृतरसास्वादकुशलः शौनकोऽब्रवीत् ॥३॥

शौनक उवाच

भक्तिज्ञानविरागासौ विवेको वर्धते महान् ।

मायामोहनिरासश्च वैष्णवं क्रियते कथम् ॥४॥

इह घोरे कलौ प्रायो जीवथामुतां गतः ।

हेताक्रान्तस्य तस्यैव शोधने किं परायणम् ॥५॥

श्रेयसां यद्भवेच्छ्रेयः पावनानां च पावनम् ।

कृप्याप्राप्तिकरं शश्वत्साधनं तद्वदाधुना ॥६॥

सुत उवाच

सर्वसिद्धान्तनिष्पन्नं संसारभयनाशनम् ।

तदहं तेऽभिधास्यामि सावधानतया शृणु ॥७॥

कालव्यालमुत्स्रासत्रासनिर्णाशहेतवे ।

श्रीमद्भागवतं शास्त्रं कलौ कीरेण भाषितम् ॥८॥

एतस्मादपरं किञ्चिन्मनःशुद्धयै न विद्यते ।

जन्मान्तरे भवेत्पुण्यं तदा भागवतं लभेत् ॥९॥

# GRANDEUR OF THE SHREEMAD BHAGAVATAM

## CHAPTER 1

We pray to Shree Krishna, the embodiment of the ultimate Reality, perception and delight, who is the cause of creation, maintenance and destruction of the universe, and who is capable of destroying the three kinds of miseries caused by mental attitudes, destiny and worldly objects 1.

I bow down to that sage Shukadeva, whom Vyasa, distressed by parting with him, who though was not yet invested with the sacred thread; who had no interest in wordly activities and was, therefore, going away with the object of renouncing wordly attachments, called out, "Oh son!" The trees responded to the call, since the sage constituted the heart of all creatures. 2.

Shaunaka, who was capable of relishing the savour of nectar of the accounts (relating to incarnations of Vishnu), bowed down to the highly talented Soota, who was then seated in a religious session in the forest of Nimisha. 3.

**Shaunaka said :** How can the power of discrimination between the visible world and the invisible spirit, obtained by devotional fervour, spiritual knowledge and freedom from passion, be increased? And how can the devotees of Vishnu destroy the infatuation caused by illusion? 4.

The soul has mostly become demonical in this world in the terrific age of Kali. Which is the best remedy for purifying the soul, which has been overcome with the distress caused by worldly activities? 5.

Please tell us now about the means which would be instrumental in permanently getting into the presence of Krishna, which has religious merit and is the most sanctifying of all sanctifying objects. 6.

**Soota said :** I will tell thee what has sprung from the logical conclusion of all views, and which destroys the apprehension of metempsychosis. Please hear it attentively. 7.

Shukadeva has composed the sacred treatise entitled "The Shreemad Bhagavata" for the purpose of total destruction of the danger of being swallowed into the mouth of the cobra in the guise of the age of Kali. 8.

There is nothing else than this for purifying one's mind. One could have access to the Bhagavata if one has religious merits of previous births. 9.

परीक्षिते कथां वक्तुं समायां संस्थिते शुके ।  
 सुधाकुम्भं गृहीत्वैव देवास्तत्र समागमन् ॥१०॥  
 शुकं नत्वा वदन् सर्वे स्वकार्यकुञ्जलाः सुराः ।  
 कथामुधां प्रयच्छस्व गृहीत्वैव सुधामिमाम् ॥  
 अभक्तांस्तांश्च विज्ञाय न ददौ स कथामृतम् ॥११॥  
 राज्ञो मोक्षं तथा वीक्ष्य पुरा धातापि विस्मितः ।  
 सत्यलोके तुलां वदृष्वा तोलयत्साधनान्यजः ॥१२॥  
 लघून्यन्यानि जातानि गौरवेण इदं महत् ।  
 तदा ऋषिगणाः सर्वे विस्मयं परमं ययुः ॥१३॥  
 सप्तकाद्यैः पुरा प्रोक्तं नारदाय दयापरैः ।  
 सप्ताहश्रवणविधिः कुमारैस्तस्य भाषितः ॥१४॥  
 एकदा हि विशालायां चत्वार ऋषयोऽमलाः ।  
 सत्सङ्गार्यं समायाता वदन्त्यस्तत्र नारदम् ॥१५॥

कुमारा ऊचुः

कथं ब्रह्मन्दीनमुखः कुतश्चिन्तातुरो भवान् ।  
 तवेदं मुक्तसङ्गस्य नोचितं वद कारणम् ॥१६॥

नारद उवाच

अहं तु पृथिवीं यातो ज्ञात्वा सर्वोत्तमामिति ।  
 कलिनाधर्ममित्रेण धरेयं बाधिताधुना ॥१७॥  
 सत्यं नास्ति तपः शौचं दया दानं न विद्यते ।  
 उदरम्भरिणो जीवा वराकाः कूटभाषिणः ॥१८॥  
 पाखण्डनिरताः सन्तो विरक्ताः सपरिग्रहाः ।  
 तरुणीप्रभृता गेहे व्यालको बुद्धिदायकः ॥१९॥  
 आश्रमा यवनै रुद्धास्तीर्थानि सरितस्तथा ।  
 देवतापतनान्यत्र दुष्टैर्नष्टानि भूरिशः ॥२०॥



When Shuka was seated in the assembly for reciting the treatise to Pareekshit, gods, with a pot of nectar, came there in a body. 10.

Skilful as they were in securing their interests, all the gods bowed to Shukadeva and told him : " Please accept this nectar and give us the nectar-like treatise. But knowing that they were not true devotees of Vishnu he did not give them the nectar in the form of The Bhagavata-katha. 11.

Similarly, when Brahma, formerly, came to know about the salvation of the king, he was filled with wonder. Thereupon, he fixed scales in his domain of Satya and weighed the means of attaining beatitude therewith. 12.

All other means were found to be lighter and this epic was found to be weightier in estimation. All the groups of sages thereupon were struck with wonder. 13.

The compassionate Sanatkumar and others had formerly recited this epic to Narada and had also told him about the rules of hearing it, in a weekly session. 14.

The four sinless sages, once came down to Vishala (Badarikashram in the Himalayas) with a view to seeking company of saintly persons and beheld Narada there. 15.

**The Kumaras said :** " O Spiritual Sage ! How is it that Your Reverence has a downcast face ? Why are you depressed with anxiety ? This is not proper for you, since you have renounced wordly attachments. Please tell us the reason. 16.

**Narada said :** Since I knew that the Earth was the best of all the worlds, I went there. This Earth is, however, being troubled by the age of Kali, which is an ally of unrighteousness. 17.

There is no truth, no practice of penance, no piety, no compassion and no charity there. The creatures there care only to nourish their bellies. They are pitiable and liars. 18.

( So-called ) saints are engrossed in heresy. Recluses are amassing wealth. Wives are all powerful in homes. The house-holder's adviser is his wife's brother. 19.

Hermitages, centres of pilgrimage and rivers have been infested by the non-aryans and temples have been despoiled by wicked persons in large numbers. 20.

अट्टशूला जनपदाः शिवशूला द्विजातयः ।  
 कामिन्यः केवलशूलिन्यः सम्भवन्ति कलाविदः ॥२१॥  
 एवं पदयन् कलेर्दोषान् पर्यटन्तवनीमहम् ।  
 यामुनं तटमापन्नो यत्र लीला हरेरभूत् ॥२२॥  
 तत्रार्थं मया दृष्टं श्रूयतां तन्मुनीश्वराः ।  
 एका तु तरुणी तत्र निषण्णा खिन्नमानसा ॥२३॥  
 वृद्धो द्वौ पतितौ पार्श्वे निःश्वसन्तावचेतनौ ।  
 शुश्रूषन्ती प्रचोषन्ती रुदती च तयोः पुरः ॥२४॥  
 दृष्ट्वा दूराद्गतः सोऽहं कौतुकेन तदन्तिकम् ।  
 मां दृष्ट्वा चोत्थिता बाला विह्वला चाववीक्ष्वचः ॥२५॥

बालोवाच

अहं भक्तिरिति ख्याता इमौ मे तनयौ मया ।  
 ज्ञानवैराग्यनामानौ कालयोगेन वर्जरी ॥२६॥  
 उत्पन्ना द्रविडे साहं वृद्धिं कर्णाटके गता ।  
 वचस्त्वचस्चिन्महाराष्ट्रे गुर्जरे जीर्णतां गता ॥२७॥  
 तत्र घोरकलेयैर्मात्पाखण्डैः खण्डिताङ्गका ।  
 पुन्दावनं पुनः प्राप्य नवीनेषु मुरुषिणी ।  
 जाताहं युवती सम्यक्प्रेष्टरूपा तु साम्प्रतम् ॥२८॥  
 इमौ तु श्रयितावत्र मुतौ मे ह्रिश्यतः श्रमात् ।  
 जरठत्वं समायातौ तेन दुःखेन दुःखिता ॥२९॥  
 घटते जरठा माता तरुणी तनयाविति ।  
 वद योगनिवे वीमन् कारणं चात्र किं भवेत् ॥३०॥

नारद उवाच

नृणुष्पावटिता बाले युगोऽयं दास्यः कलिः ।  
 तेन लुप्तः सदाचारो योगमार्गस्तपांसि च ॥३१॥

Here, in the age of Kali, community waxes on the sale of cooked food, the twice-borns have become the vendors of the Vedas and the beautiful women market themselves as harlots. 21.

Thus observing the blemishes of the Kali-age and moving about on the Earth, I reached the banks of the Yamuna, where Krishna had sported. 22.

I saw there a wonderful sight. O Great sages! Please give me audience. A youthful lady was sitting there in a dejected mood. 23.

Two old men who had lost consciousness and were heaving were lying beside her. The lady was weeping in front of them, while nursing them and trying to awaken them. 24.

Observing this from a distance, I, as such, approached her out of curiosity. On seeing me, the young lady, though confused, stood up and uttered the following words. 25.

"I am known as 'Bhakti' (Devotion to God) and these two men named Jnyana (spiritual knowledge) and Vairagya (detachment from wordly desires) are hailed as my sons. They have been worn out by the power of destiny. 26.

I, as you behold, was born in Dravida, and prospered in Karnataka and at some places in Maharashtra, but became worn out in Gujarat. 27.

My limbs have been shattered by heretics there, due to the advent of the terrific age of Kali. Having, however, arrived in Vrindavana I have again now turned into a fresh youthful and beautiful lady with lovely features. 28.

These my two sons, who are lying here, are being afflicted with distress. They have become decrepit. I am unhappy because of that distress. 29.

It seems proper that the mother should be decrepit and the two sons be lively. O Wise One! Abode of abstract meditation, please tell me what could be the cause in this matter. 30.

Narada said : Young Lady ! Hear me attentively. This is the terrific Age of Kali. It has destroyed moral conduct, the cult of abstract meditation and also the practice of performing penance. 31.

जना अघासुरायन्ते शाठ्यदुष्कर्मकारिणः ।  
 इह सन्तो विपीदन्ति ग्रहप्यन्ति ह्यसाधवः ॥३२॥  
 न त्वामपि सुतैः साकं कोऽपि पश्यति साम्प्रतम् ।  
 उपेक्षितानुरागान्धैर्जर्जरस्त्वेन संस्थिता ॥३३॥  
 घृन्दावनस्य संयोगात्पुनस्त्वं तरुणी नवा ।  
 धन्यं घृन्दावनं तेन भक्तिर्नृत्यति यत्र च ॥३४॥  
 अत्रेमौ ग्राहकाभावात् जरामपि मुञ्चतः ।  
 किञ्चिदात्मसुखेनेह प्रसुप्तिर्मन्यतेऽनयोः ॥३५॥  
 यदा मुकुन्दो भगवान् क्ष्मां त्यक्त्वा स्वपदं गतः ।  
 तदिनात्कलिरायातः सर्वसाधनबाधकः ॥३६॥  
 यत्फलं नास्ति तपसा न योगेन समाधिना ।  
 तत्फलं लभते सम्यक्कलौ केशवकीर्तनात् ॥३७॥  
 विप्रैर्मांगवती घातां गेहे गेहे जने जने ।  
 कारिता कणलोभेन कथासारस्ततो गतः ॥३८॥  
 अत्पुग्रभूरिर्कर्मणो नास्तिका रौरवा जनाः ।  
 तेऽपि तिष्ठन्ति तीर्थेषु तीर्थसारस्ततो गतः ॥३९॥  
 कामक्रोधमहालोभतृष्णाव्याकुलचेतसः ।  
 तेऽपि तिष्ठन्ति तपसि तपःसारस्ततो गतः ॥४०॥  
 मनसश्चाजयाल्लोभादम्भात्पास्त्रण्डसंश्रयात् ।  
 शास्त्रानभ्यसनाच्चैव ध्यानयोगफलं गतम् ।  
 अयं तु युगधर्मो हि वर्तते कस्य दूषणम् ॥४१॥

भक्तिरुवाच

जयति जगति मायां यस्य कायाधवस्ते  
 वचनरचनमेकं केवलं चाकल्प्य ।  
 ध्रुवपदमपि यातो यत्कृपातो ध्रुवोऽयं  
 सकलकुञ्जलपात्रं त्रस्तपुत्रं नतास्मि ॥४२॥

॥ इति श्रीमन्नारायणतमाहात्म्ये भक्तिनारदसमागमो नाम प्रथमोऽध्यायः ॥१॥

People are becoming demonish like the demon Agha and engage in rogucry and other wicked activities. Saintly persons come to grief in this land and wicked persons exult in wordly happiness. 32.

Even now no one cares for thee and thy sons. Since thou hast been neglected by people, who have been blinded with infatuation, thou hast been worn out. 33.

Thou hast, however, again become a fresh young lady on account of thy contact with the land of Vrindavana. Vrindavana is blessed since devotion to Krishna has full play here. 34.

These two, however, cannot get rid of their decrepitude, because none wants them. They have, as if fallen into a sort of slumber on account of spiritual bliss (which they have received here). 35.

The day on which His Divinity Krishna left the Earth and went to His own abode, the age of Kali, which thwarts means of attaining bliss, has arrived. 36.

All the same, what religious merit cannot be achieved with even penance, concentration of mind on God and abstract meditation on the supreme spirit could be achieved completely by reciting the name of Krishna in the age of Kali. 37.

Since Brahmins have been reciting stories pertaining to His Divinity Krishna in all homes without discrimination because of their greed, the main point in reciting the stories has escaped attention. 38.

Even those men, who are engaged in several frightful activities and are atheistic and fraudulent are also residing in the centres of pilgrimage, the real purpose of visiting such centres is, thence, frustrated. 39.

Even men, whose minds are corrupted by lust, anger, excessive greed, and desires are engaged in performing penance. The merit of penance has, therefore, vanished. 40.

The fruit of abstract meditation has also vanished due to failure to control the mind, resort to cupidity religious hypocrisy, and also failure to study scriptures. This is, indeed, the characteristic property of the Age. With whom shall we find fault? 41.

Bhakti said : Victory to your Holiness! Prahlad mastered the "Illusion" about the reality of the world on hearing only one sentence from you. Dhruva also attained the position of the Polar Star through your favour. I bow down to your Reverence, the son of Brahma and the receptacle of entire welfare. 42.

Thus in the *Shreemad Bhagawata Mahatmya* ends the First Chapter entitled "The Meeting between Bhakti and Narada."

## अथ द्वितीयोऽध्यायः

नारद उवाच

पृथा खेदायसे बाले अहो चिन्तातुरा कथम् ।  
श्रीकृष्णचरणाम्भोजं स्मर दुःखं गमिष्यति ॥१॥

द्रौपदी च परित्राता येन कौरवकम्भलात् ।  
प्रालितागोपमुन्दर्यः स कृष्णः क्वापि नो गतः ॥२॥

त्वं तु भक्तिः प्रिया तस्य सततं प्राणतोऽधिका ।  
त्वयाऽऽहृतस्तु भगवान् याति नीचगृहेष्वपि ॥३॥

सत्यादिप्रियुमे बोधवैराग्यौ मुक्तिसाधकौ ।  
कलौ तु केवला भक्तिर्ब्रह्मसायुज्यकारिणी ॥४॥

इति निश्चित्य चिद्रूपः सद्रूपां त्वां ससर्ज ह ।  
स्वां तदाऽऽज्ञापयत्कृष्णो मद्भक्तान् पोषयेति च ॥५॥

मुक्तिं दासीं ददौ तुभ्यं ज्ञानवैराग्यकाविमौ ।  
कृतादिद्वापरस्यान्तं महानन्देन संस्थिता ॥६॥

कलौ मुक्तिः क्षयं प्राप्ता पाखण्डामयपीडिता ।  
पुत्रीकृत्य त्वयेमी च पार्श्वे स्वस्यैव रक्षितौ ॥७॥

उपेक्षातः कलौ मन्दौ वृद्धौ जातौ सुतौ तव ।  
तथापि चिन्तां मुञ्च त्वमुपायं चिन्तयाम्यहम् ॥८॥

कलिना सदृशः कोऽपि युगो नास्ति बरानने ।  
तस्मिंस्त्वां स्थापयिष्यामि गेहे गेहे जने जने ॥९॥

न तपोभिर्न वेदैश्च न ज्ञानेनापि कर्मणा ।  
हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः ॥१०॥

अलं ब्रतैरलं तीर्थैरलं योगैरलं मतैः ।  
अलं ज्ञानरूपालार्पमक्तिरेकैव मुक्तिदा ॥११॥

## CHAPTER II

**Narada said :** Young lady ! Ah ! Thou art unnecessarily being distressed. Why art thou overcome with anxiety ? Recall to thy mind the lotuslike feet of Shree Krishna and thy misery would disappear. 1.

That Krishna, who had succoured Draupadi from the disgraces meted out to her by the Kauravas and who had cherished the milkmaids, has not gone any where. 2.

Thou, Bhakti, art ever dearer to Him than His own life. His Divinity would visit houses of even low persons, when invoked by thee. 3.

Spiritual knowledge and detachment from worldly desires afford salvation in the three ages of Satya, Treta and Dwapara. In the age of Kali, however, only devotion to His Divinity affords unification with the Supreme Spirit. 4.

Having thus resolved, the supreme spirit created thee in thy true form and then Krishna bade thee foster His devotees. 5.

He assigned to thee Mukti (salvation) as thy maid and both the Jnana (spiritual knowledge) and Vairagya (detachment from worldly desires) as thy sons. Thou wast revelling in great delight from the beginning of the age of Satya to the end of the age of Dwapara. 6.

In the age of Kali, however, thou hast decayed, since thou art afflicted with the disease of heresy. Thou hast adopted these Jnana and Vairagya as thy sons and art keeping them by thy side and affordest protection to them. 7.

These thy sons have grown dull and decrepit due to neglect in the age of Kali. All the same, do away with anxiety. I am thinking of a remedy. 8.

Fair Lady ! There is no age, which can match the age of Kali. I will establish thee in each home-nay, in each person in this age. 9.

Lord Vishnu cannot be won over by performing penance, by recital of the Vedas, by acquisition of spiritual knowledge or by performing religious rites, but he can be won over by devotional fervour, = evidenced by the example of the milk-maids. 10.

Away with religious observances, visits to pilgrim-centres, abstract meditation and ritual sacrifices. Away with other knowledge and religious seminars. Only devotion to Vishnu affords salvation. 11.

भक्तिरुवाच

कृपालुना त्वया साधो मद्व्याधा ध्वंसिता क्षणात् ।  
पुत्रयोश्चेतना नास्ति ततो बोधय बोधय ॥१२॥

सूत उवाच

तस्याः यच्च समाकर्ण्य कारुण्यं नारदो भूतः ।  
तयोर्वोधनमारेभे कराग्रेण विमर्दयन् ॥१३॥  
वेदवेदान्तघोषैश्च गीतापाठैर्गुह्यैर्गुह्यैः ।  
बोध्यमानो तदा तेन कथंचिच्चोत्थितो यत्नात् ॥१४॥  
क्षुत्सामो तौ निरीक्ष्यैव पुनः स्वापयरायणौ ।  
ऋषिश्चिन्तापरो जातः किं विधेयं मयेति च ॥१५॥  
अहो निद्रा कथं याति वृद्धत्वं च सहचरम् ।  
चिन्तयन्निति गोविन्दं स्मारयामास भार्गव ॥१६॥  
व्योमवाणी तदवाभून्मा ऋषे स्थितमिति ।  
उद्यमः सफलस्तेऽयं भविष्यति न संशयः ॥१७॥  
एतदर्थं तु सत्कर्म सुरर्षे त्वं समाचर ।  
तत्ते कर्माभिधास्यन्ति साधवः साधुभूषणाः ॥१८॥  
इत्याकाशवचः स्पष्टं तत्सर्वैरपि विधुतम् ।  
नारदो विस्मयं लेभे नेदं ज्ञातमिति ब्रुवन् ॥१९॥

नारद उवाच

अनयाऽऽकाशवाण्यापि गोप्यत्वेन निरूपितम् ।  
किं वा तत्साधनं कार्यं येन कार्यं भवेत्तयोः ॥२०॥  
यच्च भविष्यन्ति सन्तस्ते कथं दास्यन्ति साधनम् ।  
मयात्र किं प्रकृतव्यं यदुक्तं व्योमभाषणा ॥२१॥

सूत उवाच

तत्र द्वावपि संस्थाप्य निर्गतो नारदो मुनिः ।  
तीर्थं तीर्थं विनिष्क्रम्य पृच्छन्मार्गं मुनीश्वरान् ॥२२॥  
वेदवेदान्तघोषैश्च गीतापाठैर्विबोधितम् ।  
भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा ॥२३॥  
उपायो नापरोऽस्तीति कर्णे कर्णेऽनपञ्चनाः ।  
तदधिन्तातुरः सोऽयं चद्रीवनमागतः ॥२४॥



**Bhakti said :** Saint ! Thou hast destroyed my affliction in a moment, benign as thou art. My sons are, however, unconscious. Kindly restore them to consciousness. Please do. 12.

**Soota said :** On hearing her request Narada felt compassion for her and began to restore to consciousness her sons by patting them with his finger-tips. 13.

When he tried to awaken them with repeated recitation of the Vedic hymns, treatises on metaphysics and verses from Bhagavadgeeta (The Lord's Song), they somehow became barely awake. 14.

When, however, the sage observed that they were emaciated because of the want of proper nutrition and were sleepy, he was overcome with anxiety as to what he should do. 15.

"Oh ! how could the sleepiness and much more the premature oldness of these two be removed ?" Thus reflecting, O Shaunaka, he remembered God. 16.

Thereupon, there was a voice from the heaven saying : "Sage ! Do not be dejected. There is no doubt that your effort would be successful. 17.

Divine sage ! You should perform a meritorious act. Sages, who are ornaments to even saints, shall tell you what this act is." 18.

This voice from the heaven was distinctly heard by all. Narada, however, was confounded and said : "I do not know what the meritorious act is." 19.

**Narada said :** What this voice from the heaven has said is enveloped in secrecy. Which means shall I adopt so that these two sons of Bhakti could be benefitted ? 20.

Where could these sages be ? How would they impart to me the means which I shall have to adopt as instructed by the voice from heaven ? 21.

**Soota said :** After leaving those two sons of Bhakti, to stay behind, Narada set out therefrom. He went from one pilgrim-centre to another, making inquiries from eminent sages on his way. 22.

"When I tried to awaken the trio of Bhakti, Jnana and Vairagya by the recital of the Vedas, metaphysical treatises and the Bhagavadgeeta, they did not rise. (So what is the way out ?)" 23.

People whispered from ear to ear, "There is no other remedy." Thereupon overcome with anxiety he repaired to the forest of Badari. 14.

तपश्चरामि चात्रेति तदर्थं कृतनिश्चयः ।  
तावददर्श पुरतः सनकादीन्मुनीश्वरान् ॥२५॥

नारद उवाच

इदानीं भूरिभाग्येन भवद्भिः सङ्गमोऽभवत् ।  
कुमारा ब्रुवतां शीघ्रं कृपां कृत्वा ममोपरि ॥२६॥  
भयन्तो योगिनः सर्वे बुद्धिमन्तो बहुश्रुताः ।  
पञ्चहायनसंयुक्ताः पूर्वेषामपि पूर्वजाः ॥२७॥  
सदा वैकुण्ठनिलया हरिकीर्तनतत्पराः ।  
लीलामृतरसोन्मत्ताः कयामात्रैकजीविनः ॥२८॥  
हरिः शरणमेवं हि नित्यं येषां मुखे वचः ।  
असुः कालरागादिष्टा जरा युष्माकं बाधते ॥२९॥  
अक्षरीरभिरोक्तं यत्तत्किं साधनमुच्यताम् ।  
अनुष्ठेयं कथं तावत्प्रब्रुवन्तु सविस्तरम् ॥३०॥  
भक्तिज्ञानविरागाणां सुखमुत्पद्यते कथम् ।  
स्थापनं सर्ववर्णेषु प्रेमपूर्वं प्रयत्नतः ॥३१॥

कुमारा ऊचुः

मा चिन्तां कुरु देवर्षे हर्षं चित्ते समावह ।  
उपायः सुखसाध्योऽत्र वर्तते पूर्व एव हि ॥३२॥  
अहो नारद धन्योऽसि विरक्तानां शिरोमणिः ।  
सदा श्रीकृष्णदासानामग्रणीर्योगमास्करः ॥३३॥  
सत्कर्म तव निर्दिष्टं व्योमवाचा तु यत्पुरा ।  
तदुच्यते शृणुष्याद्य स्थिरचित्तः प्रसन्नधीः ॥३४॥  
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च ते तु कर्मविमुचकाः ॥३५॥  
सत्कर्ममुचको नूनं ज्ञानयज्ञः स्मृतो बुधैः ।  
श्रीमद्भागवतालापः स तु गीतः श्रुतादिभिः ॥३६॥

"Here shall I perform penance for their benefit," so did he decide. At that time, he saw before him the great sages Sanaka and others. 25.

Narada said : It is my great luck that I have met your Reverences, Kumaras ! Please tell me what are the means which the incorporeal speech proclaimed. Please do me the favour of telling me about it soon. 26.

All your Reverences are intellectual and well-informed contemplative sages. Though you are ancestors of even ancestors, you appear to be only five years old. 27.

You reside permanently in Vaikuntha and are exclusively devoted to singing eulogies of Vishnu. You are intoxicated with the liquor of the amours of Vishnu and sustain yourselves only on meditating on the accounts pertaining to Him. 28.

The words "Vishnu is our only resort" are always in your mouths. It is, therefore, that old age, which is ordained by time, does not assail you. 29.

Please tell me in detail how the means, proclaimed by the incorporeal speech, are to be employed. 30.

And tell me how happiness could be brought to Bhakti, Jnana and Vairagya and how could the means be implanted in all communities with loving endeavour. 31.

The Kumaras said : Divine sage ! Do not entertain any anxiety about this. Be of joyous mind. Means, which could be employed with ease already exist from yore in this world. 32.

Oh Narada ! you are blessed. You are the crest-jewel of men, who are free from wordly attachments ! You are foremost among devotees of Shree Krishna and are like the sun among contemplative ascetics. 33.

We are now telling you about that meritorious act which was enjoined by the speech from Heaven. Listen to us with a steady mind and clear intellect. 34.

Ritual sacrifices which are performed with materials, devotional acts of performing penance, abstract meditation, study of sacred literature, metaphysics etc. suggest action. 35.

Learned men have, however, prescribed the devotional act of acquiring spiritual knowledge, which verily suggests only a meritorious act consisting of recital of Shreemad Bhagavatam, which had been (previously) recited by Shukadeva and others. 36.

भक्तिज्ञानविरागाणां तद्धोषेण बलं महत् ।  
 प्रजिघ्यति द्वयोः कष्टं सुखं भक्तेर्भविष्यति ॥३७॥  
 ज्ञानवैराग्यसंयुक्ता भक्तिः श्रेयसावहा ।  
 प्रतिग्रेहं प्रतिजनं ततः क्रीडां करिष्यति ॥३८॥

नारद उवाच

वेदवेदान्तघोषैश्च गीतापाठैः प्रबोधितम् ।  
 भक्तिज्ञानविरागाणां नोदतिष्ठत्येकं यदा ।  
 श्रीमद्भागवतालापात्तत्कथं बोधयेष्यति ॥३९॥

कुमारा ऊचुः

वेदोपनिषदां साराज्जाता भागवती कथा ।  
 अत्युत्तमा ततो भाति पृथग्भूता फलकृतिः ॥४०॥  
 इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।  
 भक्तिज्ञानविरागाणां स्थापनाय प्रकाशितम् ॥४१॥  
 वेदान्तवेदसुस्नाते गीताया अपि कर्तारि ।  
 परितापवति व्यासे श्रुत्यज्ञानसागरे ॥४२॥  
 तदा त्वया पुरा प्रोक्तं चतुःश्लोकसमन्वितम् ।  
 तदीयश्रवणात्सद्यो निर्वाधो वादरायणः ॥४३॥  
 तत्र ते विस्मयः केन यतः प्रश्नपरो भवान् ।  
 श्रीमद्भागवतं श्राव्यं श्लोकदुःखविनाशनम् ॥४४॥

नारद उवाच

भाग्योदयेन बहुजन्मसमार्जितेन सत्सङ्गं च न्यमते पुरुषो यदा वै ।  
 अज्ञानहेतुकुतमोहमदान्धकारनाशं विधाय हि तदोदयते विवेकः ॥४५॥

इति श्रीमद्भागवतमाहात्म्ये कुमारनारदसंवादे नाम द्वितीयोऽध्यायः ॥२॥

A loud recital of this epic would impart a good deal of vigour to Bhakti, Jnana and Vairagya. Distress will only result from the first two, while happiness will accrue from devotion. 37.

When Bhakti will be joined by Jnana and Vairagya, she would produce the sentiment of divine love and would then revel in the heart of every person and in every home. 38.

**Narada said :** When the trio of Bhakti, Jnana and Vairagya did not return to consciousness by the recitals of the Vedas, treatises on metaphysics and the Bhagavadgeeta, how would they regain consciousness by the recital of the Shreemad Bhagavata ? 39.

**The Kumaras said :** The Bhagavata is born of the gist of the Vedas and the Upanishads. The sum of its effect is, therefore, most excellent and of a spiritual character. 40.

This epic named the Bhagavata is equal to the Vedas in estimation and has been manifested in order to bring about concentration of the mind on devotion to God, spiritual knowledge and detachment from worldly affairs. 41.

When Vyasa, who was proficient in the Vedas and metaphysics and who was the author of even the Bhagavadgeeta, was fainting in the ocean of spiritual ignorance full of anguish, you had formerly recited the Bhagavata, which then consisted of four verses. On hearing it, Vyasa had become free from anguish. 42-43.

Why are you then, astonished in that matter so that you are questioning its efficacy ? Hearing of the Shreemad Bhagavata does destroy sorrow and anguish. 44.

**Narada said :** When a man comes to be associated with saints due to the dawn of his good luck, as the result of his meritorious acts of several births; he brings about destruction of the spiritual ignorance involving lust which is the result of infatuation and then the power of discrimination between reality and illusion dawns. 45.

Thus in the Shreemad Bhagavata Mahatmya ends the Second Chapter entitled "The Dialogue between the Kumaras and Narada."

## अथ तृतीयोऽध्यायः

नारद उवाच

ज्ञानयज्ञं करिष्यामि शुकज्ञास्त्रकथोज्ज्वलम् ।  
भक्तिज्ञानविरागाणां स्थापनार्थं प्रयत्नतः ॥१॥  
कुत्र कार्यो मया यज्ञः स्थलं तडाच्यतामिह ।  
को विधिस्तत्र कर्तव्यो ममेदं श्रुत्वामितः ॥२॥

कुमारा ऊचुः

शृणु नारद वक्ष्यामो विनम्राय विवेकिने ।  
गङ्गाद्वारसमीपे तु तटमानन्दनामकम् ॥३॥  
यत्समीपस्थजीवानां वैरं चेतसि न स्थितम् ।  
ज्ञानयज्ञस्त्वया तत्र कर्तव्यो त्वप्रयत्नतः ।  
अपर्यसरूपा च कथा तत्र भविष्यति ॥४॥  
यत्र भागवती वार्ता तत्र भक्त्यादिकं ब्रजेत् ।  
कथाशब्दं समाकर्ण्य तस्मिन् तस्मात्तथा ॥५॥

सूत उवाच

ध्वमुपत्वा कुमारस्ते नारदेन समं ततः ।  
गङ्गातटं समाजग्मुः कथापात्राय सत्वरः ॥६॥  
श्रीभागवतपीयूषपात्राय रसलम्पटाः ।  
धावन्तोऽप्याययुः सर्वे ग्रथमं ये च वैष्णवाः ॥७॥

योगेश्वरी व्यासपराशरी च छायाशुको जाजलिजहनुमुख्याः ।  
सर्वेऽप्यमी मुनिगणाः सहपुत्रशिष्या स्वस्त्रीभिराययुरतिप्रणयेन युक्ताः ॥८॥

वेदान्तानि च वेदाश्च मन्त्रास्तन्त्राः समूर्तयः ।  
दशसप्तपुराणानि पट्टशास्त्राणि तथाऽऽययुः ॥९॥

गङ्गाद्याः सरितस्तत्र पुष्करादिसरांसि च ।  
नगादयो ययुस्तत्र देवगन्धर्वदानवाः ॥१०॥

## CHAPTER III

Narada said : I will perform the sacred act of imparting spiritual knowledge to which splendour is lent by the recital of the epic composed by Shukadeva in my effort to establish Bhakti (devotion to God), Jnana (spiritual knowledge) and Vairagya (detachment from worldly attachments). 1.

Please tell me the particular place on this Earth where I should perform the sacred act. Please tell me now also the procedure to be adopted by me. 2.

The Kumaras said : Narada ! we will tell you this; since you are humble and courteous. There is a slope named Ananda near the place where the Ganges enters the plains. 3.

The creatures residing in the vicinity of this slope do not harbour hostility for any one in their minds. You should perform the sacred act of imparting spiritual knowledge there, since you will be able to perform it effortlessly. There the recital of the Bhagavata would be unprecedentedly interesting. 4.

Bhakti and her two sons would go to any place where the Bhagavata is recited. On hearing the recital of the epic, the trio would be rejuvenated. 5.

Soota said : Having said this, the Kumaras accompanied by Narada, hurriedly went together to the bank of the Ganges, for enjoying the recital of the epic. 6.

All those who were the devotees of Vishnu went there running in order to be first in drinking the nectar in the form of the recital of the Bhagavata, since they coveted the sentiment of devotional fervour. 7.

Vyasa and Parashara, the two great devout master saints, groups of sages accompanied by their sons, disciples and wives, principal among whom were Chhayashuka, Jajali and Jahnu came there, with great joy. 8.

The systems of philosophy, the Vedas, sacred formulas, mystical formularities for worship of certain deities, seventeen epics and six sciences similarly arrived there in corporeal forms. 9.

The Ganges and other rivers, Pushkara and other lakes, mountains, deities, divine minstrels and demons also came there. 10.

दीक्षिता नारदेनाथ दत्तमासनमुत्तमम् ।

कुमारा वन्दिताः सर्वैर्निषेदुः कृष्णतत्पराः ॥११॥

वैष्णवाश्च विरक्ताश्च न्यासिनो ब्रह्मचारिणः ।

मुखभागे स्थितास्ते च तदग्रे नारदः स्थितः ॥१२॥

एकभागे ऋषिमणास्तदन्यत्र दिवौकसः ।

वेदोपनिषदोऽन्यत्र तीर्थान्यत्र स्त्रियोऽन्यतः ॥१३॥

एवं तेष्वेकचित्तेषु श्रीमद्भागवतस्य च ।

माहात्म्यमूचिरे स्पष्टं नारदाय महात्मने ॥१४॥

कुमारा ऊचुः

अथ ते वर्ण्यतेऽस्माभिर्महिमा शुकशास्त्रजः ।

यस्य श्रवणमात्रेण मुक्तिः करतले स्थिता ॥१५॥

सदा सेव्या सदा सेव्या श्रीमद्भागवती कथा ।

यस्याः श्रवणमात्रेण हरिश्चित्तं समाश्रयेत् ॥१६॥

ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्धसम्मितः ।

परीक्षिच्छुकसंवादः शृणु भागवतं च तत् ॥१७॥

तावत्संसारचक्रेऽस्मिन् भ्रमतेऽज्ञानतः पुमान् ।

यावत्कर्णगता नास्ति शुकशास्त्रकथा क्षणम् ॥१८॥

तावत्पापानि देहेऽस्मिन्निवसन्ति तपोधनाः ।

यावन्न श्रूयते सम्पन्नश्रीमद्भागवतं नरैः ॥१९॥

षेदादिवेदमाता च पौरुषं सूक्तमेव च ।

अपी भागवतं चैव द्वादशाक्षर एव च ॥२०॥

द्वादशात्मा प्रयागश्च कालः संवत्सरात्मकः ।

ब्राह्मणाश्चाम्निहोत्रं च सुरभिर्द्वादशी तथा ॥२१॥

तुल्यमी च यमन्तश्च पुण्योत्तम एव च ।

एतेषां तत्त्वतः प्रार्जुन पृथग्भाव इष्यते ॥२२॥

यश्च भागवतं शास्त्रं वाचयेदर्थतोऽनिशम् ।

जन्ममोदिकृतं पापं नश्यते नात्र संशयः ॥२३॥



Then having been consecrated and assigned seats by Narada, all of them bowed to the Kumaras and took their seats, since they were devotees of Krishna. 11.

Devotees of Vishnu, saints who were free from worldly attachments, recluses and celibates sat in front. At their head sat Narada. 12.

Groups of sages sat in one part of the assembly, gods sat in another part, the Vedas and the philosophical treatises, centres of pilgrimage and women sat in the other parts of the assembly. 13.

When their minds became concentrated, they (Kumaras) described specific grandeur of the Shreemad Bhagavata to high-souled Narada. 14.

**The Kumaras said :** We are now describing to you the greatness of the sacred treatise composed by Shukadeva, since hearing thereof makes salvation handy. 15.

One should always verily resort to the treatise of the Shreemad Bhagavata, since by only hearing it, God Vishnu becomes fixed in the mind. 16.

Listen to the Bhagavata, which consists of eighteen thousand verses which constitute its twelve cantoes and which consists of the discourse between king Pareekshit and Shukadeva. 17.

A man wanders in this whirl-pool of worldly existence through spiritual ignorance so long as the treatise of the epic composed by Shukadeva has not come to his ears even for a moment. 18.

Oh ye rich in penance ! sins have hold of this body as long only as the Shreemad Bhagavata is not well heard by men. 19.

Wise men do not feel basically any distinctness between the Vedas, the mother of the vedas, i. e. Gayatri, the sacred hymn called Purushasookta, dealing with the Supreme Spirit, the triad of the important philosophical treatises, the aphorisms of philosophy composed by Vyasa, the Bhagavata, the twelve-lettered prayer addressed to Krishna, the Sun, the pilgrim centre of Prayaga (modern Allahabad), time composed of the years, the Brahmins, maintenance of sacred fire and offering oblations to it in accordance with prescribed rites, the cow, observing of fasts on the eleventh day of each half of lunar months, the holy basil, the spring and Vishnu. 20-21-22.

If a man reads the epic of the Bhagavata ceaselessly and understands its depth of meaning, the sins of his millions of births would perish. There is no doubt in this respect. 23.

उक्तं भागवतं नित्यं कृतं च हरिचिन्तनम् ।  
तुलसीपोषणं चैव धेनूनां सेवनं समम् ॥२४॥

दुर्लभैव कथा लोके श्रीमद्भागवतोद्भवा ।  
कोटिजन्मसमुत्थेन पुण्येनैव तु लभ्यते ॥२५॥

तेन योगनिधे धीमन् श्रोतव्या सा श्रयत्नतः ।  
दिनानां नियमो नास्ति सर्वदा श्रवणं मतम् ॥२६॥

मनोवृत्तिजयश्चैव नियमाचरणं तथा ।  
दीक्षां कर्तुमशक्यत्वात् सप्ताहश्रवणं मतम् ॥२७॥

मनसश्चाजपाद्रोगात्पुंसां चैवायुषः क्षयात् ।  
कलेर्दोषबहुत्वाच्च सप्ताहश्रवणं मतम् ॥२८॥

यत् फलं नास्ति तपसा न योगेन समाधिना ।  
अनायासेन तत् सर्वं सप्ताहश्रवणे लभेत् ॥२९॥

सुत उवाच

यदा कृष्णो धरां त्यक्त्वा स्वपदं गन्तुमुद्यतः ।  
एकादश परिश्रुत्याप्युद्धवो वायमव्रवीत् ॥३०॥

उद्धव उवाच

त्वं तु यास्यसि गोविन्द भक्तकार्यं विधाय च ।  
मच्चित्ते महती चिन्ता तां श्रुत्वा सुखमावह ॥३१॥

आगतोऽयं कलिर्वीरो भविष्यन्ति पुनः खलाः ।  
तत्तद्देनैव सन्तोऽपि भविष्यन्त्युग्रतां यदा ॥३२॥

तदा भारस्ती भूमिगौरूपेयं समाश्रयेत् ।  
अन्यो न दृश्यते प्रातस्ततः समल्लोचन ॥३३॥

Daily recital of the Bhagavata, meditation on Vishnu, rearing the holy basil and service of cows are equal in merit. 24.

The recital of the Shreemad Bhagavata is invested with rare merit in this world. It is achieved as the result of meritorious acts of millions of births. 25.

Contemplative intelligent sage ! You should, therefore, listen to the epic with perseverance. Here is no rule governing particular days on which it should be heard, since its continuous hearing is highly esteemed. 26.

Since, however, control of mind and observance of prescribed rules of conduct required for conservation for hearing it are impossible for all the time, hearing of the complete epic in a week has been prescribed. 27.

The hearing of the complete epic in a week has been prescribed also because men are unable to control their mind, are subject to disease, and because of continuous diminution of life-span and abundance of dangers of the age of Kali. 28.

What merit could not be obtained by penance, abstract meditation and absorption of the mind in the Supreme Spirit, can be obtained effortlessly by hearing the complete epic in a week. 29.

**Soota said :** When Krishna made ready to abandon the Earth with a view to going to his original abode, Uddhava said as under after hearing the eleventh canto of the epic. 30.

**Uddhava said :** Govind ! Thou shalt depart from the Earth after accomplishing tasks of thy devotees; here is, however, a great anxiety in my mind. Please listen to it and relieve me of my uneasiness. 31.

This horrible age of Kali has arrived. Wicked persons would, therefore, again flourish. Since saints also would then become violent due to contact with them, to whom would this Earth, which is like a cow, and which would be burdened with these people, resort ? O Lotus-eyed Krishna, none other than Thee is seen capable of succouring it. 32-33.

अतः सत्सु दयां कृत्वा भक्तवत्सल मा ब्रज ।  
भक्तार्थं सगुणो जातो निराकारोऽपि चिन्मयः ॥३४॥

त्वद्वियोगेन ते भक्ताः कथं स्यास्यन्ति भूतले ।  
निर्गुणोपासने कष्टमतः किंचिद् विचारय ॥३५॥

इत्युद्धवचः श्रुत्वा प्रभासेऽचिन्तयद्दरिः ।  
भक्तावलम्बनार्थाय किं विधेयं मयेति च ॥३६॥

स्वकीयं यद्भवेत्तेजस्तच्च भागवतेऽदधात् ।  
तिरोधाय प्रविष्टोऽयं श्रीमद्भागवतार्णवम् ॥३७॥

तेनेयं वाङ्मयी मूर्तिः प्रत्यक्षा वर्तते हरेः ।  
सेवनाच्छ्रवणात्पाठाद्दर्शनात्पापनाशिनी ॥३८॥

सुत उवाच

आश्चर्यमेकं समभूतदानीं तदुच्यते संश्रुणु शौनक त्वम् ।  
भक्तिः सुतो तौ तच्छर्मा गृहीत्वा प्रेमरूपा सहसाऽऽबिरासीत् ।  
श्रीकृष्ण गोविन्द हरे मुरारे नाथेति नामानि मुहुर्वदन्ती ॥३९॥

भक्तिरुवाच

भवद्भिरघैव कृतास्मि पुष्टा कलिप्रणाष्टापि कथारसेन ।  
क्वार्ह तु तिष्ठाम्यधुना ब्रुवन्तु ब्राह्मा इदं तां गिरमृचिरे ते ॥४०॥

भक्तेषु गोविन्दसरूपकूर्त्तौ प्रेमैकधर्त्री भवरोगहन्त्री ।  
सा त्वं च तिष्ठस्व शुषैर्यसंश्रया निरन्तरं वैष्णवमानसानि ॥४१॥

सकलमुपनमध्ये निर्धनास्तेऽपि धन्या निवसति हृदि येषां श्रीहरेर्मक्तिरेका ।  
हरिरपि निजलोकं सर्वथातो विहाय प्रविशति हृदि तेषां भक्तिशुभ्रोपनदः ॥४२॥

॥ इति श्रीमद्भागवतमाहात्म्ये भक्तिकण्ठनिघर्तनं नाम द्वितीयोऽध्यायः ॥३॥

Hence, O Lover of Devotees, please have mercy on saintly persons and do not go. Though thou hast not corporeal body and consistest of only spirit, thou hast incarnated thyself as one possessed of the constituents of nature. 84.

How will thy devotees survive on the face of the Earth, when they are separated from thee? Since worship of the Supreme spirit, which is not affected by the constituents of nature is fraught with hardship, please lend some thought to this problem. 35.

On hearing these words of Uddhava, Krishna who was then in Prabhas, pondered on the matter as to what he should do for assisting His devotees. 36.

Then, he transferred what majesty he had to the Bhagavata. He disappeared from His corporeal body and entered the ocean in the form of the Shreemad Bhagavata. 37.

The latter is, therefore, the visible image of Vishnu, consisting of words. It destroys sins by resorting to it, by hearing its recital, by reading it and by its darshan—seeing it. 38.

**Soota said :** Thereafter, a miracle took place. Shaunaka ! listen to it being described by me. Taking her two youthful sons, Bhakti, the very image of love for Vishnu, suddenly appeared there; repeatedly muttering Vishnu's names : O Shree Krishna, Govinda, Hari, O Murari (Destroyer of the demon Mura), O My Lord ! 39.

**Bhakti said :** Though I was ruined by the age of Kali, I have been nourished by Your Worship with the portion of the epic of the Bhagavata, Sons of Brahma ! please tell me where I should stay now." 40.

(The Sanatkumars told her these words) : "Since thou makest Vishnu's devotees assume forms similar to His, art the abode of only love for Vishnu and destroyest the malady of worldly existence, thou shouldst ceaselessly reside in the minds of devotees of Vishnu with great firmness. 41.

Even those who are moneyless, are blessed in the whole world, if devotion to Vishnu exclusively dwells in favour in their hearts. Vishnu, too, who is tied with the thread of devotional world, completely leaves His own abode and enters their hearts. 42.

Thus in the **Shreemad Bhagvata Mahatmya** ends the Third Chapter entitled "Relieving the agonies of Devotion."

अथ चतुर्थोऽध्यायः

सूत उवाच

अथ वैष्णवचित्तेषु दृष्टा भक्तिमलौकिकीम् ।  
निजलोकं परित्यज्य भगवान् भक्तवत्सलः ॥१॥  
परमानन्दचिन्मूर्तिर्मधुरो मुरलीधरः ।  
आविवेश स्वभक्तानां हृदयान्यमलानि च ॥२॥  
वैकुण्ठवासिनो ये च वैष्णवा उद्धवादयः ।  
तत्कथाश्रवणार्थं ते गूढरूपेण संस्थिताः ॥३॥  
तत्सभासंस्थितानां च देहगेहात्मविस्मृतिः ।  
दृष्ट्वा च तन्मयावस्थां नारदो वाक्यमब्रवीत् ॥४॥

नारद उवाच

के के विशुद्ध्यन्ति वदन्तु महां सप्ताहयज्ञेन कथामयेन ।  
कृपालुभिलोकहितं विचार्य प्रकाशितः कोऽपि नवीनमार्गः ॥५॥

कुमारा ऊचुः

सत्येन हीनाः पितृमातृदूषकास्तृष्णाकुलाश्चाश्रमधर्मवर्जिताः ।  
ये दाम्भिका मत्सरिणोऽपि हिंसकाः सप्ताहयज्ञेन कलौ पुनन्ति ते ॥६॥  
कायेन वाचा मनसापि पातकं नित्यं प्रकुर्वन्ति शठा इठेन ये ।  
परस्वपुष्टा मलिना दुराशयाः सप्ताहयज्ञेन कलौ पुनन्ति ते ॥७॥

अत्र ते कीर्तयिष्याम इतिहासं पुरातनम् ।  
यस्य श्रवणमात्रेण पापहानिः श्रजायते ॥८॥

सुहृद्भद्रातटे पूर्वमभूत् पत्नमुत्तमम् ।  
आत्मदेवः पुरे तस्मिन् सर्ववेदविशारदः ॥९॥

भिक्षुको वित्तवांछोके तत्प्रिया घृण्युन्द्री स्मृता ।  
स्वाक्यस्थापिका नित्यं मुन्दरी मुकुन्दोद्भवा ॥१०॥

लोकयातांरता क्रूरा प्रायश्चो बहुजल्पिका ।  
शूरा च गृहकृत्येषु कृपणा बलहन्त्रिया ॥११॥

## CHAPTER IV

**Soota said :** On observing rare super-mundane-devotional favour in the hearts of His devotees, His divinity who loves his devotees and who is the very image of extreme joy and spirit entered the pious hearts of his devotees, holding His flute. 1-2.

Uddhava and other devotees of Vishnu, who were then residing in Vaikuntha attended the session together in disguise in order to hear the recitation of the epic. 3.

Those who had attended the session were oblivious of even their bodies, homes and souls. On observing that they were wholly absorbed in devotional fervour, Narada said (to the Sanatkumaras) as under : 4

**Narada said :** Your graces may please tell me which type of persons are purified by the week-long devotional act of hearing the epic, since you have chalked out some novel way in consideration of the interests of the general public. 5.

**The Kumaras said :** Even those who are devoid of truthfulness, who have offended against their parents, who are full of avidity, who are not observing the duties prescribed for the respective stages of their lives, who are hypocrites, who are envious, and who are lustful are purified by the devotional act of attending the week-long session in the age of Kali. 6.

Those rogues, who persist in continuously committing sins by mind word or deed, who maintain themselves on the property of others, who are vile and who are evil-minded are purified in the age of Kali (by hearing the week-long recital of the epic). 7.

In this respect, I will narrate to you an old story, only on hearing which sins are destroyed. 8.

There was a prominent city on the bank of the Tungabhadra in former times. One, Atmadeva, who was well-versed in all the Vedas, was residing in that city. 9.

Though he was wealthy, he used to beg alms. His wife Dhundhulee was known to be dear to him. She was beautiful and hailed from a good family, but she used to insist upon getting done what she said. 10.

She took interest in public rumours, was cruel and much garrulous. She concentrated her mind in her house-hold tasks and was miserly and quarrelsome. 11.

एवं निवसतोः प्रेम्णा दम्पत्यो रममाणयोः ।  
 न पुत्रो नापि वा पुत्री ततश्चिन्तातुरो भृशम् ॥१२॥  
 एकदा स द्विजो दुःखाद् गृहं त्यक्त्वा वनं गतः ।  
 पीत्वा जलं निषण्णस्तु प्रजादुःखेन कश्चितः ॥१३॥  
 मुहूर्तादपि तत्रैव संन्यासी कश्चिदागतः ।  
 नत्वा च पादयोस्तस्य निःश्वसन् संस्थितः पुरः ॥१४॥

यतिरुवाच

कथं रोदिषि विप्र त्वं का ते चिन्ता बलीयसी ।  
 वद त्वं सत्त्वरं मह्यं स्वस्य दुःखस्य कारणम् ॥१५॥

ब्राह्मण उवाच

किं ब्रवीमि ऋषे दुःखं पूर्वपापेन संचितम् ।  
 प्रजादुःखेन शून्योऽहं प्राणांस्त्यक्तुमिहागतः ॥१६॥  
 पालयते या मया धेनुः सा बन्ध्या सर्वथा भवेत् ।  
 यो मया रोपितो वृक्षः सोऽपि बन्ध्यत्वमाश्रयेत् ॥१७॥  
 निर्भाग्यस्यानपत्यस्य किमतो जीवितेन मे ।  
 तदा तस्य यतेश्चित्ते करुणाभृद्गरीयसी ॥१८॥

यतिरुवाच

मुञ्चाह्वानं प्रजारूपं बलिष्ठा कर्मणो गतिः ।  
 विवेकं तु समासाद्य त्यज संसारवासनाम् ॥१९॥  
 भृशु विप्र मया तेऽद्य प्रार्थ्यं तु विलोकितम् ।  
 सप्तजन्मावधि तव पुत्रो नैव च नैव च ।  
 रे मुञ्चाद्य कुटुम्बाणां संन्यासे सर्वथा मुखम् ॥२०॥

ब्राह्मण उवाच

विवेकेन भवेत् किं मे पुत्रं देहि बलादपि ।  
 तस्याग्रहं समान्योक्त्य फलमेकं स दत्तवान् ।  
 इदं भक्षय पत्न्या त्वं ततः पुत्रो भविष्यति ॥२१॥



All the same, the couple was living in love and enjoying itself. Since, it had neither a son nor a daughter consequently, Atmadeva was much overcome with anxiety. 12.

Once that Brahmin left his home through grief and went to a forest. He drank water and sat down as he felt miserable due to want of progeny, 13.

Within a short time, a certain recluse come to the very place. The Brahmin bowed to him and stood before him sighing. 14.

**The Recluse said :** O Brahmin ! why art thou weeping ? What great anxiety hast thou ? Please tell me immediately the cause of thy distress. 15.

**The Brahmin said :** "O Sage ! which misery may I describe to you, since it is the result of the accumulation of my past sins. I have become dispirited due to the distress of want of progeny and have come here to commit suicide. 16.

The cow which I keep remains absolutely barren. The tree which I plant also becomes barren. 17.

What is, therefore, the use of this life to me, since I am so unlucky and childless ?" Thereupon, the mind of the ascetic was filled with great compassion. 18.

**The Recluse said :** Cast away this ignorance about progeny. The course of destiny is inexplicable. Have recourse to discretion and abandon the ambition for mundane happiness. 19.

Brahmin ! hear about thy fate, as observed by me. Thou shalt have no son—none at all—for seven births. Do not nurse any hope of any progeny. There is, however, complete happiness in the life of a recluse. 20.

**The Brahmin said :** What use have I of the distinction between the mundane world and supreme bliss ? Please give me a son notwithstanding the writ of destiny. After reflecting on the Brahmin's obstinacy the recluse gave him a fruit (and told him) : "Ask thy wife to eat it. She shall thereupon have a son." 21.

सत्यं शौचं दया दानमेकभक्तं तु भोजनम् ।  
 वर्षाविधि स्त्रिया कार्यं तेन पुत्रोऽतिनिर्मलः ॥२२॥  
 एवमुक्त्वा ययौ योगी विप्रस्तु गृहमागतः ।  
 पत्न्याः पाणो फलं दत्त्वा स्वयं यातस्तु कुत्रचित् ॥२३॥  
 तरुणी कुटिला तस्य सख्यग्रे च खोद ह ।  
 प्रसूतौ दारुणं दुःखं मुकुमारी कथं सहे ॥२४॥  
 सत्यशौचादिनियमो दुराराध्यः स दृश्यते ।  
 धन्व्या वा विधवा नारी सुखिनी चेति मे मतिः ॥२५॥  
 एवं कुतर्कयोगेन तत्फलं नैव मक्षितम् ।  
 पत्या पृष्टं फलं भुक्तं भुक्तं चेति तयैरितम् ॥२६॥  
 एकदा भगिनी तस्यास्तद्गृहे स्वेच्छयाऽऽगता ।  
 साग्रवीन्मम गर्भोऽस्ति तं दास्यामि प्रसूतितः ॥२७॥  
 वित्तं त्वं मत्पतेर्यच्छ स ते दास्यति बालकम् ।  
 तं बालं पोषयिष्यामि नित्यमागत्य ते गृहे ॥२८॥  
 फलमर्पय धेनौ त्वं परीक्षार्थं तु साम्प्रतम् ।  
 तत्तदाचरितं सर्वं तथैव स्त्रीस्वभावतः ॥२९॥  
 अथ कालेन सा नारी प्रसूता बालकं तदा ।  
 आनीय जनको बालं रहस्ये धुन्धुलीं ददौ ।  
 लोकस्य सुखमुत्पन्नमात्मदेवप्रजोदयात् ॥३०॥  
 पुत्रस्य धुन्धुकारीति नाम मात्रा प्रतिष्ठितम् ।  
 त्रिमासे निर्गते चाथ सा वेनुः सुपुवेऽर्भकम् ॥३१॥  
 दृष्ट्वा प्रसन्नो विप्रस्तु संस्कारान् स्वयमादये ।  
 गोकर्णं तं सुतं दृष्ट्वा गोकर्णं नाम चाकरोत् ॥३२॥  
 वियत्कालेन तौ जातौ तरुणौ तनयावुभौ ।  
 गोकर्णः पण्डितो ज्ञानी धुन्धुकारी महाखलः ॥३३॥

"She should observe truthfulness, purity and mercy and perform charity. She should eat only once in a day. Thy wife should observe this vow for one year. As a result of it, she shall have an extremely virtuous son." 22.

After telling him this, the recluse went away and the Brahmin returned home. He placed the fruit in the hand of his wife and himself went somewhere. 23.

His insincere wife, however, bewailed before her friend, saying: "There is terrible pain in giving birth to a child. Being very delicate, how can I endure it? 24.

It is said that the vow of observing truthfulness, purity etc. is difficult to observe. My view is that a barren woman or a widow is happy." 25.

As a result of such perverse reasoning, she did not eat the fruit. When her husband asked her whether she had eaten the fruit, she replied that she had it. 26.

Once her sister came to her house of her own accord. She told her: "I am pregnant. I will give my child to thee as soon as it is born. 27.

Give money to my husband and he shall give the child to thee. I will come to thy house daily and will suckle the child. 28.

Give the fruit to thy cow now with a view to testing its efficacy." The woman did all this due to her natural feminine tendency. 29.

Now, when, in course of time, that woman gave birth to a child its father took it to Dhundhulee and gave it to her secretly. When people learnt that Atmadeva had a child, they felt happy. 30.

The foster-mother ceremoniously gave the name 'Dhundhukari' to her son. After three months had elapsed, that cow also gave birth to a child. 31.

On seeing it, the Brahmin became delighted and personally performed purificatory rites for it. Observing that the child had ears of a cow, he gave it the name of Gokarna. 32.

In a short time, both the sons become youngsters. While Gokarna became learned and obtained spiritual knowledge, Dhundhukari became a great rogue. 33.

स्नानशौचक्रियाहीनो दुर्भक्षी क्रोधवर्धितः ।  
 दुष्परिग्रहकर्ता च शवदस्तेन भोजनम् ॥३४॥  
 चौरः सर्वजनद्वेषी परवेष्टमप्रदीपकः ।  
 हिंसकः शस्त्रधारी च दीनान्धानां प्रपीडकः ॥३५॥  
 तेन वेद्याकुसुमेन पित्र्यं वित्तं तु नाशितम् ।  
 एकदा पितरौ ताड्य पात्राणि स्वयमाहरत् ॥३६॥  
 तत्पिता कृष्णः प्रोच्चैर्धनहीनो रुरोद ह ।  
 घन्ध्यत्वं तु समीचीनं कुपुत्रो दुःखदायकः ॥३७॥  
 तदानीं तु समागत्य गोकर्णो ज्ञानसंयुतः ।  
 बोधयामास जनकं वैराग्यं परिदर्शयन् ॥३८॥  
 असारः खलु संसारो दुःखरूपी विमोहकः ।  
 मृतः कस्य धनं कस्य स्नेहवाञ्छलतेऽनिशम् ॥३९॥  
 न चेन्द्रस्य मुखं किञ्चिन्न मुखं चक्रवर्तिनः ।  
 सुखमस्ति धिरक्तस्य मुनेरेकान्तजीविनः ।  
 मुञ्चाज्ञानं मजारूपं सर्वं त्यक्त्वा वनं व्रज ॥४०॥  
 तद्वाक्यं समाकर्ण्य गन्तुकामः पिताब्रवीत् ।  
 किं कर्तव्यं वने तात तत्त्वं वद सवितरम् ॥४१॥

गोकर्णं दृष्ट्वा

देहेऽस्थिमांसरूपिरेऽभिमतिं त्यज त्वं जायामुतादिषु सदा ममतां विमुञ्च ।  
 पश्यानिशं जगदिदं क्षणमद्वनिष्ठं वैराग्यरागरसिको भव भक्तिनिष्ठः ॥४२॥  
 धर्मं मनस्व सततं त्यज लोकधर्मान् सेवस्व साधुगुरुणाञ्जलिं कामतृष्णाम् ।  
 अन्यस्य दोषगुणचिन्तनमागु मुक्त्वा सेवाकारसमहो नितरां पिय त्यम् ॥४३॥  
 एवं मुतोक्तिवशतोऽपि गृहं विहाय यातो वनं स्थिरमतिर्गतपट्टिर्षः ।  
 युक्तो हरेरनुदिनं परिचर्ययासौ श्रीकृष्णमाप नियतं दशमस्य पाठात् ॥४४॥

॥ इति श्रीमद्भागवतमाहात्म्ये कुमारनारदसंवादे नाम चतुर्थोऽध्यायः ॥४॥

He neither bathed nor performed purificatory rites. He ate prohibited food and became irritable. He accepted prohibited charity and ate food placed in the hands of corpses. 34.

He was a thief, bore malice towards all and burnt houses of others. He caused injuries to others, thrashed arms and tortured the poor and the blind." 35.

As a result of his vile association with a prostitute, his paternal wealth perished. Once he beat up his parents and himself carried away vessels. 36.

His miserable father, who had thus lost his wealth, wept aloud and said, "It is good to be without a child, since a vicious son causes misery." 37.

At that time, Gokarna, who was endowed with spiritual knowledge, came there, preached disassociation from worldly life and gave advice to his father. 38.

He said, "The worldly life is worthless, full of misery and delusive. To whom does a son really belong? To whom does wealth really belong? A man who entertains love for others is consumed day and night (with fire of misery). 39.

Even Indra (King of gods) has no happiness at all, nor has a sovereign. Only an ascetic, who has no worldly attachments and who lives in solitude, is happy. Do away with your wrong notion about achieving happiness by having a son. Renounce all you have and take to forest." 40.

Hearing his words, the father, who desired to go to the forest said, "My child I please tell me in detail what I should do when I go to the forest." 41.

**Gokarna said :** "Abandon your regard for the body, which but consists of bones, flesh and blood. Do away with the feeling of *meum* in respect of your wife, son and others. Day and night think over the fact that this world is transient. Take delight in the joy of detachment from worldly life and be firm in devotion to God. 42.

Devote yourself incessantly to religiosity and abandon worldly activities. Serve saintly men and abandon thinking about the faults and virtues of others and drink deep into the delight of serving and hearing accounts of Vishnu." 43.

Depending on the advice of his son, Atmadeva, who was then sixty years old, left home, went to a forest, steadied his mind, took recourse to Vishnu, served Him daily and merged in Krishna by regular recital of the tenth canto of Shreemad Bhagavata. 44.

Thus in the Shreemad Bhagavata Mahatmya ends the Fourth Chapter entitled "Salvation of the Brahmin."

## अथ पञ्चमोऽध्यायः

सुत उवाच

पितर्युपरते तेन जननी ताडिता मृशम् ।  
 विचं तिष्ठति ब्रूहि हनिष्ये लक्ष्म्या न चेत् ॥१॥  
 इति तद्वाक्यसंज्ञासाज्जनन्या पुत्रदुःखतः ।  
 कूपे पातः कृतो रात्रौ तेन सा निधनं गता ॥२॥  
 गोकर्णस्तीर्थयात्रार्थं निर्गतो योगसंस्थितः ।  
 धुन्धुकारी गृहेऽतिष्ठत् पञ्चपण्यवधूतः ॥३॥  
 एकदा कुलटास्तास्तु भूषणान्यमिलिप्तवः ।  
 पाशं कण्ठे निधायास्य तन्मृत्युमुपचक्रगुः ॥४॥  
 तप्ताद्धारसमूहांश्च तन्मुखे हि विचिक्षिपुः ।  
 अभिज्वालातिदुःखेन व्याकुलो निधनं गतः ॥५॥  
 स्त्रीणां नैव तु विश्वासं दुष्टानां कारयेद् बुधः ।  
 विश्वासे यः स्थितो मूढः सः दुःखैः परिभूयते ॥६॥  
 संहृत्य विषं ता याताः कुलटा बहुभर्तृकाः ।  
 धुन्धुकारी बभूवाथ महान् प्रेतः कुकर्मतः ॥७॥  
 वात्यारूपधरो नित्यं धावन् दशदिशोऽन्तरम् ।  
 शीतातपपरिक्रिप्टो निराहारः पिपासितः ॥८॥  
 कियत्कालेन गोकर्णो मृतं लोकादबुध्यत ।  
 अनाथं तं विदित्वैव गयाश्राद्धमर्चीकरत् ॥९॥  
 एवं भ्रमन् स गोकर्णः स्वपुरं समुपेयिषान् ।  
 रात्रौ गृहाद्वणे मृष्टो धुन्धुकारी स्वबान्धवम् ॥१०॥  
 निशीथे दर्शयामास महारौद्रतरं वपुः ।  
 अक्षतो वचनोच्चारे संज्ञामात्रं चकार ह ॥११॥  
 ततोऽञ्जलीं जलं कृत्वा गोकर्णस्तमुदरयन् ।  
 तत्सेकद्वतपापोऽर्मा प्रवस्तुमुपचक्रमे ॥१२॥

प्रेत उवाच

अहं प्राता त्वदीयोऽस्मि धुन्धुकारीति नामतः ।  
 स्वकीयेनैव दोषेण ब्रह्मत्वं नाशितं मया ॥१३॥

## CHAPTER V

**Soota said :** When his father died, Dhundhukari severely beat his mother and said : "Where is money ? Tell me where it is; otherwise, I will strike thee with my kick." 1.

Alarmed at these words and pained at the behaviour of her son, his mother fell into a well during the night and committed suicide. 2.

Gokarna, who was steady in contemplation of the Supreme Spirit, went on a pilgrimage to holy places. Dhundhukari, however, stayed in his house, with five harlots. 3.

Once those unchaste women, who desired to appropriate to themselves his jewellery, endeavoured to murder him by strangling him with a noose. 4.

Then, they threw burning charcoal on to his face. Feeling a good deal of pain and distressed by the flames of the fire, he died. 5.

A wise man should not, therefore, repose confidence in wicked women. A fool, who places confidence in them is overcome with miseries. 6.

These prostitutes who had several paramours, took away the wealth and fled. And Dhundhukari became a powerful ghost due to his evil actions. 7.

Assuming the form of a hurricane and afflicted with rigours of cold, heat, hunger and thirst, he rambled about in all the ten quarters. 8.

After some time, Gokarna learnt from people that Dhundhukari was dead. Realizing that the latter was forlorn, he performed his obsequials at Gaya. 9.

Travelling thus, Gokarna came to his native place. When he was sleeping in the courtyard of his house, the ghost Dhundhukari showed his extremely terrific form to his brother at midnight. Since he was incapable of speaking, he made only gestures. 10-11.

Thereupon, Gokarna took (enchanted) water in the hollow of his hand, sprinkled it on the ghost and made him capable of speaking. Since the sins of the latter (ghost) were destroyed by the sprinkling of the water, he started talking. 12.

**The Ghost said :** I am thy brother, named Dhundhukari. I had brought about destruction of my Brahminhood by my own sins. 13.

कर्मणो नारित संख्या मे महाज्ञाने विवर्तिनः ।

अतः प्रेतत्वमापन्नो भ्रातर्मायायु मोचय ॥१४॥

गोकर्ण उवाच

त्वदर्थं तु मयापिण्डो मया दत्तो विधानतः ।

गयाश्राद्धान् मुक्तिश्चेदुपायो नापरस्त्विह ॥१५॥

प्रेत उवाच

गयाश्राद्धज्ञतेनापि मुक्तिर्मे न भविष्यति ।

उपायमपरं कंचिच्च विचारय साम्प्रतम् ॥१६॥

सुत उवाच

गोकर्णः स्तम्भनं चक्रे सूर्यवेगस्य वै तदा ।

तुभ्यं नमो जगत्साक्षिन् ब्रूहि मे मुक्तिहेतुकम् ।

तच्छ्रुत्वा दूरतः सूर्यः स्फुटमित्यभ्यभाषत ॥१७॥

श्रीमद्भागवतान्मुक्तिः सप्ताहं वाचनं कुरु ।

गोकर्णो निश्चयं कृत्वा वाचनार्थं प्रवर्तितः ॥१८॥

समाजस्तु महाज्ञातो देवविस्मयकारकः ।

यदैवासनमास्थाय गोकर्णोऽकथयत्कथाम् ॥१९॥

स प्रेतोऽपि तदाऽऽयातः स्थानं पश्यन्निस्ततः ।

सप्तग्रन्थियुतं तत्रापश्यत्कीचकमुच्छ्रितम् ॥२०॥

तन्मूलच्छिद्रमाविश्य श्रवणार्थं स्थितो वसौ ।

वातरूपी स्थितिं कर्तुमशक्तो वंशमाविशत् ॥२१॥

वैष्णवं ब्राह्मणं मुख्यं श्रोतारं परिकल्प्य सः ।

प्रथमस्कन्धतः सप्तमाख्यानं धेनुजोऽकरोत् ॥२२॥

एवं सप्तदिनेऽर्धेव सप्तग्रन्थिविभेदजम् ।

कृत्वा स द्वादशस्कन्धश्रवणात्प्रेततां जहौ ॥२३॥

दिव्यरूपधरो सद्यो गोकर्णमिति चाब्रवीत् ।

त्वयाहं मोचितो वन्धो कृपया प्रेतकर्मण्यन् ॥२४॥

धन्या भागवती वार्ता प्रेतपीडाविनाशिनी ।

सप्ताहोऽपि तथा धन्यः कृष्णलोकफलप्रदः ॥२५॥

जटस्य शृङ्खलामयं यत्र ग्रन्थिविभेदनम् ।

चित्रं किमु नदा चित्तग्रन्थिभेदः कथाश्रवान् ॥२६॥



Since I was labouring under great spiritual ignorance, I have committed numberless sins. I have been, therefore, reduced to the plight of a ghost. O Brother ! please relieve me of this plight. 14.

**Gokarna said :** I offered a lump of cooked rice at Gaya in an obsequial ceremony for benefit of thy soul. If, however, thou didst not have salvation by the obsequial ceremony at Gaya, there is no other remedy in this world. 15.

**The Ghost said :** I shall not have salvation by even a hundred obsequial ceremonies at Gaya. Please, therefore, think of some other remedy now. 16.

**Soota said :** Gokarna then stopped the revolution of the sun and prayed, saying, "Observer of the world ! I bow to thee. Please tell me the means by which this ghost could attain salvation." On hearing the prayer the Sun said clearly from afar. 17.

"He shall attain salvation by hearing the Shreemad Bhagavata. Recite it, therefore, so as to complete it in a week." Thereupon, Gokarna, came to a decision and resolved to recite it accordingly. 18.

When Gokarna took his seat and recited the epic, a great assembly, which caused astonishment even to gods, collected there. -19.

The ghost also then came there and while it was looking here and there for a suitable room, he saw there a tall bamboo having seven knots. 20.

It entered a hole in its root and sat there for hearing the epic. Since it had the form of a hurricane, it was incapable of sitting elsewhere. 21.

It entered, therefore, the bamboo. Gokarna appointed a devotee of Vishnu as the chief hearer and recited the epic with clarity, starting from its first canto. 22.

The seven knots of the bamboo burst (one by one) in seven days. As the result of hearing all the twelve cantos of the epic, the ghost got rid of its ghosthood. 23.

It immediately assumed the form of a celestial being and told Gokarna, "My brother, I have been liberated by thy favour from the ignominious ghosthood. 24.

Blessed is the epic of the Bhagavata, since it is capable of destroying the agony of ghosthood. Blessed is also its week-long recital, since it is capable of conferring the gift of dwelling in the domain of Krishna 25.

When it caused the splitting of the knots of the inanimate bamboo, is there any wonder if the knot of attachment of the mind to worldly life is shattered by hearing the epic? 26.

मिद्यते हृदयग्रन्थिस्त्रिदन्ते सर्वसंशयाः ।  
 क्षीयन्ते चास्य कर्माणि सप्ताहश्रवणे कृते ॥२७॥  
 एवं ब्रुवति वै तस्मिन् विमानमगमत्तदा ।  
 सर्वेषां पश्यतां भेजे विमानं धुन्धुलीमृतः ॥२८॥

गोकर्ण उवाच

अत्रैव बहवः सन्ति श्रोतारो मम निर्मलाः ।  
 फलभेदः कुतो जातः प्रब्रुवन्तु हरिप्रियाः ॥२९॥

हरिदासा ऊचुः

सप्तरात्रमुपोष्यैव प्रेतेन श्रवणं कृतम् ।  
 मननादि तथा तेन स्थिरचित्ते कृतं भृशम् ॥३०॥  
 अदृढं च हतं हानं प्रमादेन हतं श्रुतम् ।  
 संदिग्धो हि हतो मन्त्रो व्यग्रचित्तो हतो जपः ॥३१॥  
 विश्वासो गुरुवाक्येषु स्वस्मिन्दीनत्वभावना ।  
 मनोदोषजयश्चैव कथायां निश्चला मतिः ॥३२॥  
 एषमादि कृतं चेत्स्यात्तद्वा वै श्रवणे फलम् ।  
 एषमुक्त्वा ययुः सर्वे वैकुण्ठं हरिकीर्तनाः ॥३३॥  
 श्रावणे मासि गोकर्णः कथामृचे तथा पुनः ।  
 कथासमाप्ता यज्जातं श्रूयतां तच्च नारद ॥३४॥  
 विमानैः सह भक्तैश्च हरिराविर्बभूव ह ।  
 गोकर्णं तु समालिङ्ग्याकरोत्स्वसदृशं हरिः ॥३५॥  
 यत्र सूर्यस्य सोमस्य सिद्धानां न गतिः कदा ।  
 तं लोकं हि गतास्ते तु श्रीमद्भागवतश्रवात् ॥३६॥  
 इतिहासमिमं पुण्यं शाण्डिल्योऽपि मुनीश्वरः ।  
 पठते चित्रहृदस्थो ब्रह्मानन्दपरिप्लुतः ॥३७॥

आख्यानमेतत्परमं पवित्रं श्रुतं सकृदे विदहेदर्थोवम् ।

भादे प्रयुक्तं पितृपुत्रिमावहेन्नित्यं गुप्ताटादपुनर्भवं च ॥३८॥

॥ इति श्रीमद्भागवतमाहात्म्ये गोकर्णमोक्षवर्णनं नाम पञ्चमोऽध्यायः ॥ ५ ॥

By one week-long hearing of the epic, the knot of attachment of the heart to worldly life is shattered, all doubts of a man in spiritual matters are resolved and the effects of his actions are worn out." 27.

When the ghost was thus speaking, an airchariot arrived and the son of Dhundhulee ascended within the sight of all. 28.

**Gokarna said** (to the Servants of Vishnu who came by the airchariot) : O Favourites of Vishnu ! there are here many sinless men who have heard me. Why have you not simultaneously brought airchariots for all of them ? Please tell me why there has been this difference in the result ? 29.

**The Servants of Vishnu said:** The ghost had observed a fast for seven nights, when it heard the epic. It has similarly reflected much on it with a steady mind. 30.

When knowledge is not firmly fixed in the mind, it perishes. What is heard perishes by negligence. A sacred formula becomes worthless if it is unintelligible. Muttering of a prayer with a distracted mind becomes inefficacious. 31.

One would get the reward of hearing the epic if one has faith in the sermons of one's preceptor, meekness for oneself, triumph over faults of the mind, a steady mind in hearing the epic etc. After saying thus, all the messengers of Vishnu went to Vaikuntha. 32-33.

Gokarna again recited the epic in accordance with their instructions in the month of Shravana. Narada ! please hear what happened on the conclusion of the recital. 34.

Vishnu himself appeared there, accompanied by his devotees, with airchariots. Vishnu closely embraced Gokarna and made him resemble Himself. 35.

All those who had heard the recital went to the region, which cannot be penetrated even by the Sun, the Moon and accomplished souls, as the result of hearing the recital of the Shreemad Bhagavata. 36.

Even the great sage Shandilya, who resides in Mount Chitrakoota and who has delved deep into the joy of spiritual experience, recites this meritorious story. 37.

If this account, which is very sacred, were heard even once, it would burn a multitude of sins. If it were recited on the occasion of performing a religious ceremony for beatification of manes, it would give contentment to the latter and if it were recited daily, it prevents repeated births. 38.

Thus in the Shreemad Bhagavata Mahatmya ends the Fifth Chapter entitled "The Description of the Salvation of Gokarna."

## अथ पण्डोऽध्यायः

कुमारा ऊचुः

अथ ते सम्प्रवक्ष्यामः सप्तादश्रवणे विधिं ।  
संहोयैर्वसुभिश्चैव प्रायः साध्यो विधिः स्मृतः ॥ १ ॥  
दैवज्ञं तु समाहूय मुहुर्तं पृच्छथ यत्नतः ।  
विवाहे यादृशं वित्तं तादृशं परिकल्पयेत् ॥ २ ॥  
नभस्य आश्विनोर्जां च मार्गशीर्षः शुचिर्नमाः ।  
एते मासाः कथारम्भे श्रोतॄणां मोक्षसूचकाः ॥ ३ ॥  
देशे देशे तथा सेयं वार्ता प्रेष्या प्रयत्नतः ।  
भविष्यति कथा चात्र आगन्तव्यं कुटुम्बिभिः ॥ ४ ॥  
सतां समाजो भविता सप्तरात्रं सुदुर्लभः ।  
अपूर्वरसरूपैव कथा चात्र भविष्यति ॥ ५ ॥  
नायकागः कदाचिच्चेदिनमात्रं तथापि तु ।  
सर्वथाऽऽगमनं कार्यं क्षणोऽत्रैव सुदुर्लभः ॥ ६ ॥  
तीर्थे वापि वने वापि शृहे वा श्रवणं मतम् ।  
विशाला वसुधा यत्र कर्तव्यं तत्कथास्थलम् ॥ ७ ॥  
कर्तव्यो मण्डपः प्रोच्चैः कदलीखण्डमण्डितः ।  
चतुर्दिक्षु धजारोपो बहुसम्पद्भिराजितः ॥ ८ ॥  
षक्तुश्चापि तदा दिव्यमासनं परिकल्पयेत् ।  
उददमुग्रो भवेद्वक्ता श्रोता च ब्राह्ममुखस्तदा ॥ ९ ॥  
ब्राह्ममुखश्चैव वेदवक्ता श्रोता चोदङ्मुखस्तदा ।  
अथवा पूर्वदिग्ज्ञेया पूज्यपूजकमध्यतः ॥ १० ॥  
विरक्तो वैष्णवो विप्रो वेदशास्त्रविशुद्धिकृत् ।  
दृष्टान्तकुशलो धीरो वक्ता कार्योऽतिनिःस्पृहः ॥ ११ ॥  
यस्तुः पात्रं सहायार्थमन्यः स्याप्यस्नयाविधयः ।  
कथाविप्रविषानाय गणनायं प्रपूजयेत् ॥ १२ ॥

## CHAPTER VI

**The Kumaras said :** We will now tell you the procedure to be followed in hearing the week-long recital of the epic. It is, as a rule, prescribed that the procedure can be gone through with wealth and with the aid of help-mates. 1.

Inviting an astrologer, and having asked him diligently to ascertain auspicious time for the recital, one should get ready as much wealth as would be required for a wedding ceremony. 2.

Bhadrapada, Ashwina, Kartika, Margasheersha, Vaishakha and Shravana—these months are indicative of salvation of the hearers, if they are chosen for undertaking the recital of the epic.

Intelligence about the recital of the epic should be sent to each region with perseverance bearing the message : "Recital of the epic shall be held here. Householders should, therefore, come to attend it. 4.

There shall be a rare assembly of saintly persons for seven nights and there shall be the recital of the Bhagavata, having unprecedented charm. 5.

In case you have not enough time, you should, by all means, come even for a single day, since even a moment here is extremely rare." 6.

Hearing of the recital either in a pilgrim-centre or in a cluster of trees or in one's house is prescribed. The place of the recital should be fixed where there is a spacious ground. 7

A tall pavilion should be erected and it should be decorated with stems of plantain trees. Banners should be hoisted in all its directions and a lot of riches should be displayed in it. 8.

A beautiful seat should be contrived for the exponent of the epic. If, he faces the North, the chief hearer should face the East. 9.

If, however, he faces the East, the chief hearer should face the North. In the alternative, the space between the exponent of the epic, who deserves to be revered and the chief hearer, who reveres the former, should be recognized as the Eastern direction. 10.

A learned Brahmin who is immune from worldly attachments, who is capable of removing contradictions between the Vedas and other scriptures, is expert in giving illustrations, self-possessed and completely devoid of avarice, should be chosen to recite the epic. 11.

Another Brahmin, who has the same qualifications as the reciter of the epic should be posted near the latter for assisting him. At the commencement of the session, Ganapati should be worshipped in order to destroy obstacles in the recital of the epic. 12.

पितृन् संतर्प्य शुद्धचर्यं प्रायश्चित्तं समाचरेत् ।  
मण्डलं च प्रकर्तव्यं तत्र स्थाप्यो हरिस्तया ॥१३॥

कृष्णमुद्दिश्य मन्त्रेण चरेत्पूजाविधिं क्रमात् ।  
प्रदक्षिणनमस्कारान् पूजान्ते स्तुतिमाचरेत् ॥१४॥

संसारसागरे मग्नं दीनं मां कृष्णानिधे ।  
कर्ममोहगृहीताङ्गं मामुद्धर भवार्णवात् ॥१५॥

श्रीमद्भागवतस्यापि ततः पूजा प्रयत्नतः ।  
कर्तव्या विधिना प्रीत्या धूपदीपसमन्विता ॥१६॥

श्रीमद्भागवतारण्योऽयं प्रत्यक्षः कृष्ण एव हि ।  
स्वीकृतोऽसि मया नाथ मुक्त्यर्थं भवसागरे ॥१७॥

मनोरथो मदीयोऽयं सफलः सर्वथा त्वया ।  
निर्विघ्नेनैव कर्तव्यो दासोऽहं तव केशव ॥१८॥

एवं दीनवचः प्रोक्ष्य वक्तां धाय पूजयेत् ।  
संभूय वस्त्रभूषाभिः पूजान्ते तं च संस्तवेत् ॥१९॥

शुकरूपं प्रबोधज्ञं सर्वशास्त्रविशारदं ।  
एतत्कथाप्रकाशेन मदज्ञानं विनाशय ॥२०॥

घरणं पञ्चविप्राणां कथाभद्रनिवृत्तये ।  
कर्तव्यं तद्दरेर्जाप्यं द्वादशाक्षरविधया ॥२१॥

लोकवित्तधनागारपुत्रचिन्तां व्युदम्य च ।  
कथाचित्तः शुद्धमतिः स लगेत्फल्गुत्तमम् ॥२२॥

आम्रयोर्यद्यमागम्य मार्गत्रिप्रहरान्तरम् ।  
वाचनीया कथा सम्पदधीकण्ठं गृहीमता ॥२३॥

कथाविरागः कर्तव्यो मध्याह्ने घटिकाद्वयम् ।  
तत्कथामनु कार्यं वै कीर्तनं वैष्णवंस्तदा ॥२४॥

Oblations of water should be offered to manes and the religious rite of atonement for sins should be performed. The prescribed mystical diagram should be drawn with talcum powder for invoking Vishnu. 13.

An idol of Vishnu should be installed in its middle and worship of Krishna should be performed with Vedic hymns. At the conclusion of the ceremony of worship, the worshipper should circumambulate the deity, bow to Him and pray to Him (saying) : 14.

"Reservoir of Mercy! Kindly succour me from the ocean of the worldly existence, since I have become miserable, as my limbs have been paralysed by my insatiation for worldly activities." 15.

Thereafter the Shreemad Bhagavata should be energetically worshipped in accordance with prescribed rites, consisting of incense, a lump of clarified butter etc. and prayer offered to it. 16.

(Saying :) "This epic of the Shreemad Bhagavata is the visible image of Krishna Himself. My Master! I have resorted to Thee for being succoured from the ocean of the worldly existence. 17.

O Keshava, this desire of mine for hearing the recital should please be made successful by Thee, without any obstacle impeding it, thy servant as I am." 18.

After thus praying to Vishnu with words of humility, the reciter of the epic should be worshipped and he should be honoured with clothes and ornaments. After concluding his worship, he should be prayed. 19.

(Saying :) "You represent Shukadeva. You are endowed with spiritual knowledge and are well-versed in all the scriptures. Please destroy my spiritual ignorance with the light of this epic." 20.

In order to avert dislocation in the recital of the epic, five Brahmins should be chosen. They should mutter the sacred formula consisting of twelve letters (viz., Om! Namō Bhagavate Vasudevaya, meaning: I bow to His Divinity Vasudeva). 21.

A man, who casts away anxiety about the world, his property, wealth, house and children, concentrates his mind on the recital of the epic and has a pure mind, obtains the best fruit of hearing the epic. 22.

Commencing at sunrise, the intelligent preceptor should read the epic for three praharas and a half (i.e. about ten hours and a half a day) with a grave commanding. 23.

A recess in the recital should be observed for about forty eight minutes at mid-day. After the recital for the day, devotees of Vishnu should sing songs in praise of Krishna. 24.

मलमूत्रजयार्थं हि लब्धाहारः सुखावहः ।  
हविष्यान्नेन कर्तव्यो ह्येकवारं कथार्थिना ॥२५॥

उपोष्य सप्तरात्रं वै शक्तिश्चेच्छृणुयात्तदा ।  
फलाहारेण वा भान्यमेकभक्तेन वा पुनः ।  
सुखसाध्यं भवेद्यत्तु कर्तव्यं श्रवणाय तत् ॥२६॥

भोजनं तु वरं मन्ये कथाश्रवणकारकम् ।  
नोपवासो वरः प्रोक्तः कथाविघ्नकरो यदि ॥२७॥

सप्ताहव्रतिनां पुंसां नियमाञ्छृणु नारद ।  
वि पुदीसाविहीनानां नाधिकारः कथाश्रवे ॥२८॥

ब्राह्मचर्यमधःसुप्तिः पत्रावल्यां च भोजनम् ।  
कथासमाप्नो भुक्तिं च कुर्यान्नित्यं कथाव्रती ॥२९॥

द्विदलं मधु तैलं च गरिष्ठान्नं तथैव च ।  
भावदुष्टं पर्युषितं जलान्नित्यं कथाव्रती ॥३०॥

कामं क्रोधं मदं मानं मत्सरं लोभमेव च ।  
दम्भं मोहं तथा द्वेषं दूरयेच्च कथाव्रती ॥३१॥

वेदवैष्णवविप्राणां गुरुव्रतिनां तथा ।  
क्षीराजमहतां निन्दां वर्जयेद्यः कथाव्रती ॥३२॥

सत्यं ग्रीवं दयां मौनमार्जवं विनयं तथा ।  
उदारमानसं तद्वदेवं कुर्यात्कथाव्रती ॥३३॥

दग्निश्च क्षयी रोगी निर्भाग्यः पापकर्मवान् ।  
अनपत्यो मोक्षकामः शृणुयाच्च कथामिमाम् ॥३४॥

एवं कृत्वा व्रतविधिमुद्यापनमथाचरेत् ।  
अस्त्रिचनेषु मत्तेषु श्रायो नोद्यापनाग्रहः ॥३५॥

एवं नगादयज्ञेऽग्निम् समाप्ते श्रोतुमिह तदा ।  
पुष्करम्प च वस्तुथ पूजा कार्यातिमक्तिः ॥३६॥



A man, who desires to hear the recital of the epic, should take frugal food (consisting of fruits, roots and products of milk) as would give ease to the body, once a day, in order to control answering the call of nature and urination. 25.

In the alternative, he should observe fast for seven nights, if he is able to do so and hear the recital of the epic or should take only fruits or should eat once in a day, whichever food can be taken without causing discomfort should be taken during the days of the recital of the epic. 26.

If fasting impedes the hearing of the recital, one should not observe it. In such a case, I consider taking of usual food preferable, if it enables a man to hear the recital attentively. 27.

Narada, listen to the rules to be observed by men, who take a vow to hear the week-long recital of the Bhagavata. Those who have not been consecrated as devotees of Vishnu are not privileged to hear the recital. 28.

A man who takes the vow of hearing the recital of the epic should observe celibacy, sleep on the ground and take food from a plate made of leaves, after the day's recital is concluded. 29.

He should avoid pulses, honey, oil, heavy food, food which is repugnant to taste, and stale food. 30.

He should abandon lust, anger, arrogance, haughtiness, jealousy, avarice, hypocrisy, insatiation and hatred. 31.

He should cease reviling the Vedas, devotees of Vishnu, Brahmans, men who are devoutly serving preceptors, cows, females, kings and great men. 32.

He should observe truth, purity, restraint of speech, modesty, uprightness and have compassionate feeling and a generous mind. 33.

The poor, the consumptive, the diseased, the luckless, the sinner, one who has no issue and one who is desirous of attaining salvation should (particularly) hear the epic. 34.

After having thus gone through the vowed recital of the epic, the chief hearer should perform the ceremony of its conclusion. This ceremony is generally not insisted on in the case of the devotees, who have no means. 35.

When this ritual week-long session is concluded, the hearers should perform with great devotional fervour worship of the Book and of the Reciter. 36.

विरक्तश्चेद्भवेच्छ्रोता गीता वाच्या परेऽहनि ।  
 गृहस्थश्चेत्तदा द्योमः कर्तव्यः कर्मशान्तये ॥३७॥  
 प्रतिश्लोकं तु जुहुयाद्विधिना दशमस्य च ।  
 पायसं मधु सर्पिश्च तिलान्नादिकसंयुतम् ॥३८॥  
 अथवा हवनं कुर्याद्गायत्र्या सुसमाहितः ।  
 तन्मयत्वात्पुराणस्य परमस्य च तत्त्वतः ॥३९॥  
 द्वादश ब्राह्मणान् पश्चाद्भोजयेन्मधुपायसैः ।  
 दद्यात्सुवर्णं धेनुं च व्रतपूर्णत्वहेतवे ॥४०॥  
 शक्तो पलत्रयमितं स्वर्णसिंहं विधाय च ।  
 तत्रास्य पुस्तकं स्थाप्यं लिखितं ललिताक्षरम् ॥४१॥  
 आचार्याय मुधीर्दत्त्वा मुक्तः स्याद्भववन्धनैः ।  
 एवं कृते विधाने च सर्वपापनिवारणे ।  
 फलदं स्यात् पुराणं तु श्रीमद् भागवतं शुभम् ॥४२॥

सूत उवाच

इत्युक्त्वा ते महात्मानः प्रोचुर्भागवतीं कथाम् ।  
 तदन्ते ज्ञानवैराग्यभक्तीनां पुष्टता परा ॥४३॥

नारद उवाच

धन्योऽस्म्यनुगृहीतोऽस्मि भवद्भिः करुणापरैः ।  
 अद्य मे भगवोल्लब्धः सर्वपापहरो हरिः ॥४४॥

सूत उवाच

एवं श्रुतिं धै तत्र नारदे वैष्णवोत्तमे ।  
 परिश्रमन् समायातः शुको योगेश्वरस्तदा ॥४५॥

दृष्ट्वा सदस्याः परमोस्तेजसं सद्यः समुत्थाय ददुर्महासनम् ।  
 प्रीत्या मुनिर्पिप्तमपूजयत्सुर्यं स्थितोऽवदत्संनृणुतामलां गिरम् ॥४६॥

श्रीशुक उवाच

स्वर्गे सत्ये च कैलासे वैकुण्ठे नास्त्ययं ग्सः ।  
 अतः पिबन्तु सद्भाग्या मा मा मुञ्चत कर्हिचित् ॥४७॥

सूत उवाच

एवं श्रुत्वा सति वादगायणो मध्ये मभायां दृग्गिरिगामीत् ।  
 प्रह्लादकन्पुदवफान्गुनादिभिर्भूतः सुरर्पिप्तमपूजयच्च तान् ॥४८॥

If the chief hearer were free from worldly attachment, he should read the Bhagavadgeeta (The Sermon of the Lord) on the next day. If he were a householder, he should offer oblations of a mixture of rice, cooked in milk, honey, clarified butter, sesamum, food-grains etc. into sacred fire as a propitiatory rite, offering one oblation for each verse of the tenth canto of the epic. 37-38.

In the alternative, he should offer the oblations into fire, reciting the sacred "Gayatri" verse for each oblation with complete composure, since this verse virtually represents the great epic. 39.

Thereafter, he should feed twelve Brahmins with sweet milk-pudding and donate to each of them a cow and a gold coin for the purpose of fulfilment of the vowed hearing of the recital of the epic. 40.

A generous-minded chief hearer may get manufactured a statue of a lion of twelve tolas (about 5 oz.) of gold, place on it a copy of the epic written in elegant hand, donate it to the preceptor and get liberated from the bond of worldly life. On going through this ceremony which is capable of warding off all sins, the hearing of the eminent epic would be fruitful. 41-42.

**Soota said :** After telling (Narada) this, the Kumaras, the high-souled ones, recited the epic of the Bhagavata. At the conclusion of the recital Jnana, Vairagya and Bhakti became very stout. 43.

**Narada said :** I am lucky, since I have been favoured by you; as you are compassionate, I have today attained Vishnu who is capable of destroying all sins. 44.

**Soota said :** When Narada, the eminent devotee of Vishnu, was speaking thus the master of abstract meditation (Shukadeva) arrived there in the course of his travels. 45.

On seeing him, who was extremely lustrous, members of the audience got up and offered to him a prominent seat. The divine sage Narada affectionately worshipped him. When he was comfortably seated, he said, "Hear the pious speech". 46.

**Shree Shukadeva said :** Lucky men, this savour of the Bhagavata is not to be had (even) in heaven, Vaikuntha or in the region of Brahma. You should, therefore, enjoy its recital. Never abandon it. 47.

**Soota said :** When Shukadeva, the son of the sage Badarayana, was thus speaking, Vishnu appeared in the midst of the assembly. He was accompanied by Prahlada, Bali, Uddhava, Arjuna and others. The divine sage Narada worshipped them along with Him. 48.

ननर्त मध्ये त्रिकमेव तत्र भक्त्यादिकानां नटवत्सुतेजसाम् ।  
 अलौकिकं कीर्तनमेतदीक्ष्य हरिः प्रसन्नोऽपि वचोऽब्रवीत्तत् ॥४९॥  
 मत्तो वरं भाववृत्ताद् वृणुष्वं प्रीतः कथाकीर्तनतोऽस्मि साम्प्रतम् ।  
 श्रुत्वेति तद्वाक्यमतिप्रसन्नाः प्रेमाद्र्द्विचा हरिमुचिरे ते ॥५०॥  
 नगादशाथासु च सर्वभक्तैरेभिस्त्वया भाव्यमिति प्रयत्नात् ।  
 मनोरथोऽयं परिपूरणीयस्तथेति चोक्तवान्तरधीयताञ्जुतः ॥५१॥  
 एतां यो नियततया शृणोति भक्त्या यश्चैनां कथयति शुद्धवैष्णवाग्रे ।  
 तौ सम्पत्तिवधिकरणात्फलं लभेते यायाध्वान्न हि भुवने किमप्यसाध्यम् ॥५२॥  
 ॥ इति श्रीमद्भागवतमाहात्म्ये अष्टाविंशोऽध्यायः ॥६॥

समाप्तमिदं श्रीमद्भागवतमाहात्म्यम्

हरिः ॐ तत्सत्

There in the midst of the most lustrous ones Devotion and others, the Trio (Jnana, Vairagya and Devotion) like a dancer began to dance. Observing that their eulogy was extraordinary, Vishnu was pleased and said: 49.

"Choose a boon from Me, since I am delighted with your sincere devotion and am pleased at present with the recital of the epic and your eulogy." On hearing these words, they were much delighted, their minds were melted with love and they told Vishnu (as follows) : 50.

"May you remain present with your all these devotees without fail during week-long recitals of the Bhagavata. May this ambition of ours be fulfilled." Having assented with words, "So be it" Vishnu disappeared. 51.

Soota said : Whoever constantly hears this epic with devotional fervour and whoever recites it before pious devotees of Vishnu, both of them obtain the fruit thereof by doing the same respectively in accordance with the prescribed procedure. In truth, what is there on this earth that cannot be accomplished by doing so ? 52.

Thus in the Shreemad Bhagavata Mahatmya ends the Sixth Chapter entitled "The Description of the Ceremony of Hearing."



SHRI GOVARDHAN NATHJI

ॐ धीपरमात्मने नमः

# श्रीसंक्षिप्तभागवतम्

प्रथमः स्कन्धः

अथ प्रथमोऽध्यायः

जग्माद्यस्य यतोऽन्वयादितरत्रार्थेष्वभिन्नः स्वराह  
तेने ब्रह्म हृदा य आदिकवये मुच्यन्ति यत्स्वरयः ।  
तेजोयारिम्बदां यथा विनिमयो यत्र त्रिसर्गोऽनूपा  
घाता स्वेन सदा निरस्तकुण्डं सार्यं परं धीमहि ॥१॥

धर्मः प्रोज्झनकेतवोऽत्र परमो निर्मत्सरणां सत्तां  
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।  
धीमद्भगवते महामुनिरुते किं वा परैरीश्वरः  
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुद्धपिप्पिलस्तक्षणात् ॥२॥

## CHAPTER I

Oh Lord, we bow to Thee, Thou who art the creator, the protector and the destroyer of this universe. Thou art the cause of the ether and the elements, as, clod is the cause of the pot. Thou art omniscient and art the fountainhead of all wisdom. Thou hast enlightened the world with the Vedas through the primordial poet Brahma, wherein the mighty erudites and the wise have been bewildered; and just as clay and water when reflected in light creates an illusion like that of a mirage this world also which to all intents and purposes though false and fictitious like the illusive mirage, assumes a semblance of reality in Thee, and Thou, who art beyond the three stages and the time always dispelleth such illusion and deceit by Thy own splendour. On Thee, oh Truth sublime, we meditate. 1

This Shrimad Bhagawat is composed by Maharshi Vyas., It expounds the dharma for the good, who are free from malice. It portrays in its correct perspective the object that leads to welfare, and dispels the trio of affliction, 2

निगमकल्पतरोगलितं फलं शुक्मुखादमृतद्रवसंयुतम् ।

पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥३॥

नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः । सर्वं स्वर्गाय लोकाय सहस्रसममासत ॥४॥

त पक्वा तु मुनयः प्रातर्हुतदुताग्रयः । सत्कृतं सूतमासीनं पप्रच्छुरिदमावरात् ॥५॥

ऋषय ऊचुः

त्वया खलु पुराणानि सेतिहासानि चानघ । आख्यातान्यप्यद्योतानि धर्मशालाणि याम्युत ॥६॥

तत्र तत्राञ्जसाऽऽयुष्मन् भवता यद्विनिश्चितम् । पुंसामेकान्ततः श्रेयस्तत्रः संसितुमर्हसि ॥

ब्रूहि नः श्रद्धानानां येनात्मा सम्प्रसीदति ॥७॥

सूत जानासि भद्रं ते भगवान् सात्वतां पतिः । देवस्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥८॥

तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम् । यस्यायतारो भूतानां श्लेष्माय च भषाय च ॥९॥

तस्य कर्माण्युदारणि परिणीतानि सूरिभिः । ब्रूहि नः श्रद्धानानां लीलया दधतः कलाः ॥१०॥

भषाष्याहि हरेर्धौमन्नवतारकथाः शुभाः । लीला विदधतः स्वैरमीश्वरस्यात्ममायया ॥११॥

Those that hear this Bhagwat with faith and devotion have their hearts soon arrested in the divine. Oh ye devouts, this Shrimad Bhagawat is the luscious fruit of 'Kalpa Vriksha', the Vedas. It flows as nectar from the mouth of the holy Shri Shukadev. Taste, oh virtuous, this elixir and relish its sweetness all your life. 3

In the days of yore in Vishnukshetra Naimisharanya Shaunak and other maharshis, to attain the heaven and the worlds beyond, began a 'Yajna' that was to run for a thousand years. 4

During its course, one day, after the morning oblations were over, the maharshis welcomed Soota Ugrashravas and respectfully asked him. 5

The sages said : Sire ! you have studied the history, the epics and the scriptures and have also explained and interpreted their teachings. please tell us the faithful, the supreme good that you have found or determined for the well being of mankind, which will please us. Oh Soota may good betide you ! you know the purpose for which the divine incarnated as Shree Krishna at Vasudev's through Devaki. His manifestations, as you know, are all for the good and beatitude of mankind. Oh dear, desirous as we are to hear, please tell us all about the deeds of the divine play and his glories sung by the wise. The divine though esoteric and abstruse incarnates at will in the human form and performs deeds superhuman and celestial. 6-11

कृतवान् फिल वीर्याणि सह रामेण केशवः । अतिमर्त्यानि भयवान् गूढः कपटमातुषः ॥१२॥  
 ब्रह्मि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि । स्वां काष्ठाभधुनोपेते धर्मः कं शरणं गतः ॥१३॥  
 ॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने प्रथमोऽध्यायः ॥

अथ द्वितीयोऽध्यायः

व्यास उवाच  
 इति संमन्त्रसंहृष्टो विप्राणां रोमहर्षणिः । प्रतिपूज्य वचस्तेषां प्रथस्तुमुपबभूव ॥१॥  
 सूत उवाच

यं प्रयजन्तमनुपेतमपेतकृत्य द्विपायनो विरहकातर आलुहाय ।  
 पुन्रिति तन्मयतया तरयोऽग्निनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥२॥  
 यः स्वातुमाचमखिलश्रुतिसारमेकमध्यात्मदीपमतितीर्षतां तमोऽन्धम् ।  
 संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्यासस्तुमुपयामि गुहं मुनीनाम् ॥३॥  
 नारायणं नमस्कृत्य नरं चैव करोत्तमम् । देवीं सरस्वतीं व्यासं ततो जपमुदीरयेत् ॥४॥

Please tell us all about those deeds and exploits that Lord Krishna performed along with his brother Balaram and also tell us where Dharma sought resort after the return of Yogeshwar Shree Krishna to his celestial abode. 12-13

Thus ends in the Abridged Bhagawat the First Chapter of Book One titled the "Naimishiya Upakhyaana."

## CHAPTER II

Vyasaji said : Soota Ugrashrawa, son of Romaharsha, pleased at the question of these Saints, said. 1

Soota spoke : I bow to that Shukadev who roams about the earth as an anchorite, and who is present in the heart of every being through his Yogic power. His father Shree Vyas, the accomplished, and lover of solitude, who is ever on the rise (spiritually) when distressed by the separation of his son followed him and repeatedly cried aloud "Oh my son, oh my son." Shree Shukadev did not reply but because of his immanence in the objects all around, he replied through the trees instead. 2

I resort to that Shukadev, son of Vyas, who is the (Guru) the preceptor of the sages and the best amongst the munis, who through sheer kindness read and explained this incomparable Bhagawat, the epitome of all Shrutis, to transgress this ocean of ignorance, the world, for the welfare of mankind. 3

I bow to Bhagawan Nara and Narayan, Bhagawati Saraswati, and Vyas and begin this auspicious composition. 4



मुनयः साधु पृष्टोऽहं भवद्भिलोकमङ्गलम् । यत्कृतः कृष्णसंग्रहो येनात्मा सुप्रसीदति ॥५॥  
 स वै पुंसां परो धर्मो यतो भक्तिरघोक्षजे । बहैतुष्यप्रतिदत्ता ययाऽऽत्मा सप्रसीदति ॥६॥  
 वासुदेवो भगवति भक्तियोगः प्रयोजितः । ज्ञतयत्पाशु वैराग्यं ज्ञानं च यद्बहैतुकम् ॥७॥  
 धर्मः स्वनुष्ठितः पुंसां विष्णुक्सेनकथासु यः । नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥८॥  
 वदन्ति तत्तत्स्वविदस्तत्त्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्दते ॥९॥  
 तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्तया । पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥१०॥  
 क्षतः पुष्पिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः । स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोपणम् ॥११॥  
 तस्मादेकेन मनसा भगवान् सात्वतां पतिः । श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥१२॥  
 शुश्रूषोः श्रद्धाधानस्य वासुदेवकथारुचिः । स्यान्महत्सेवया चिन्ताः पुण्यतीर्थनिषेवणात् ॥१३॥  
 शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः । इद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥१४॥  
 नृपप्रायेष्वभद्रेषु नित्यं भागवतसेवया । भगवत्युत्तमश्लोके भक्तिर्मवति नैष्ठिकी ॥१५॥  
 तदा रजस्तमोभाषाः कामलोभादयश्च ये । चेत् पतैरनादिद्वंद्वं स्थितं सत्त्वे प्रसीदति ॥१६॥

Oh Munis, you have put me a very auspicious and interesting question, which is about Shree Krishna. His very mention fills the heart with joy. Devotion to the Divine without any object or interruption pleases the Self, the Atman. This is the highest dharma for mankind. Such selfless devotion to Lord Vasudev generates knowledge and abnegation. If dharma imbibed in life through the Bhagawât Katha does not inspire devotion, all that labour of religious conduct is futile. The wise, call such superb quientessance as, Brahma, Parmatman and Bhagawan, 5-9

The sages who have unshakeable faith in the Lord see Him, through their devotion generated by knowledge and renunciation in their own selves. 10

Thus the fruit of practising religion as determined by the Varnashrama, is, that, the Lord is pleased and propitiated. Oh Rishis, it is therefore imperative that one should always sing his praises, hear his anecdotes, worship him and visit places of pilgrimage; it is then, that the Lord manifests himself within, and as a friend, removes all the dross of demerit from the saints. 11-14

In this way by the constant company of the devout, the evils disappear and there dawns that devotion for the Divine. 15

Evils like kama and lobha (passion and greed), the outcome of rajas and tamas are destroyed, and mind, thus liberated, gets poised in the Atman and attains happiness. Bereft of all attachment,

पवं प्रसन्नमनसो भगवद्भक्तियोगतः । भगवत्तत्त्वचिन्तनं मुक्तसङ्गस्य जायते ॥१॥  
 भिद्यते हृदयमन्यदिच्छन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि हृष्टं पद्मात्मनीश्वरे ॥२॥  
 अतो वै कथयो नित्यं भक्तिं परमया मुदा । वासुदेवे भगवति कुर्वन्पात्रप्रसादनीम् ॥३॥  
 स पदेदं सत्तत्राग्रे भगवानात्ममायया । सदसद्रूपया चासौ गुणमय्यागुणो विभुः ॥४॥  
 तथा विलसितेष्वेपु गुणेषु गुणवानिन । जन्तुप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥५॥  
 भावयत्येष सत्त्वेन लोकान् वै लोकभावतः । लीलवतारानुरक्तो देवतिर्यङ्मनरादिषु ॥६॥  
 ॥ इति श्रीसंक्षिप्तभगवते प्रथमस्कन्धे नैमिषीयोपाख्याने द्वितीयोऽध्यायः ॥

### अथ तृतीयोऽध्यायः

सूत उवाच

नष्टे पौन्यं रूपं भगवान् महदादिभि । सभूतं पञ्चकलमादौ लोकसिन्धुक्षया ॥१॥  
 यस्यावयवसंस्वाने कश्चित्तो लोकविस्तर । तद्दे भगवतो रूपं विशुद्धं सत्यमूर्जितम् ॥२॥

his doubts dispelled, and his ignorance destroyed, the devout experiences the presence of the Divine in him. That is why the wise lovingly devote themselves to Lord Vasudev to attain that peace and ecstasy of the self. 16-19

The Lord who is above all attributes and qualities created this universe in the beginning by his (Trigunatmika Maya) the illusion trio, in a form, with a blending of truth and untruth 20

The Lord though resplendant with his own Maya, having entered the quality trio appears, as if, it is He that enjoys the gunas whereas, as a matter of fact, He is beyond them 21

This creator of the Universe, the Lord, incarnates in divinities, human beings and birds, and protects the world with sattva guna 22

Thus ends in the Abridged Bhagavat the Second Chapter of Book One titled "Naimishiya Upakhyan"

### CHAPTER III

**Soota spoke** The Lord in the beginning with a desire to create the universe assumed the form of Purusha with the Mahat (the cosmic mass, the evolute from Prakriti), the Ego and the five subtle evolutes, the sound, touch, vision, taste and smell and sixteen categories, eleven senses and the five main elements 1

It is this immaculate and brilliant form of the Lord in which are imagined and visualised all the components of the universe as the various limbs of this Purush 2

पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुमजाननाद्भुतम् ।

सहस्रमूर्धश्रवणाक्षिनासिकं सहस्रनोल्यम्बरकुण्डलोलसत् ॥३॥

पतन्नानावताराणां निधानं बीजमव्ययम् । यस्यांशंशेन सृज्यन्ते देवतिर्यङ्मनरादयः ॥४॥

स एव प्रथमं देवः कौमारं सर्गमास्थितः । चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥५॥

द्वितीयं तु भवायास्य रसातलगतां महीम् । उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः ॥६॥

तृतीयमृषिसर्गं च देवर्षित्वमुपेत्य सः । तन्त्रं सात्वतमाचष्ट नैफर्ष्यं कर्मणां यतः ॥७॥

तुर्ये धर्मकलासर्गे नरनारायणावृषी । भूत्वाऽऽत्मोपशमोपेतमकरोद् दुश्चरं तपः ॥८॥

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् । प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् ॥९॥

षष्ठे भवेरपत्यत्वं वृत्तः प्राप्तोऽनसूयया । आम्बोक्षिकीमलकाय प्रह्लादादिभ्य ऊचिवान् ॥१०॥

ततः सप्तम आकृत्या रुच्यैश्चोऽभ्यजायत । स यामाद्यैः सुरगणैरपास्वायम्भुवान्तरम् ॥११॥

It is only the Yogis that behold by their sight celestial, the majesty and magnificence of this Virat, the cosmic Purusha with thousand of hands and feet, mouths, heads, ears, eyes and noses, resplendent with multifarious ornaments and dresses. 3

It is from him that the celestials, the human beings and other animals emanate. This is the same Virat which is also the cause of the descent of the divine in different forms on this universe. 4

This Lord in the beginning through Brahma took the quadruple form and became Sanak, Sanandan, Sanatan and Sanatkumar, and practised the austere vow of Brahmacharya (rigid continence). 5

In the second incarnation the Lord, the Yajna Swarup assumed the form of a Boar to raise the earth that had sunk deep into the depths of the ocean reaching the Rasatal, one of the nether worlds. 6

In the third incarnation, he came as Narad, the Devarshi in the family of Rishis and composed a code Satvat Tantra (a doctrine of devotion without any expectations or desires). 7

In the fourth Avatar he came in the dynasty of Dharma as Rishi, Nar and Narayan and practised austere penance, with a tranquil mind. 8

In the fifth manifestation, he came as Kapil, the Lord of all Siddhis and revealed to Asuri, a Brahmin, the Sankhya philosophy which propounded the determining essentials of the quintessence. 9

Dattatraya was the sixth incarnation of the Lord as a son to Atri and Ansooya as prayed by them, and preached Atma vidya (the science of the Eternal) to Prahlad and Alark. 10

In the seventh form he was borne as Yajna to Akuti, wife of Ruchi Prajapati. He lived a long life and ruled the whole Swayambhuva Manvantar with his sons Yama and the other group of celestials. 11

अष्टमे मेरुदेव्यां तु नामैर्जात उरुक्रमः । दर्शयन् घर्भं धीराणां सर्वाश्रमनस्कृतम् ॥१२॥  
 अपिभिर्पांचितो भेजे नवमे पाथिवं वपुः । दुग्धेमामोषधीर्घिघ्रास्तेनायं स उद्यत्तमः ॥१३॥  
 रूपं च जग्मुहे मात्स्यं चाक्षुषोवधिसंख्ये । नाव्यारोप्य महीमय्यामपादैवस्वतं मनुम् ॥१४॥  
 सुरासुराणामुर्वधिं मथ्यतां मन्दराचलम् । दधे कमठरूपेण पृष्ठं पकादशे धिभुः ॥१५॥  
 धान्यन्तरं द्वादशमं त्रयोदशममेव च । अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया ॥१६॥  
 चतुर्विंशं नारसिंहं विश्वदैत्येन्द्रमूर्जितम् । द्वारं करजैर्वक्षस्यैरुकां फट्कयथा ॥१७॥  
 पञ्चदशं वामनकं कृत्वागादधरं बलेः । पद्मत्रयं याचमानः प्रत्यादित्सुखिविष्टपम् ॥१८॥  
 अवतारे षोडशमे पश्यन् द्रष्टुद्रो नृपान् । त्रिसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥१९॥

He incarnated for the eighth time as Rishabhadeva at king Nabhi's through his wife Merudevi, and showed the way of the highest stage (The Paramahansas) of the wisc. 12

Being invoked and prayed by the Rishis, he was borne as King Pruthu, in his ninth incarnation; where he with his skill produced bumper crops and vegetation and brought out from the earth precious metals and materials through excavation and exploration hitherto not known and made his subjects happy and prosperous. This act of his made him very popular. In the Chakshus Manvantar; at the time of great deluge the Lord in his tenth incarnation became a big fish and rescued Vaivaswata Manu by putting him on a boat. 13-14

In his eleventh manifestation the Lord become a tortoise and supported the Mount Mandar on his back when the gods and the demons churned the ocean. 15

His twelveth incarnation was that of Dhanvantari, the physician of gods and the thirteenth was that of Mohini, the beautiful enchantress who, infatuated the demons, dodged them, and distributed nectar to the gods only. 16

In the fourteenth avatar the Lord as Narasinh (Man Lion) killed Hiranyakashyapu by tearing open his abdomen with his claws as easily as the mat-maker will split open a bamboo reed. 17

In his fifteenth incarnation he assumed the form of Vaman (a dwarf) and came to the sacrifice of Bali, the king of demons, and begged of him three strides of land in alms, which Bali gave, and the Lord then in the form of Virat took three gigantic strides and covered the three worlds and restored the heaven to the gods. 18

As Parashuram in the sixteenth avatar, the Lord seeing the Kshatriya kings oppressing the brahmins, annihilated them and swept them off the globe, twenty one times. 19

ततः सप्तदशे जातः सत्यवत्यां पराशरात् । चक्रे वेदतरोः शास्त्रा दृष्ट्वा पुंसोऽल्पमेधसः ॥२०॥  
 नरदेवत्वमाप्ननः सुरकार्यचिकीर्षया । समुद्रनिग्रहांदीनि चक्रे वीर्याण्यतः परम् ॥२१॥  
 यकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी । रामकृष्णाविति भुवो भगवानहर्द्धरम् ॥२२॥  
 ततः कलौ संप्रवृत्ते सम्मोहाय सुरद्विपाम् । बुद्धो नाम्नाञ्जनसुतः कीकटेपु भविष्यति ॥२३॥  
 अथासौ युवसन्ध्यायां दस्युप्रायेषु राजसु । जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥२४॥  
 कृपयो मनवो देवा मनुषुत्रा मद्भोजसः । कलाः सर्वे हरेरेव संप्रजापयस्तथा ॥२५॥  
 पते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् । इन्द्रारिव्याकुलं लोकं सृडयन्ति युगे युगे ॥२६॥  
 स वा इदं विश्वममोवलीलः सृजत्यवत्यत्ति न सृजतेऽस्मिन् ।  
 भूतेषु चान्तर्हित आत्मतन्त्रः पाद्भुविकं क्षिप्रति गङ्गुणेशः ॥२७॥

In the seventeenth he was born at rishi Parashar by his wife Satyavati, as Vyas. Shree Vyas found that people had grown dull in intellect and understanding, so, for them to understand and learn the Vedas, he divided the text into branches and sub-branches. 20

In the manifestation that followed known as the eighteenth, the Lord was born as king Ramachandra for the good of the celestials and performed god-like deeds such as bridging the gulf, controlling the waters of the seas etc. 21

In the nineteenth and the twentieth descent the Lord appeared as Rama and Krishna in the dynasty of Vrishnis, to lighten the burden of the earth that was groaning under the weight of the wicked. 22

With the onset of Kaliyuga the Lord to delude the demons and destroy them will incarnate for the twenty first time as Buddha, the son of Anjana, in the province of Gaya, and in the end of Kaliyuga when disintegration will have set in all around and when even kings and princes, the protectors of the people, will sink low in morals and behave like thieves and robbers, the Lord then, will manifest as Bhagawan Kalki, at a Brahmin named Vishnuyashas in the 22nd and the last of the incarnations in the order of descent. 23-24

Thus the Rishis, the Manus and his sons and the Prajapatis are the Kalavataras (incarnations of graded categories) and there are others which are the Anshavataras (the descents wherein the Lord is partially manifest). But, in this incarnation of Bhagawan Shree Krishna the Divine is manifested fully in all his glory. It is the descent of the divine in all its completeness. In all these avatars the Lord liberates the world from the tyranny and oppression of the wicked. This Lord who creates, preserves and destroys the universe, though, he dwells in the heart of every being and regulates the six senses nevertheless, he remains completely detached and unaffected by it. 25-27

इदं भागवते नाम पुराणं ब्रह्मसंमितम् । उत्तमश्लोकचरितं चकार भगवानुच्यते ॥२८॥  
 निःश्रेयसाय लोकस्य धन्ये स्वस्त्ययनं महत् । तदिदं ब्राह्मणमासं सुतमात्मवतां वरम् ॥२९॥  
 सर्ववेदविद्वासानां सारं सारं समुद्धृतम् । स तु संश्रवणमासं महाराजं परीक्षितम् ॥३०॥  
 मां पोषयिष्ये गङ्गायां परीतं परमपिभिः । कृष्णे स्वधामोपमते धर्मज्ञानदिभिः सह ॥३१॥  
 अहं चाध्यगमं तत्र निविष्टस्तदनुग्रहात् । सोऽहं वः धावयिष्यामि यथाधीतं यथामति ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने तृतीयोऽध्यायः ॥३॥

अयं चतुर्थोऽध्यायः

शौनक उवाच

सुत सुत महाभाग वदे नो वदतां वर । कथां भागवतीं पुण्यां यदाहं भगवाञ्श्रुतः ॥१॥  
 कस्मिन् युगे प्रवृत्तेषु स्थाने वा केन हेतुना । कुतः सञ्जोदितः कृष्णः कृतवान् संहितां मुनिः ॥२॥  
 तस्य पुत्रो महायोगी समदङ्गुनिकल्पकः । एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते ॥३॥

This Shreemad Bhagawat which is equal in merit to the Vedas and which describes the play of the Lord and his incarnations, from age to age was composed by Maharshi Vyas for the welfare of humanity. He first taught it to his son Shukadev, the best amongst the learned, Shree Shukadev in his turn explained this Bhagawat the substance of history and the Vedas on the banks of river Ganges to king Parikshit who heard it all the while with rapt attention without touching food or water. Several rishis and maharshis were present there, and I was also there to hear. By His grace I followed what he said so, now I will describe to you all that I have heard and learnt from him. 28-32

Thus ends in the Abridged Bhagawat the Third Chapter of Book One titled "The Naimishikiya Upakhyan."

## CHAPTER IV

Sage Shaunak then requested Sootaji, the best among the speakers, to narrate to them the holy Bhagawat that he had heard from Muni Shukadev. 1

He further requested him to tell them as to where and when and at whose inspiration Shree Ved Vyas composed this great work and what was the object or purpose behind it. 2

His son Shukadev was a great Yogi and a Brahmajnani, ever alert and wise and being solely devoted to the Lord he preferred to remain incognito. 3

कथं वा पाण्डवेयस्य राजपेमुनिना सह । संवादः समभूत् तात यत्रैषा सात्वती धृतिः ॥५॥  
 स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् । अवैक्षते महाभागस्तीर्थीकुर्वंस्तदाधमम् ॥६॥  
 अभिमन्युसुतं सूतं प्राहुर्भागवतोत्तमम् । तस्य जन्म महाधर्म्यं कर्माणि च गृणीहि नः ॥७॥  
 स सत्राद् कस्य वा हेतोः पाण्डूनां मानवर्धनः । प्रायोपविष्टो गङ्गायामनादृत्याधिराद्भियम् ॥८॥

सूत उवाच

द्वापरे समनुग्रान्ते तृतीये युगपर्यये । जातः पराशरायोगी वासव्यां कलया हरेः ॥९॥  
 परशरजः स ऋषिः कालेनाव्यक्तं ह्रसा । युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥१०॥  
 दुर्भागंश्च जनान् दीक्ष्य मुनिर्दिव्येन चक्षुषा । सर्ववर्णाधमाणां यद्दृष्ट्वो हितममोघदह् ॥११॥  
 चातुर्दोषं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् । व्यदधाद् यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥१२॥

When he left his father in the quest of the Divine, Maharshi Vyas ran after him to dissuade him from going. On the way that time on the road side, some damsels were sporting in the waters of the lake. These damsels did not even notice Shukadev who was stark naked, nor did they feel abashed as young maidens would, when they see a nude young man passing by, but, when they saw Maharshi Vyas well clothed running after his son, they became conscious and covered themselves with their clothings. Vyasji wanted to know the reason of this strange conduct of these damsels, of distinguishing, between the father and the son. The damsels told him that the maharshi was sex-conscious whereas his son, the talented and devout bhramajnani had no such consciousness or appeal. The dwellings of the householders where such yogi tarries even for that much time that takes for milking a cow are rendered holy by his presence. Please tell us where and how the discourse between Rajarshi Parikshit and such muni took place. Parikshit, son of Abhimanyu, is also considered a great devout. Please tell us all about his birth and his deeds of valour, and why that great emperor who enhanced the glory of the Pandavas renounced his regal splendour and took to fasting. 4-7

Shree Soota said : In the relentless march of time in the third Dwapar yuga the great Vyas was born to Satyawati wife of Maharshi Parashar. 8

The Rishi, the knower of past, present and future, saw with his divine sight mankind becoming miserable and the dharma of yore declining and desecrating; so, for the benefit of the four Varnas and four Ashramas he decided to divide the Vedas into four parts—the Rik,

क्रम्यन्तु सामाथर्वाख्या वेदाश्चत्वार उद्धृताः । इतिहासपुराणं न पञ्चमो वेद उच्यते ॥१२॥  
तत्रर्वेदधरः पैलः सामगो जैमिनिः कविः । वैशम्पायन एवैको निष्पातो यज्ञुषामुत ॥१३॥  
अथर्वाङ्गिरसामासीत् सुमन्तुर्वाङ्मनो मुनिः । इतिहासपुराणानां पिता मे रोमहर्षणः ॥१४॥  
त एत क्रययो वेदं स्वं स्वं व्यस्यन्ननेकधा । शिष्यैः प्रशिक्ष्यैस्तच्छिष्यैर्वेदास्ते शास्त्रिनोऽभयन् ॥१५॥  
स्त्रीशूद्रद्विजवन्धूनां त्रयी न क्षुतिगोचरा । कर्मध्रेयसि मूढानां श्रेय एवं भवेदिह ॥

इति भारतमाख्यायान् कृपया मुनिना कृतम् ॥१६॥

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि विजाः । सर्वात्मकेनापि यदा नातुष्यत्तुदयं ततः ॥१७॥  
तस्यैवं खिलमात्मानं मन्यमानस्य सिद्यतः । कृष्णस्य तारक्षोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥१८॥  
तमभिवाद्य सहसा प्रत्युत्थायागतं मुनिः । पूजयामास विधिवन्नारवं सुरपूजितम् ॥१९॥

इति संक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने चतुर्थोऽध्यायः ॥४॥

the Yajur, the Sam and the Atharvaved for the spread of Yajna as he firmly believed that it was the practice of the Vedic Karma that was sanctifying to mankind. History and Mythology came to be known as the fifth Ved. 9-12

In this he taught Rigved to Paila and Samaved to Jaimini, Vaishampayan alone became proficient in Yajurved. Sumantu, son of Darun, became quite clever in Atharvaved and Angiras in the Mantras. 13-14

These Rishis then distributed their Vedas amongst their disciples; and thus came into being the various divisions and branches of the Vedas. 15

Study of these Vedas was denied to women, the shoodras and the low. The Maharshi out of compassion for them composed the great epic Mahabharat for their good and welfare. 16

In spite of doing all this, Vyas, the wellwisher of all beings, remained dissatisfied and dejected at his imperfections. 17

Thus it was in his hour of despair that devarshi Narad came to his ashram. 18

On seeing him the Maharshi rose, bowed to him and received him with due honours. 19

Thus ends in the Abridged Bhagawat the Fourth Chapter of Book One titled "Naimishiya Upakhyan."





अथ, पञ्चमोऽध्यायः

सूत उवाच

अथ तं सुखमासीत् उपासीतं वृद्धञ्छ्रुत्वा । देवर्षिः प्राह विप्रर्षि वीणापाणिः स्मयन्निष्ठ ॥१॥

नारद उवाच

जिज्ञासितं सुसंपन्नमपि ते महद्बभूवुः । कृतवान् भारतं यस्त्वं सर्वार्थपरिवृद्धितम् ॥२॥  
जिज्ञासितमधीतं च यत्तद्ब्रह्म सनातनम् । अथापि शोचस्यात्मानमकृतार्थं एव प्रभो ॥३॥

व्यास उवाच

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि, नात्मा परितुष्यते मे ।  
तन्मूलमव्यक्तमगाधयोधं पृच्छामहे त्वाऽऽत्मभवात्मभूतम् ॥४॥  
त्वं पर्यटन्नकं इव ब्रिलोकीमन्तश्चरो, वायुरियातमसाक्षी ।  
परावरे ब्रह्मणि धर्मतो ब्रतैः स्नातस्य मे न्यूनमलं विचक्ष्व ॥५॥

श्रीनारद उवाच

भक्तानुदितमायं यशो भगवतोऽमलम् । येनैवासी न तुष्येत, मन्ये तद्दर्शनं जितम् ॥६॥

## CHAPTER V

**Soota said :** The renowned sage Narad with his inseperable Vina thus duly welcomed, when comfortably seated, smiled at Vyasji and addressed him as under. 1

**Naradji said :** You have known all that was worth knowing, you have also practised it in your life. You have composed the great epic the Mahabharat, you have also well meditated on the eternal Brahma, and with all this you look sad and morose and lament as if you are imperfect. What is the reason? 2-3

**Shree Vyas replied :** It is true, I have done all that you have said. Nevertheless my soul is not happy. I therefore, ask you the son of, Brahma of boundless wisdom the cause of my dissatisfaction. You travel in the three worlds like the sun. You are the seer of every heart like the air. You remain absorbed in Brahma, the supreme divine through dharma and austerity. Please tell me where am I, found wanting. 4-5

**Shree Narad Said :** You are grieved because you have not described the immaculate glory of the Lord. That knowledge which does not propitiate the Lord is imperfect even if it may have the literary charm and grace. The glory of the Lord

न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृहीत कर्हिचित् ।  
 तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्युश्चिद्वयाः ॥३॥  
 तद्वाग्विसर्गं जनतामविप्लवो यस्मिन् प्रतिश्लोकमवसूयत्यपि ।  
 नामान्यनन्तस्य यशोऽद्रितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ॥४॥  
 नैष्कर्म्यमप्यच्युतमावर्जितं न शोभते ज्ञानमलं निरक्षनम् ।  
 कुतः पुनः शब्दभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥५॥  
 जुगुप्सितं धर्मरुतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः ।  
 यद्वाप्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥६॥  
 इदं हि विद्वं भगवानियेतरो यतो जगत्स्थाननिरोधसम्भवाः ।  
 तद्विः स्वयं वेद भवांस्तथापि यै प्रादेश्मार्गं भवतः प्रदर्शितम् ॥७॥  
 इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।  
 अविन्युतोऽयं कविभिर्निरूपितो यदुत्तमश्लोकगुणलुवर्णनम् ॥८॥

it is all like a desolate land fit for the crows, so believe the wise, because the meritorious do not tarry there. Any composition that dwells on the glory of the Divine is holy and sanctifying, no matter if it does not have the terminology or pleasing rhythm, nevertheless the good always delight in reading, reciting and hearing such composition as it removes all the sins of humanity. 6-8

> Deeds done without any expectation or reward are even not handsome or beautifying if they are devoid of emotional thrill for the Lord because as such they are inauspicious, more so, if such actions are not dedicated to the Lord. 9

In trying to sublimate dharma you have extolled deeds of infamy, and slander. This is a great mistake in as much as it is likely to be misconstrued as the only dharma and nobody will ever endeavour to understand it correctly and avoid its indulgence so essential for the good of mankind. 10

It will only be the skillful or the wise that will enjoy this pleasure of the infinite by withdrawing himself from the worldly environments and entanglements. Pray, therefore, describe the deeds of the Lord for the good of the ignorant and the sensualists engrossed in actions for their selfish ends. This universe is the Divine incarnate; nonetheless the Divine is beyond the universe. He is both immanent and transcendent and it is He who creates, sustains and destroys the universe. You know all this nevertheless, I once again tell you by way of suggestion, that to describe the virtues of the Lord and to sing his praises, is the fruit eternal of all penance, erudition and sacrifices, so say the wise. 11-12

अहं पुरातीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।  
 तिरुपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विचक्षताम् ॥१३॥  
 ते मय्यपेताम्रिलचापलेऽर्भके दान्तेऽघृतक्रीडनकेऽनुवर्तिनि ।  
 चक्रुः कृपां यद्यपि तुल्यदर्शनाः शुश्रूषमाणे मुनयोऽल्पभाषिणि ॥१४॥  
 तत्रान्यहं कृष्णकथाः प्रगायतामनुग्रहेणाऽष्टणवं मनोहराः ।  
 ताः श्रद्धया मेऽनुषदं विष्टण्वतः प्रियश्रवस्यङ्ग ममाभवद्गुचिः ॥१५॥  
 इत्थं शरत्प्रावृषिकावृत् हरेर्विष्टण्वतो मेऽनुसवं यशोऽमलम् ।  
 संकीर्त्यमानं मुनिभिर्महात्मभिर्मर्कितः प्रवृत्ताऽऽमरजस्तमोऽपहा ॥१६॥

तस्यैवं मेऽनुरक्तस्य प्रथितस्य हतैनसः । श्रद्धानस्य बालस्य दान्तस्यानुवरस्य च ॥१७॥  
 ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम् । अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥१८॥  
 येनैवाहं भगवतो वासुदेयस्य वेधसः । मायानुभावमविदं येन गच्छन्ति तत्पदम् ॥१९॥

स्वमप्यदभ्युत्तुबिभ्रुतं विभोः समाप्यते येन विदां बुभुत्सितम् ।

आत्माहि दुःखैर्मुमुक्षुर्दितात्मनां संकलेशनिर्वाणमुशन्ति नाग्यथा ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे व्यासतारदसंवादे पञ्चमोऽध्यायः ॥१॥

Oh Muniraj, in my former birth, I was the son of some maid servant who was in the service of the Brahmanas well-versed in the Vedas. I was employed to serve these yogis who observed the chaturmas in the monsoon. 13

Though I was a child I had not the agility of the age. By way of selfcontrol I had given up playing with the toys and followed the wishes of the sages whom I served. They were kind to me and told me pleasing tales of the Lord to which I listened with devotion. This destroyed both rajās and tamās from me. Thus when these yogis, compassionate to the poor, were about to leave they revealed to me the devout, the humble, and the sinless, that abstruse knowledge by which the munis attain that stage supreme. I, therefore, request you oh learned Vyas, pray describe to us the glory of the Lord which would appease the urge of the intellectuals. There is no other remedy for the peace of the mortals suffering the miseries of the world over and over again from birth to birth. 14-20

Thus ends in the Abridged Bhagawat the Fifth Chapter of Book One titled "Vyasa-Narada Samvad."

## अथ षष्ठोऽध्यायः

व्यास उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिस्तव । वर्तमानो वयस्याद्ये ततः किमकरोद्भगवान् ॥१॥  
प्राक्कल्पविषयामेतां स्मृतिं ते सुरसत्तम । न ह्येष व्यवधात् काल एष सर्वनिराकृतिः ॥२॥

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिर्मम । वर्तमानो वयस्याद्ये तत एतद्वक्तव्यम् ॥३॥  
एकात्मजा मे जननी योषिन्मूढा च किङ्करी । मय्यात्मजेऽनन्यगतौ सने ह्येहानुबन्धनम् ॥४॥  
अहं च तद्ब्रह्मकुले ऊपिवांस्तद्वेक्षया । विदेशकालव्युत्पन्नो बालकः पञ्चद्वयनः ॥५॥  
एकदा निगतां गोदाद्दुहन्तीं निशि गां पथि । सर्पोऽवशत् पदा स्पृष्टः रूपणां कालघोदितः ॥६॥  
तदा तद्ब्रह्मोशस्य भक्तानां शमभोस्ततः । अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥७॥  
एक एवातियातोऽहमद्राक्षं विपिनं महत् । स्नात्वा पीत्वा हृदे नवा उपस्पृष्टो गतधमः ॥८॥  
तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आस्थितः । आत्मनाऽऽत्मानमात्मस्थं पथाश्रुतमविन्त्यम् ॥९॥  
ध्यायतश्चरणान्भोजं भावनिजितचेतसा । औत्कण्ठ्याद्युक्ताक्षस्य हृद्यासीन्मे शनैर्हरिः ॥१०॥  
प्रेमातिभरतिभिन्नपुलकाङ्कोऽतिनिर्वृतः । भानन्दसंश्लेषे लीनो वापश्यनुभयं मुने ॥११॥

## CHAPTER VI

Shree Vyas then inquired of Devarshi Narad as to what he did when the rishis that gave him the knowledge in his childhood had gone away. He also desired to know why time, the master devastator did not destroy the memory of his previous birth. 1-2

**Shree Narad Said:** After the munis had left I did as follows :

My mother was an ignorant woman and that too a maid servant. I being her only child and her sole source of support she loved me very much. I was living with the rishis the brahamajnans (the knowers of Brahma) eagerly awaiting to be free from her care and affection. 3-5

Once when she went out at night to milk the cow she trampled upon a snake which, bit her and she died. Acknowledging this act, as the grace of God, the benefactor of the devout, I left the place and went to the north. 6-7

There I saw a big forest, where, in the river flowing by I took my bath and felt refreshed. 8

This was all wilderness devoid of any human life. I sat under a pipal tree and as heard from the munis I began to meditate on the Lord and was soon merged in Him. 9

I was emotionally elevated and with tears trickling down my eyes I experienced that ecstasy and exuberance of His benign presence within me, and, I forgot myself and forgot the world. 10-11

पवं पतन्तं विजने मामाहागोचरो गिराम् । गम्भीरकृष्णया वाचा शुचः प्रशमयन्निध ॥१२॥  
हस्तास्मिञ्जन्मनि भवान्न मां द्रष्टुमिहाहन्ति । अविपक्वकपायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥

द्वित्वावयमिमं लोकं गन्ता मज्जनतामसि ॥१३॥

मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् । प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥१४॥

पताचदुक्त्वोपरराम तन्महद्भूतं नमोलिङ्गमलिङ्गमीश्वरम् ।

अहं च तस्मै महतां महीयसे शीर्ष्णावनामं विद्धेऽनुकम्पितः ॥१५॥

नामान्यनन्तस्य हतवपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।

गां पर्यटन्तुष्टमभा गतस्पृहः कालं प्रतीक्षन् विमदो विमत्सरः ॥१६॥

पवं कृष्णमतेर्घहृन्सक्तस्थामलात्मनः । कालः प्रादुरभूत् काले तद्वित्सौदामनी यथा ॥१७॥

प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चमौक्तिकः ॥१८॥

कल्पान्त इवमाशय द्यापतेऽम्भस्युदभवतः । शिशयिपोरनुप्राणं विविधेऽन्तरहं विभोः ॥१९॥

While thus striving in solitude the invisible Lord to remove my sufferings spoke to me in a voice sweet and sonorous. 12

It is very regretful that you will not see me in person in this life; My darshan is difficult to those, who though yogis, are immature, and whose dross of vasana (deep and rigid impressions of past actions) is not destroyed; but, you will become my attendant after you leave this censurable existence; and by my grace even in creation and destruction of beings, your memory and your sense of understanding will not perish. 13-14

Thus when the Lord invisible like the ether stopped speaking I, the object of his mercy, bowed down to this greatest of the great, in homage and reverence. 15

I, then, gave up all my modesty and bashfulness and began to charit the bliss, giving names of the Lord and roamed about the earth divested of all my ego, arrogance and desires, biding my time. 16

Thus detached from all worldly objects and rendered holy and immaculate, I was soon engrossed in Shree Krishna and at the right moment death came to me like lightening and my communion with the Lord being complete, and my destiny fulfilled, I gave up this tabernacle. 17-18

At the close of the age after the deluge when Narayan desired to rest he reposed on the waters of the ocean withdrawing and absorbing the entire creation in his own self. I was also drawn, in that all absorbing entity, through the nostrils of Brahma. 19

सहस्रयुगपर्यन्त उत्थायेद्दं सिद्धस्ततः । मरीचिमिथा क्रययः प्राणेश्वरोऽहं च जज्ञिरे ॥२०॥  
 मन्तर्यद्विधा लोकांस्त्रीन् पर्यम्यस्कन्दितमतः । अनुग्रहान्महाविष्णोरविघातगतिः स्वचित् ॥२१॥  
 देवदत्तामिमां वीणां स्वरग्रहविभूषिताम् । मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥२२॥

सुत उवाच

एवं संभाष्य भगवान्नारदो वासवीसुतम् । आमन्त्र्य वीणां रणयन् ययौ यादच्छिको मुनिः ॥२३॥  
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे भगवान्नारदस्यवादे षष्ठोऽध्यायः ॥६॥



अथ सप्तमोऽध्यायः

शौनक उवाच

निर्गते नारदे सुत भगवान् वादरायणः । युतर्वास्तदभिप्रेतं ततः किमकरोद्विभुः ॥१॥

सुत उवाच

ब्रह्मणो सरस्वत्यामाधमः पश्चिमे तटे । शम्याप्राप्त इति प्रोक्तः ऋषीणां सत्रवर्धनः ॥२॥  
 तस्मिन् स्व आश्रमे व्यासो वदरीपण्डमण्डिते । आसीनोऽप उपसृष्ट्य प्रणिदध्यौ मनः स्वयम् ॥३॥  
 भक्तियोगेन मनसि सम्भूय प्रणिहितेऽमले । अपश्यत् पुरुषं पूर्वं मायां च तदप्राप्तयाम् ॥४॥

A thousand ages after, when Brahma once again desired to create I was also created with Marichi and other rishis from his lap. 20

By the grace of the Lord my motion is never hampered. I am ever on the move and observing rigid continence, I travel the three worlds playing upon the lyre given by the Lord singing the glories of his divine play. 21-22

Shree Soota then said that Devarshi Narad, having thus narrated his story to Shree Ved Vyas, son of Satyavati, left the place playing upon his vina.

Thus ends the Chapter Sixth of Book one.



## CHAPTER-VII

**Shaunak said:** Oh Soota having heard Narad what did Bhagawan Vyas do after he left. 1

**Soota said:** There is an ashram, a hermitage, called Sharnyapras on the western bank of the holy river Saraswati. This ashram mainly advocates and supports sacrifices and other allied ceremonies. It is beautified with berry trees all around. Once Vyas after his morning ablutions sat in meditation and in his mind that had become pure and poised by concentration and devotion, he first saw the Lord and then His Maya. 2-4.

अनर्थोपशमं साक्षाद् भक्तियोगमधोक्षजे । लोकस्याजानतो विद्वांश्चक्रे सात्वतसंदिताम् ॥५॥  
 यस्यां वै श्रूयमाणायां कृष्णे परमपूरणे । भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा ॥६॥  
 स संदितां भागवतीं कृत्वानुक्रम्य चात्मजम् । शुकमप्यापमास निवृत्तिनिरतं मुनिः ॥७॥

शौनक उवाच

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः । कस्य वा बृहतीमेतामात्मारामः समभ्यसत् ॥८॥

सूत उवाच

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युत्क्रमे । कुर्वन्त्यद्वैतुर्कां भक्तिमित्यभूतगुणो हरिः ॥९॥  
 हरेर्गुणाक्षिप्तमतिर्भगवान् चादरायणिः । अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ॥१०॥  
 परीक्षितोऽथ राजर्षेर्जन्मकर्मविलापनम् । संस्थां च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ॥११॥

यदा मृषे कौरवसृज्यानां वीरेष्वयो धीरर्गातिं गतेषु ।

वृकोदराविदग्गदामिमर्शभग्नोद्वण्डे

धृतराष्ट्रपुत्रे ॥१२॥

भर्तुः प्रियं द्रौणिरिति स पश्यन् कृष्णासुतानां खपतां शिरांसि ।

उपाहरद्विप्रियमेव तस्य जुगुप्सितं कर्म विगर्हयन्ति ॥१३॥

He found that people do not know that it was only the devotion to the divine alone that was instrumental in destroying all the evils of humanity; so, for those that were ignorant, bereft of devotion and deference to the divine, he composed Shreemad Bhagawat, which dispels all grief, fear and delusion, and if, heard with faith and reverence inspires devotion in the Lord Supreme. 5-6

He first taught this Bhagawat Samhita to his son Shukdev who lived in seclusion away from the entanglements of active life. 7.

Shree Shaunak then asked Soota, as to what led Shree Shukadev to study the Bhagwat Samhita when he was already living in seclusion bereft of all desires and merged in the Self, the Atman: 8.

**Shree Soota replied :** Though the saints delight in the Atman and though they are free from all ego, they worship and meditate on the Lord without any motive or interest, likewise shree Shukadev being attracted by the glory of the Lord studied this great Epic, without any motive. 9-10

Now I will tell you about the birth of Rajarshi Parikshit, his deeds and his end, the cause of the Krishna-Katha and the exodus of the Pandavas. When in the great war between the Kauravas, and Pandavas numerous valiant warriors were killed and when the thighs of Duryodhan were battered with the heavy blows of Bhima's mace and when Ashwasthma perpetrated the slanderous act distasteful even to Duryodhan of cutting the throats of the children of Draupadi who were fast asleep imagining that this act of his will please Duryodhan. At that time, when Arjun

माता शिशूनां निधनं सुतानां निशम्य घोरे परितप्यमाना ।  
 तदारुदवाप्यकलाकुलाक्षी तां सान्त्वयन्नाह किरीटमाली ॥१४॥  
 तदा शुचस्ते प्रमृजामि भद्रे यद्ब्रह्मचन्दोऽग्निर आततायिनः ।  
 गाण्डीवमुनतैर्विशिखैरुपाहरे त्वाऽऽक्रम्य यस्नास्यसि दग्धपुत्रा ॥१५॥  
 इति प्रियां यल्लुविचित्रजलैः स सान्त्वयित्वाच्युतमिवसूतः ।  
 अन्त्याद्रयदंशित उग्रघन्वा कपिध्वजो गुरुपुत्रं रथेन ॥१६॥

यदाशरणमात्मानमेक्षत आन्तयाजिनम् । अलं ब्रह्मशिरो मेन आत्मत्राणं द्विजात्मजः ॥१७॥  
 भयोपस्पृश्य सलिलं संदधे तत्समाहितः । अजानन्नुपसंहारं प्राणकुञ्ज उपस्थिते ॥१८॥  
 ततः प्रादुर्भूतं तेजः प्रचण्डं सर्वतोदिशम् । प्राणापदमभिप्रेक्ष्य विष्णुं जिह्णुस्त्वाव ह ॥१९॥

अर्जुन उवाच

किमिदं स्विक्तुनो वेति देवदेव न वेषवदम् । सर्वतोमुखमायाति तेजः परमदारुणम् ॥२०॥

श्रीभगवानुवाच

वैतथेदं द्रोणपुत्रस्य ब्राह्मणं प्रदर्शितम् । जह्यत्तेज उन्नद्धमक्षौ ह्यक्षतेजसा ॥२१॥

was consoling his wife who was distressed, and lugubriously lamenting the murder of her sons said to her, "Oh blessed darling, I will chop off the head of this felon a low and debased brahmin with the sharp arrows of my Gandiva and bring it before you for you to sit on it, and bathe and remove your grief." Thus pacifying and consoling his wife with sweet words Arjun whose friend and guide was Lord Krishna, donned his armour, took his bow, mounted his chariot and followed Ashwa tthama, the son of his guru. 11-16

When Ashwathama's horses were tired and when he found that he was quite helpless, he thought, Brahmastra was the only weapon that can save him though, he did not know how to recall it, once it was released. Thus hanging between life and death he had no other recourse but to hurl this formidable missile, which he did, and there emanated from it a dazzling blaze of light which spread in all directions. Arjun saw this great danger to life and in this hour of peril addressed the Lord. 17-19

Arjun said : Oh God of Gods, pray tell me as I do not know this dazzling glow so frightful and devastating, and where does it come from. 20

It is the Brahmastra of Ashwasthama, said Shree Bhagawan; you can only ward off his target and render it redundant by hurling the same missile brahmastra which you know very well. 21



सुत उवाच-

श्रुत्वा भगवता प्रोक्ते फाल्गुनः परवीरहा । स्पृष्ट्वापस्तं परिक्रम्य ब्राह्मं ब्राह्मणं सन्दधे ॥२२॥  
 प्रजोपप्लवमालक्ष्य लोकज्यतिकरं च तम् । मत्तं च वासुदेवस्य सज्जहारार्जुनो द्वयम् ॥२३॥  
 तत आसाद्य तरसा दारुणं गौतमीसुतम् । वक्त्रधामर्षताम्राक्षः पशुं रश्मया यथा ॥२४॥  
 शिविराय निनीपन्तं दाम्ना वद्ध्वा रिपुं बलात् ॥ ब्राह्मर्जुनं प्रकुपितो भगवान्भुजैक्षणः ॥२५॥  
 मत्तं प्रमत्तमुन्मत्तं सुप्तं बालं स्त्रियं जडम् । प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मचित् ॥२६॥  
 स्वप्राणान् यः परप्राणैः प्रपुष्पात्यघृणः खलः । तद्वधस्तस्य हि थेयो यद्दोषाद् द्यात्यघः पुमान् ॥  
 तद्वत्सं बध्यतां पाप आतताप्यात्मबन्धुहा । भर्तुश्च विप्रियं धीर कृतवान् कुलपांसनः ॥२७॥  
 पर्वं परीक्षता धर्मं पार्थः कृष्णेन चोदितः । नैच्छद्दन्तुं गुरुसुतं यद्यप्यात्महनं महान् ॥२८॥  
 अथोपेत्य स्वशिविरं गोविन्दप्रियसारथिः । न्यवेदयत् तं प्रियायै शोचन्त्या आत्मजान् हतान् ॥

**Soota said :** Hearing these words of the Lord, Arjun ceremoniously aimed his Brahmastra against that weapon of Ashwasthama rushing towards him with great velocity. 22

Both the missiles collided high in the air and there rained a conflagration, threatening the destruction of the populace. 23

On Seeing this danger the Lord directed Arjun to withdraw both the missiles which he did, and full of wrath that he was at Ashwasthama the son of Gautami, he caught hold of him and tied him with ropes to the wheels of his chariot as he would tie an animal and drove back to his camp. On the way the Lord said to Arjun that a person who is righteous does not kill a drunkard, a mad man or one who is in sleep. He does no harm to children, women, fools or even an enemy who is terror stricken or one who has surrendered and also one who is without a chariot but, when the other fellow becomes wicked and merciless and fattens himself at the cost of other lives then he should by all means be killed, such killing would be praiseworthy. He who acts otherwise and does not kill such a villain invites his fall. 24-27

Therefore kill this felon, a murderer of children, a stain to his family and who has even displeased his master. 28

Thus testing Arjun's religious morals Shree Krishna exhorted him to kill Ashwasthama for the murder of his children but, Arjun did not do so as Ashwasthama was the son of his guru. 29

Arjun whose darling and charioteer is Bhagawan, then, brought Ashwasthama to his camp and took him to his bereaved wife moaning the death of her sons. 30

तथाऽऽहृतं पशुवत्याशक्वदमबाद्भुषं कर्मनुगुप्सितेन ।

निरीक्ष्य कृष्णापहतं गुरोः सुतं वामस्वभावा कृपया ननाम च ॥३१॥

उवाच चासहन्त्यस्य वन्धनानयनं सती । मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः ॥३२॥

स एष भगवान् द्रोणः प्रजारूपेण वर्तते । तस्यात्मनोऽर्धं पत्न्यास्ते नान्वगाद्वीरसूः कृपी ॥३३॥

तद्धर्मज्ञ महाभाग भवद्भिर्गौरवं कुलम् । वृजिनं नार्हति प्राप्तुं पूज्यं वन्द्यमभीक्ष्णशः ॥३४॥

मा रोदीदस्य जननी गौतमी पतिदेवता । यथाहं मृतवत्साऽऽर्ता रोदिम्यशुमुखी मुहुः ॥३५॥

सूत उवाच

धर्म्यं न्याय्यं सफ़लं निर्व्यलीकं समं भद्रम् । राजा धर्मसुतो राक्ष्याः प्रत्यनन्दद्वचो द्विजाः ॥३६॥

श्रीकृष्ण उवाच

ब्रह्मयन्धुर्न हन्तव्य आततायी वधार्हणः । मयैवोभयमाप्नातं परिग्राह्यनुशासनम् ॥३७॥

कुर्व मतिधुतं सत्यं यत्तत्सान्वयता प्रियाम् । प्रियं च भीमसेनस्य पाञ्चास्या नष्टमेव च ॥३८॥

सूत उवाच

अर्जुनः सहसाऽऽज्ञाय हरेर्हार्दमथासिना । मणिं जहार मूर्धन्यं द्विजस्य सहसूर्ध्वजम् ॥३९॥

On seeing Ashwasthama the ungrateful son of their guru, down cast faced, tied with ropes like a beast, the kind and compassionate Draupadi not being able to bear this sight requested Arjun to release him forthwith. A brahman should always be respected She said This is Dronacharya born as Ashwasthama, and his wife Kripa, the mother of Ashwasthama, is also living who did not become a sati after her husband died as, she had her son Ashwasthama living. Oh Dharmajna (the knower of religion), oh the blessed ! the family of a guru is always to be respected and revered To make it unhappy is highly improper His mother Gautami, to whom her husband was a god, would be unhappy and distressed as I am at the death of my sons, should her son be killed. Let that not happen to her 34-35

Soota said Oh ye rishis, on hearing these words of queen Draupadi, which were so kind, just and full of feelings, Yudhishira and others congratulated her 36

Shree Krishana then said - Oh ! Parth as I have told you, a brahman how so ever debased should not be killed, but if he is a felon by all means kill him. Now it is for you to decide and act. Fulfill your promise you gave to Draupadi while consoling her, and do what you think will please Bhimasena, Draupadi and myself 37-38

Soota said Thus Arjun having heard the Lord and known his mind, drew his sword and pulled out the gem from the head of Ashwasthama along with his hairs, released him and drove him out of

विमुच्य रथनावद्धं बालहत्यादितप्रभम् । तेजसा मणिना हीनं शिविरान्निरयापयत् ॥४०॥  
 वपनं द्रविणादानं स्थानान्निर्यापणं तथा । एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः ॥४१॥  
 पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्ण्या । स्वानां मृतानां यत्कृत्यं चकुर्निर्हरणादिकम् ॥४२॥  
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे द्रौणविप्रहो नाम सप्तमोऽध्यायः ॥७॥

### अथाष्टमोऽध्यायः

सूत उवाच

अथ ते संपरेतानां स्वानामुदकमिच्छताम् । दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥१॥  
 ते निनीयोदकं सर्वे विलप्य च भृशं पुनः । आप्लुता हरिपादाब्जराजपूतसरिज्जले ॥२॥  
 साल्त्वयामास मुनिभिर्हृतबन्धुश्रुत्वापितान् । भूतेषु कालस्य गतिं दर्शयन्प्रतिक्रियाम् ॥३॥  
 गन्तुं कृतमतिब्रह्मन् द्वारकां रथनास्थितः । उपलेमेऽभिघावन्तीमुत्तपं भयविह्वलाम् ॥४॥

उत्तरोवाच

अभिघ्रवति मामोश शरस्तप्तयसो विभो । कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥५॥

the camp humbled and crest fallen. For a brahmin to shave his head, to deprive him of his wealth and to displace him, tentamounts to killing him. He need not be physically beheaded. The bereaved Pandavas then, along with Draupadi performed the obsequies of their dead sons,

Thus ends the Chapter Seventh of book one.

### CHAPTER VIII

**Shree Soota continued :** The Pandavas then, with their womenfolk and Shree Krishan went to the banks of the Ganges to propitiate the manes and prayed for the welfare of the dead. 1

They deplored the dead over and over again and bathed in the waters of the Ganges that was rendered holy by the touch of the feet of the Lord. 2

There, the Lord consoled and pacified the Pandavas who were much grieved at the murder of their dear ones and explained to them that nothing can prevent the relentless march of time and it was futile to bemoan it. 3

Then, the Lord after installing the Pandavas on the throne, decided to go to Dwaraka. When he mounted his chariot and was about to leave, Uttara, wife of Abhimanyu mad with fright rushed in front of his chariot and said, "Oh Lord! the spitfire, the missile of Ashwasthama rushes towards me forcefully with great speed. Let it burn me but pray do something that will spare the child in my womb." 4-5

सूत उवाच

उपधार्य घघस्तस्यो भगवान् भक्तवत्सलः । अपाण्डवमिदं कर्तुं द्रौणेरश्वमनुभूयत ॥६॥  
 ध्यस्तनं वीक्ष्य तत्तेषामनन्दविषयात्मनाम् । सुदर्शनेन स्वाक्षेण स्वानां रक्षां व्यधाद्विभुः ॥७॥  
 मन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः । स्वमाययाऽऽवृणोद् गर्भं वैराट्पथाः कुतन्तवे ॥८॥  
 ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया । प्रयाणामिमुखं कृष्णमिदमाह पृथा सती ॥९॥

कुन्तयुवाच

कृष्णाय घांतुदेवाय देवकीनन्दनाय च । नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥१०॥  
 नमः पद्मजनाभाय नमः पद्मजमालिने । नमः पद्मजनेत्राय नमस्ते पद्मजाकूमये ॥११॥

विरान्महाग्नेः पुत्रवाददर्शनादसत्सभायां घनवासकरुच्युतः ।

सृष्टेः सृष्टेऽनेकमहार्थास्त्रतो द्रौण्यस्तत्रास्मि हरेऽभिरक्षिताः ॥१२॥

विपद्ः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो । भवतो दर्शनं यत्स्यादपुनर्भयदर्शनम् ॥१३॥  
 जन्मैश्वर्यधुतधीभिरेधमानमहः पुमान् । नैवार्हत्यभिघातुं वै त्वामकिञ्चनगोचरम् ॥१४॥

Soota said: Paramatman the darling of the devout, hearing these words of Uttara knew that Ashwasthama, son of Drona, has darted his brahmastra to exterminate the Pandavas; so, to protect the dynasty of the kurus the omnipresent Lord Shree Hari hurled his Sudarshan Chakra to protect his devotees from this devastating danger. 6-7

Shree Hari, who lives in the hearts of all being shrouded the embryo in the womb of Uttara, the daughter of Virat with his yogic prowess. 8

Thus relieved of the danger of brahmastra Kuntajee, with her sons and Draupadi, extolled Shree Krishna who was about to depart for Dwaraka. 9

Kunti said: we bow to thee Govind, son of Devaki, dear child of gopa Nanda, to thee, oh, one, with lotus like eyes feet and the navel, adorned with garland of lotuses, we pay our homage. Oh Lord you have protected us from poison, fire, and demons, and from the assemblage of the wicked, and hardships of the forest and from the arms and weapons of great warriors in wars, the last one being the brahmastra of Ashwasthama. 10-12

Lord of the Universe, let all adversities and misfortunes befall us, so that, we can always think about you and remember you who is the liberator and benefactor of mankind. One who is born in a noble family, and who has majesty, learning and wealth, the root cause of all ego does not think of you, who are easily approachable to the devotees devoid of all desires, 13-14

नमोऽकिञ्चनचित्ताय निवृत्तगुणवृत्तये । आत्मारामाय शान्ताय कैवल्यपतये नमः ॥१५॥  
 मन्ये त्वां कालमीशानमनादिनिधनं विभुम् । समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥१६॥  
 अथ विद्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे । स्नेहपाशमिमं छिन्धि दृढं पाण्डुपु वृष्णिपु ॥१७॥  
 त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् । रतिमुद्वहतादद्वा बद्धेवौघमुदन्वति ॥१८॥

सुत उवाच

तां धादमित्युपामन्य प्रविश्य गजसाहस्यम् । स्त्रियश्च स्वपुरं यास्यन् प्रेम्णा राज्ञा निवारितः ॥  
 धाद राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् । न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः ॥२०॥  
 यथा पद्मेन पद्माग्भः सुरया वा सुराकृतम् । भूतहत्यां तथैवैकां न यवैर्माण्डुमहति ॥२१॥  
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे कृन्तीस्तुतिर्युधिष्ठिरासुतायो नामाष्टमोऽध्यायः ॥८॥

To one who has nothing to call his own, you are his sole treasure. You are tranquil and sedate, delighting in your own form, my salutations to thee oh ye Lord of absolution. 15

Time is the cause of all mutual conflicts, the ruler of all beings and objects, which has neither beginning nor end and is all pervading. You are that (Kal) the Time personified. Oh God, thou art the Lord of the universe its idol. Pray remove the stubborn attachment that I bear towards all those whom I call my own, both the Yadavas and the Pandavas, and may all the flow of my feelings emotional and intellectual constantly rush towards you unabatedly, as the flow of the Ganges rushes towards the ocean. 16-18

Soota said : Shree Krishna then blessed Kuntaji and returned to Hastinapur. When he was about to depart for Dwaraka with his women-folk Yudhishtir anxious and perturbed at the annihilation of his kinsmen moved with feelings stopped him and said : Sire, I will not be able to extricate myself from this hell even after a thousand years because of my sins. Sins or crimes, perpetrated with purpose cannot be cleansed by any number of sacrifices as muddy water cannot be got rid of its mud, nor wine can be got rid of its evil by wine. 19-21

Thus ends in the the Chapter Eighth of Book One.



## अथ नवमोऽध्यायः

सूत उवाच

इति भीतः प्रजाद्रोहान् सर्वधर्मविक्रिस्तया । ततो विवशानं प्रागाद् यत्र द्वेवमतोऽपतत् ॥१॥  
 तदा ते भ्रातरः सर्वे सदस्यैः स्वर्णभूषितैः । अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा ॥२॥  
 भगवानपि विप्रै रथेन सधनंजयः । तैर्व्यरोचत नृपः कुवेर इव गुह्यकैः ॥३॥  
 दृष्ट्वा निपतितं भूमौ दिवदच्युतमिवामरम् । प्रणेषुः पाण्डवा भीमं सानुगाः सह चक्रिणा ॥४॥  
 तत्र प्रह्वर्ययः सर्वे देवर्षयश्च सत्तम । राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम् ॥५॥  
 तान् समेतान् महाभगानुपलभ्य वसूतमः । पूजयामास धर्मज्ञो देशकालविभागवित् ॥६॥  
 कृष्णं च तत्प्रभायश्च भासीनं जगदीश्वरम् । हृदिस्थं पूजयामास मायदोपात्तविग्रहम् ॥७॥  
 भद्रो कष्टमहोऽन्याय्यं यत्पुण्यं धर्मनन्दनाः । जीवितुं नार्हद्य क्लिष्टं विप्रधर्माच्युताश्रयाः ॥८॥  
 सर्वं कालकृतं मन्ये भवतां च यद्विषयम् । सपालो यदशे लोको वायोरिव घनाबलिः ॥९॥

## CHAPTER IX

**Shree Suta Continued :** Then King Yudhishtira disconsolate at the sins of destruction of his kinsmen went to Devavrata, Bhishma (who was lying on the battlefield biding his time to leave this world) for consolation and advice. His brothers followed him along with Shree Vyas, Dhaumya and other sages in the golden chariots drawn by beautiful horses. Lord Krishna went with Arjuna in his chariot. Bhishma lying on the bed of arrows surrounded by relations and other admirers, who had come there to see him looked like a god that had fallen on this earth from heaven. Shree Krishna and the Pandavas paid their homage to him. 1-4

There at the moment, had also come for his darshan, the best among the brahmins, the gods and the royal sages; to them all that had gathered around Bhishma, the best amongst the Vasus, who knew both time and place appropriately, and was also well versed in religion, addressed them with the words of welcome. He also welcomed the Lord of the universe Shree Krishna, (who adorns the hearts of all beings) whose prowess he knew very well, and who was there, in the human form by his own Maya, and said. 5-7

Oh Pandavas, you are sons of dharma, as you follow the Brahmins, dharma, and Lord Krishna, so all of you are righteous and god fearing. You should have no trouble whatsoever. It is wrong that you should be unhappy; whatever unpleasant that has happened to you is caused by time. This whole universe is bound by time as are the clouds by the wind. 8-9

यत्र धर्मं सुतो राजा गदापाणिर्नृकोदरः । कृष्णोऽस्त्री गार्गिद्वं चापं सुहृत्कृष्णस्ततो विपत् ॥१०॥  
 न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधित्सितम् । यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि ॥  
 तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ । तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो ॥१२॥  
 एष वै भगवान् साक्षादाद्यो नारायणः पुमान् । मोहयन्मायया लोकं गूढधरति षृण्विषु ॥१३॥  
 यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् । अकरोः सचिवं दूतं सौहृदादथ सारथिम् ॥१४॥  
 तथाप्येकान्तमवतेषु पश्य भूषानुकम्पितम् । यन्मेऽसंस्त्यजतः साक्षात्कृष्णो दर्शनमागतः ॥१५॥

स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावद्विदं हिनोम्यहम् ।

प्रसन्नहासारुणलोचनोद्वसन्नुद्याम्बुजो ध्यानपथश्चतुर्भुजः ॥१६॥

सूत उवाच

युधिष्ठिरस्तवाकर्ण्य श्रयानं शरपञ्चरे । अपृच्छद् विविधान् धर्मानुपीणां चानुशृण्वताम् ॥१७॥  
 धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने । नानाव्यानेतिहासेषु वर्णयामास तत्त्ववित् ॥१८॥

Why should there be any adversity where there is Yudhishtira son of dharma, Bhimsen the arch mace wielder and Arjuna the great archer with his Gandiva and Shree Krishna the Lord of Lords as friend and guide. 10

Oh King, nobody can know what is ordained for him. Even the best of the talented are confused. Therefore believing all this as ordained by providence, accept them as they are and protect your subjects. 11-12

Oh Pandavas, Shree Krishna whom you believe as your maternal uncle's son, your dear friend and benefactor and whom you have made your counsellor, messenger of peace and charioteer out of affection is the Supreme being, the Adi Narayana, who remains incognito, and moves amongst the Yadavas delighting us all. Nevertheless how kind and compassionate he is for such an isolated devotee like me that he has come to me to bless me with his presence when I am about to die. I pray to him the four armed Lord of Lords not to leave this place but tarry, and give me Darshan of his sweet charming lotus eyed countenance, till I leave this tabernacle. 13-16

Soota said : On hearing this Yudhishtira requested Bhishma lying on the bed of arrows, to explain to him different aspects of religion in the presence of the rishis that had assembled there. 17

Bhishma great philosopher and thinker that he was described to him with illustrations and anecdotes the true form of dharma, artha, kama and moksha and the ways and means to achieve them. 18

धर्मे प्रवदतस्तस्य ॥ कालः प्रत्युपस्थितः । यो योगिनश्छन्दमृत्योर्वाञ्छितस्तत्तदायनः ॥१९॥

तदोपसंहृत्य गिरः सहस्रणीविमुक्तसङ्गं मन आदिपूरुषे ।

निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्य विसृजज्जनार्दनम् ॥२०॥

श्रीभीष्म उवाच

त्रिभुवनकमलं तमालवर्णं रविकरगौरवराश्वरं दधाने ।

धूपलरुक्कुलावृताननाब्जं विजयसरो रतिरस्तु मेऽनवद्या ॥२१॥

सपदि तस्मिन्निवचो निशम्य भग्ये निजपरयोर्वल्यो रथं निवेश्य ।

स्थितयति परमैकियुरक्षणं हतवति पार्थसखे रतिर्ममास्तु ॥२२॥

व्यग्रहितवृत्तनामुखं निरीक्ष्य सज्जनवचाद् विमुक्तस्य दोषबुद्धया ।

क्षुमतिमहर्षदात्मविधया यञ्जरणरतिः परमस्य तस्य मेऽस्तु ॥२३॥

स्वनिगममपहाय मत्प्रतिष्ठाभृतमधिकर्तुमद्यत्कृतो रथस्य ।

धृतरथचरणोऽभ्ययाञ्चलदुर्गुरिरिव हस्तुमिमं गतोत्तरीयः ॥२४॥

Thus in religious discourses the time passed on and Uttarayana set in when that great leader of multitude Bhishma, stopped speaking linked his mind, which had become free from all desires, in the Lord and prayed to him while living his body as under 19-20

**Bhisma said:** Oh the most beautiful in the three worlds, luminous like the rays of the Sun with a complexion radiant like copper, the wearer of the yellow silk rament, whose charming face strewn with tresses of hair further beautifies the countenance and who has assumed this human form, in Thee, Oh Lord of Lords Shree Krishna may my mind ever remain devoted with affection, in that friend of Parth, who on a mere mention from Arjuna to plant his chariot between the two hostile armies did it and who by his mere sight deprives the enemy soldiers of their lives 21-22

May all my love always remain on the feet of that supreme being who, when, Arjuna was overwhelmed with grief, under a mistaken notion, thought that if he fought in the battle, he would be the cause of destruction of his kinsmen and his elders, like Bhishma and Drona, whom he saw arrayed in the front rank of the enemy's army, revealed to him in his hour of despair the nature of the soul and dispelled his delusion May my mind ever remain in that Lord, who to fulfill my vow, set aside his promise, not to hold any weapon during the war, jumped out of his chariot and with the wheel of that chariot in his hand rushed towards me like a lion charging an elephant His assault was so severe and wrathful that the earth underneath was shaken and in that agitation, the Lord did not even notice that his scarf was blown off 23-24



विजयरथकुटुम्ब आत्ततोत्रे धृतहयरादिमनि तच्छिब्रवेक्षणीये ।  
 भगवति रतिरस्तु मे मुमूर्षोर्यमिह निरीक्ष्य हता गताः सरूपम् ॥२५॥  
 तस्मिन्महामजं शरीरभाजां हृदि हृदि धिष्टितमात्मकल्पितानाम् ।  
 प्रतिदृशमिव नैकधार्कमेकं समधिगतोऽस्मि विधूतमेदमोहः ॥२६॥

सुत उवाच

रूपं पदं भगवति मनोवाग्दृष्टवृत्तिभिः । आत्मन्यात्मानमावेक्ष्य सोऽन्तःश्वास उपारमत् ॥२७॥  
 तत्र दुन्दुभयो नेदुर्देयमानयवादिताः । शृङ्गसुः साधवो राज्ञां खात्पतुः पुष्पवृष्टयः ॥२८॥  
 तस्य निर्हरणादीनि सम्परेतस्य भार्गव । युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् ॥२९॥  
 तुष्टुर्मुनयो हृष्टाः रूपं तद्गुह्यनामभिः ततस्ते रूपहृदयाः स्वाश्रमान् प्रययुः पुनः ॥३०॥  
 पित्रा बालुमतो राजा बालुदेवानुमोदितः । चकार रत्नं धर्मेण पितृपैतामहं विभुः ॥३१॥

इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे युधिष्ठिराज्यप्रलम्भो नाम नवमोऽध्यायः ॥९॥

Now that I am dying let my heart be in Him, whose mere sight (darshan) with the whip and the reins of the fine steed of his friend Arjuna's chariot in his hands was so grand and magnificent that even the dying warriors on the battlefield attained absolution by it. 25

Just as the sun though only one appears many when reflected in mirror, gem and water, likewise the Lord though one, without a second living alike in all beings created by him, appears in different forms. Blessed indeed I am, now that I have known him, (without distinction and illusion) in all his grandeur. 26.

**Soota continued :** Bhishma then marshalled all his senses, sight, mind and speech and concentrating them all in the Lord Krishna posited his soul in the soul universal the Parmatman; with held his life breath, dissolved it into his body, and passed away in all tranquillity. Men and gods sounded the music, flowers fell in showers from the skies. The saints admired such death. 27-28

Oh Shaunak, King Yudhishtira then performed his obsequies, and was deeply grieved for sometime. 29

The munis that had assembled there sang the hymns of the Lord with his names, and appellations esoteric and unknown. Thus having become Krishna minded they returned to their respective ashrams. 30

King Yudhishtira then with the consent of Dhritarashtra and Lord Krishna ascended the throne and rule his ancestral kingdom on the tenets of religion. 31

Thus ends The chapter ninth of book one.



## अथ दशमोऽध्यायः

सूत उवाच

यंशं कुरोर्वैशद्यग्निनिर्हृते संरोहयित्वा भवभायनो हरिः ।  
 निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिर श्रौतमना यमूव ह ॥१॥  
 निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तिप्रज्ञानविधूतविभ्रमः ।  
 शशास गामिन्द्र इवाजिताश्रयः परिधुषान्तामनुजानुवर्तितः ॥२॥

नयः समुद्राः गिरयः सवनस्पतिरीक्ष्य । फलन्त्योपध्व्यः सर्वाः काममन्वृत्तु तस्य वै ॥३॥  
 नाधयो व्याधयः फ्लेशा वैषम्यतात्महेतवः । भज्जातशत्रावभवञ्चन्तानां राशिं किञ्चित् ॥४॥  
 उपित्वा हास्तिनपुरे मासान् कतिपयान् हरिः । सुहृदां च निशोकाय स्यसुश्च प्रियकाङ्क्षया ॥५॥  
 आमन्य चाभ्यनुज्ञातः परिष्वज्याभिवाच तम् । आहरोह रथ कैश्चित्परिष्यक्तोऽभिवादितः ॥६॥  
 तस्मिन्त्यस्तधियः पार्थाः सहोऽन् विरहं कथम् । दर्शनस्पर्शसलपश्यनासनमोजनैः ॥७॥  
 मृदङ्गशङ्खमेघैश्च धीणापणवगोमुखाः । धुन्धुर्यान्कण्डावा नेतुर्दुर्भयस्तथा ॥८॥  
 प्रासादशिखरारूढाः कुन्तायां निरक्षया । ववृषुः कुसुमैः कृष्णं प्रेमव्रीडास्मितेक्षणतः ॥९॥

## CHAPTER X

**Suta proceeded** The Lord by saving Parikshit and installing Yudhishtira on the throne felt very happy as he thus revived the dynasty of Kurus which was charred by the conflagration of fratricidal quarrel and strife. Dharmraj was now free from all doubts and delusion after hearing Shree Krishna's and Bhishma's words of wisdom and advice. He ruled the earth of the seven seas with faith in the divine. Indra ruled the Heaven. His brothers followed him in every way 1-2

The seas, the rivers, the mountains, the creepers, the vegetables the trees and the fields all, seasonally yielded bumper crops and abundant fruits. Nature also thus fully co-operated with Dharmaraj. There was also no trouble whatsoever of any kind, spiritual, temporal, or providential among the subjects 3-5

The Lord thereafter, stayed behind in Hastinapur for a few months more to console his sister and his other relatives, and when he was ready to go to Dwaraka, he went to meet Yudhishtira bowed to him out of respect for him embraced Arjuna with affection and accepting salutations of Sahadev and Nakul and waving to all the rest bidding good-bye he mounted his chariot 6

For the Pandvas, who were deeply attached to the Lord in all their activities day in and day out, it was impossible to suffer such a separation from him. When he was about to leave, all the musical instruments such as drums, bugles, conches, bells and vina were play

अन्योन्यमासीत्संजय उत्तमश्लोकचेतसाम् । कौरवेन्द्रपुरस्त्रीणां सर्वश्रुतिमनोहरः ॥१०॥

स वै किलायं पुरुषः पुरातनो य एक आसीद्विशेष आत्मनि ।

अग्रे गुणेभ्यो जगदात्मनीश्वरे निर्मालितात्मनिशि सुप्तशक्तिषु ॥११॥

स पद्म भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिद्धशतीम् ।

अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार सास्त्रकृत् ॥१२॥

स वा अयं यत्पदमत्र सूर्यो जितेन्द्रिया निजितमातरिश्वनः ।

पश्यन्ति भक्तयुत्कलितामलात्मना नन्वेव सत्त्वं परिमार्ष्टुमर्हति ॥१३॥

यदा हाधर्मेण तमोधिषो नृपा जीवन्ति तत्रैव हि सत्त्वतः किल ।

धत्ते भयं सत्यमृतं दयां यशो भवाय रूपाणि दधयुनो युगे ॥१४॥

पद्मविद्या गदन्तीनां ॥ गिरः पुरयोपिताम् । निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ॥१५॥

अज्ञातशत्रुः पृतनां गोपीध्याय मधुद्विषः । परेभ्यः शङ्कितः स्नेहात्प्रायुङ्क्त चतुरङ्गिणीम् ॥१६॥

in concert, the bashful women of the family that were on the terraces of the palace to see the Lord, with smiles on their faces showered flowers on the Lord and talked amongst themselves about Shree Krishna below. 7-10

Oh friend, this is that Prime being, the soul universal, in whom rests the souls of all beings, in their immaculate magnificence, along with the qualities of satwa, rajas and tamas, which existed in the beginning and which will be in the end of this creation. 11

This is that very Shree Krishna who enjoined his illusory power, inspired by his free will to create this universe and give it a name and a form which it had never before. 12

This is that very Lord Shree Krishna, whose paramapad that stage supreme is experienced and realised by the high souled Yogis whose minds have been rendered pure and whose intellect rendered immaculate by their great devotion. 13

When the Kings with predominance of tamas in them become unrighteous and lead life of infamy, the Lord, to protect the earth from them descends on this earth with his divine qualities, of majesty, truth and mercy and manifests himself in the human form. 14

When women of the town were conversing thus, the Lord smiling affectionately and hailing everybody took their leave and left Hastinapur for Dwaraka. 15

The benign king Yudhishtira (one who has no enemy) sent his army to guard Shree Krishna on the way from the enemies. 16

अथ दूरागताश्च शौरिः कौरवान् विरहातुरान् । संनिवर्त्य हृदं क्षिण्वान् प्रायात्स्वनगरीं प्रियैः ॥१७॥  
मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् । सायं भेजे दिशं पञ्चाद्विष्टो गां गतस्तदा ॥१८॥  
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने धौकुण्डलारकागमनं नाम दशमोऽध्यायः ॥१०॥



### अथैकादशोऽध्यायः

सुत उवाच

आनतां स उपमज्य स्तृवाञ्जनपदान् स्वकान् वप्सौ द्रवरं तेषां विषादं शमयन्निव ॥१॥  
तमुपश्रुत्य निनवं जगज्जयभयावहम् । प्रत्युद्युः प्रज्ञाः सर्वा भर्तृदर्शनलालसाः ॥२॥  
प्रीत्युत्कृष्टमुखाः प्रोबुर्दुर्पगद्गया निरा । पितरं सर्वसुहृदमपितारमिवार्भकाः ॥३॥  
भवाय तस्त्यं भव विश्वमायन स्वमेव माताय मुदत्यतिः पिता ।  
त्वं सद्गुरुः परमं च देवतं यस्यानुवृत्त्या कृतिनो वमूषिम ॥४॥  
यह्यम्बुनाक्षपससार भो भवान् कुरुन्मधून वायु मुहुरिदक्षया ।  
तन्नाम्कोटिप्रतिमः क्षणो भवेद् रवि विनाक्षोरिव नस्तवान्युत ॥५॥

The Pandavas who went with Lord, to some distance to bid him good bye were sent back by him and he went his way with his kinsmen, and crossing Meru, abhir and other countries he entered Dwaraka, on the west coast of Bharat at the close of the day. 17-18

Thus ends the chapter eleventh of book one.

### CHAPTER XI

**Shree Soota continued :** Shree Krishna returned to his country of Anart his prosperous domain and blew his conch, Panchjanya, which appeased the hearts of his subject. 1

On hearing the blast of that conch which dispels all grief and fear, the people of the city anxious to see their Lord rushed out to welcome him. 2

The populace delighted at seeing the Lord were so much overjoyed and moved with emotion that they prayed for him their protector and friend as children would pray for their father. 3

Oh Lord of the Universe, thou art the mother, father, friend, husband, and our Guru by whose service we are blessed. 4

Oh one with the lotus eyes, since the time you leave us to see your relations in Hastinapur or Mathura till the time you return every moment of separation becomes of infinite duration as it would become to the eyes without the Sun. 4-5

इति खोदीरिता वाचः प्रजानां भक्तवत्सलः । शृण्वानोत्तुग्रहं दृष्ट्वा वितन्वन् प्राविशत्पुरीम् ॥६॥  
 वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः ससुमङ्गलैः । प्रत्युज्जग्मू रथैर्हृष्टाः प्रणयागतसाध्वसाः ॥७॥  
 भगवांस्तत्र बन्धूनां पौराणामनुवर्तिनाम् । यथाविध्युगलङ्घ्य सर्वेषां मानमादधे ॥८॥  
 स्वयं च गुरुभिर्विप्रैः सदासैः स्थविरैरपि । आशीर्मियुज्यमानोऽन्यैर्वन्दिभिश्चाविशत्पुरम् ॥९॥  
 श्रियो निवासो यस्योरः पानपात्रं मुखं दशम् । बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥  
 प्रविष्टस्तु गृहं पित्रोः परिचरुः स्वमातुभिः । ब्रवन्दे शिरसा सप्त देवकीप्रमुखा मुदा ॥११॥  
 अथाविशत्स्वभवनं सर्वकामभुत्तमम् । प्रसादा यत्र पत्नीनां सहस्राणि च पोडश ॥१२॥

पत्न्यः पतिं श्रेष्ठं गृहानुपागतं विलोक्य संजातमनोमहोत्सवाः ।

वृत्तस्थुरास्तद्वत्साऽऽसनाशयात् साकं प्रवैर्वीडितलोचनाननाः ॥१३॥

एवं नृपाणां क्षितिभारजन्यनामशोहिणीभिः परिवृत्ततेजसाम् ।

विधाय वैरं श्वसनो यथानलं मिथो वधेनोपरतो निरायुवः ॥१४॥

The darling of the devotees thus hearing these words full of feeling from his subjects entered the capital. 6

Pradumna and others with a decorated elephant, and accompanied by brahmins singing auspicious hymns came to receive the Lord out of their great affection. 7

The Lord Shree Krishna also met with due respect all those that had come to welcome him. 8

The elders, the Brahmins, with their wives and the older folks of the city blessed him. The servants and the attendants sang hymns of his praises when he entered the town. 9

Shree Krishna whose breast is the abode of Laxmi and whose charming face is an object of delight for all beings to drink deep in to that nector of rare beauty and in whose arms live the protectors of the earth and whose feet are the haven of his devotees when he entered the house, his mothers embraced him. He, then bowed to each one of them and lay prostrate before all the seven of them. 10-11

Then he went to the palaces of his sixteen thousand queens which were full of splendour. 12

They were all excited with joy on seeing their Lord returned after a long time. They all rose from their seats and with their faces flushed with modesty they stood before their Lord. 13

Just as a strong wind causes bamboos in a forest to collide with each other and ignites fire and is extinguished only after the forest is destroyed, similarly Lord Shree Krishna himself remained unarmed and

प्रतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः । न युज्यते सदाऽऽत्मस्थैर्यथा बुद्धिस्तदाश्रया ॥१॥  
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषेणोपाख्याने श्रीकृष्णदत्तत्रयप्रवेशो नामेकदशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

शौनक उवाच

अभ्युद्यत्सोपवृष्टेन ब्रह्मशीर्ष्णोस्तेजसा । उत्तराया हतो गर्भ ईशेनाजीवितः पुनः ॥१॥  
तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः । तदिदं श्रोतुमिच्छामः स प्रेत्य गतवान् यथा ॥२॥

सूत उवाच

मातुर्गर्भगतो धीरः स तदा भृशुनन्दन । ददर्श पुरुषं कंचिद्ब्रह्ममानोऽखतेजसा ॥३॥  
भंगुप्रमात्रममलं स्फुरत्पुरुषमोल्लिखम् । अपीच्यदर्शनं श्यामं तदिदं स समच्युतम् ॥४॥  
अत्यतेजः स्वगदया नीहारमिव गोपतिः । विधमन्तं संनिरुपे पर्यसत क इत्यसौ ॥५॥  
विधूय तदमेयात्मा भगवान् धर्मगुर्विभुः । म्रियतो दशमास्यस्य तत्रैवान्तर्दधे हरिः ॥६॥  
ततः सर्वगुणोदकं सातुकूलप्रहोदये । जज्ञे वंशधरः पाण्डुरर्भूयः पाण्डुरियौजसा ॥७॥

contrived to make the kings who were a burden to the soil fight one another and rested only after they and their vast armies were completely destroyed. 14

The Lord eventhough shrouded by prakrati is never affected by it or bound by its qualities, therein lies his greatness. The same is true of intellect which remains unaffected by Maya when it resorts to the Lord. 15

Thus Ends Chapter alevank of Book I

## CHAPTER XII

Shaunak Said : What happened to that babe of Uttara that was well nigh killed by the brilliant Brahmastra of Ashavithama, and which was saved by the Lord. We wish to know all about the life and deeds of that talented child and what happened to him after his death. 1-2

Shree Soota said : When that child who was in the womb of the Mother was about to be burnt by the heat of the Brahmastra, it saw a brilliant tiny little man of the size of a thumb bluish in colour with a crown of gold clad in yellow silk raiment dispelling the blaze of the missile with his mace like the morning due which is dispelled by the light of the Sun. It then wondered as to who could that be? But the invincible Lord the protector of faith having destroyed the blaze and quelled the heat of the weapon, vanished before the very eyes of that child. Then at the auspicious moment under lucky stars this son of the Pandu family Parikshit was born with the halo around him as if king. Pandu himself was born again. 3-7

तस्य प्रीतमना राजा विप्रैर्घांस्यरूपादिभिः । जातकं कारयामास वाचयित्वा च मङ्गलम् ॥८॥  
तमूचुर्ब्राह्मणास्तुष्टा राजानं प्रथयान्वितम् । एष ह्यस्मिन् प्रजातन्तौ पुरुषां पौरवर्षम् ॥९॥  
दैवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि । रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना ॥१०॥  
तस्मान्नान्ना विष्णुरात इति लोके वृद्धच्छ्रवाः । भविष्यति न संदेहो महाभागवतो महान् ॥११॥

ब्राह्मणा ऊचुः

सर्वसद्गुणमाहात्म्ये एष कृष्णमनुव्रतः । निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ॥१२॥  
संशकावात्मनो नृत्यं द्विजपुत्रोपसर्जितात् । प्रपत्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ॥१३॥  
जिह्वासितात्मयाथात्म्यो मुनेर्वांससुतादसौ । हित्वेदं नृप गङ्गायां यास्यत्यद्वाकुतोभयम् ॥१४॥  
इति राक्ष उपादिश्य विप्रा जातककोविदाः । लब्ध्वापचितयः सर्वे प्रतिजग्मुः स्वकां गृहान् ॥१५॥  
स एष लोके विख्यातः परीक्षित इति यत्प्रभुः । गर्भे दृष्टमनुव्याप्य परीक्षितं नरेण्विह ॥१६॥  
सं राजपुत्रो वदुषे भाशु शुक्र इवोडपः । आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥१७॥

Emperor Yudhishthira who was happy at the birth of the child summoned Dhaumya, Kripacharya, and others who came and performed the "Jatkarma-sanskar" (birth rites performed by the Brahmins with blessings and benedictions to the new born), and blessed the child. All the Brahmins that were present there were highly satisfied with the welcome and honour done to them by the Emperor said to him, Rajan ! when your dynasty of the Kurus was on the verge of extinction, as was ordained by the all powerful fate Bhagwan Vishnu out of compassion for you gave this son. He will, therefore, be known as 'Vishnurat.' He will be a glorious king and devotee of a very high order. There is no doubt about it. 8-11

He will follow religiously Shree Krishna, in his great virtues. He will humble Kali for the protection of this earth and dharma, and knowing his death by the bite of the cobra Takshak as imprecated by the rishi's son, he will give up all his wordly attachments and surrender himself to the Lord. He will know the true form of the Atman from Muni Shukadev, son of Maharshi Vyas, and give up his body on the banks of the Ganges and attain that stage supreme which is free from all fear and fright. 12-14

Thus prophesying all the brahmins and rishis, well versed in astrology, were duly honoured with gifts and presents by the King, went home. 15.

That royal child under the paternal care of Yudhishthira and other elders, began to grow up quickly as the moon waxes from day to day in the bright half, and became famous as Parikshit because of his minute observation of the tiny figure of the Divine seen in the womb of his Mother, 16-17

ततः सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः । वाजिमेघैस्त्रिभिर्मतो यज्ञैः समयजद्वरिम् ॥१८॥  
 आहूतो भगवान् राज्ञा याजयित्वा द्वित्रैर्नृपम् । उवास कतिचिन्मासान् सुहृदां प्रियकाम्यया ॥१९॥  
 ततो राज्ञाभ्यनुज्ञातः कृष्णया सह बन्धुभिः । ययौ द्वारवतीं ब्रह्मन् सार्हृनो ययुर्मिधृतः ॥२०॥  
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे त्रयोदशोऽध्यायः परीक्षितजन्मायुत्कर्षो नाम द्वादशोऽध्यायः ॥१९॥



## अथ त्रयोदशोऽध्यायः

सुत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् । ज्ञात्वालाहृदिस्तिनपुरं तयायातविवित्सितः ॥१॥  
 तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहायुजः । राजा तमर्हयांचक्रे कृतासनपरिग्रहम् ॥२॥  
 ते भुक्तवन्तं विश्रान्तमासीनं सुखमासने । प्रभ्रयावनतो राजा प्राह तेषां च शृण्वताम् ॥३॥

युधिष्ठिर उवाच

अपि स्मरथ नो युष्मत्पञ्चञ्छायासमेधितान् । विषद्वणाद्विषान्यादेर्मोचिता यत्समावृकाः ॥४॥  
 क्रया दृष्ट्या वर्तितं बद्धरन्ति क्षितिमण्डलम् । तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥५॥

Emperior Yudhishtira then with the help of his brothers collected all the material for Yajna, invoked Lord Hari and propitiated Him by performing three Ashwamedh Yajnas. The king invited Shree Krishna to witness these Yajnas which were being performed by the learned Brahmins. Bhagawan Krishna, stayed there for few months for the good of his kinsmen, and after sometime, with the permission of King Yudhishtira, Draupadi and other relatives and friends returned to Dwarka with Arjun and Yadavas. 18-20

Thus Ends Chapter twelfth of Book I

## CHAPTER XIII

Sooata said : Shree Vidur while on pilgrimage learned from Shri Maitreya knowledge about the Atman, and hearing about Lord Shree Krishna's going to his celestial abode soon repaired to Hastinapur. King Yudhishtira and his brothers welcomed him with due respects. When he was relaxing after dinner, the Emperor questioned Vidurjee in the presence of all. 1-3

Yudhishtira spoke : oh venerable one ! As the birds protect their young ones by their wings, so, you have protected us and saved us along with our mother from various adversities like poison, fire, etc. Please, tell us what was your attitude to life, in your travels, and



भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो । तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता ॥६॥  
 अपि नः सुहृदस्तात वान्द्वाः कृष्णदेवताः । दद्याः श्रुता वा यदवः स्वपुत्रां सुखमासते ॥७॥  
 इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत् । यथादुभूतं कमशो विना यदुकुलक्षयम् ॥८॥  
 नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् । नावेदयत्सकरुणो दुःखितान् द्रष्टुमक्षमः ॥९॥  
 कंचित्कालमथावात्सीत्सत्कृतो देववत्सुखम् । अत्यक्रामद्विज्ञातः कालः परमदुस्तरः ॥१०॥  
 विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत । राजभिर्गम्यतां शीघ्रं पश्येद् भयमागतम् ॥११॥  
 प्रतिक्रिया न यस्येह कुतश्चित्कहिंचित्प्रभो । स पञ्च भगवान् कालः सर्वेषां नः समागतः ॥१२॥  
 येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि । जनः सद्यो विगुज्येत किमुतान्यैर्धनादिभिः ॥१३॥  
 पिदभ्रातृसुहृत्पुत्रा इतास्ते खिणतं वयः । आत्मा च जरया ग्रस्तः परगेहमुपाससे ॥१४॥  
 अहो महीयसी जन्तोर्जीविताद्या यथा भवान् । भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥१५॥

what principal places of pilgrimage you visited. Votaries of the Lord like your venerable self, are, in a sense themselves like these holy places. They know that the mace bearing Lord resides in their hearts and that is why they sanctify these places of pilgrimage by frequenting them. Oh ye revered one! please tell us whether you met or saw in Dwarka our Yadav friends and relatives who believe Shree Krishna as their Lord. Have you heard anything about them, are they all happy? 4-7

Thus questioned by Yudhishtira Vidur gradually described to them in order all the incidents he knew, and experiences he had, except the destruction of the Yadavas. This he purposely did with a view not to see them unhappy, at the sad news of the extirpation of the Yadavas because all unpleasant happenings inflicted by time become unbearable. 8-10

In this way Vidurjee passed some happy time amongst the Pandavas who treated him very hospitably and respectfully like a god. Considerable time thus elapsed and visualising the approaching end of his brother Dhritrashtra, Vidurjee told him, Rajan! it is now time for all of us to leave this frail world. Mark the approaching danger. It has come for all of us. We can neither avoid it nor escape it. When caught in the maze of time man is separated even from his own dear soul, then, what to talk of wealth and other material possessions. 11-13

Your elders, your brothers, your sons and your relatives all are killed. You are now fairly old and infirm, living on the mercy of others. How strong is the desire to live in a human being? Why should you eat that piece of bread so contemptuously thrown at you by Bhima. 14-15

गतस्वार्थमिमं देहं धिरक्तो मुक्तबन्धनः । अविज्ञातगतिर्जिह्वात्स वं धीर उदाहृतः ॥१६॥  
यः स्वकात्परतो वेदं ज्ञातनिर्वेद आत्मवान् । हृदि कृत्वा हृदि गोदात्प्रव्रजेत्स नरोत्तमः ॥१७॥

एवं राजा विदुरेणानुजेन प्रज्ञाचक्षुर्बोधितो ह्याजमीढः ।  
छित्त्वा स्वेपु स्नेहपाशान् द्रढिग्नो निश्चक्राम धातुसंदर्शिताध्वा ॥१८॥

पतिं प्रयान्तं सुवलस्य पुत्री पतिव्रता चानुजगाम साध्वी ।  
हिमालयं न्यस्तदण्डप्रहर्य मनस्विनामिव सत्सम्प्रहारः ॥१९॥

अज्ञातशत्रुः कृतमैत्रो द्रुताग्निप्रिप्राद्यत्वा तिलगोभूमिकम्पैः ।  
गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत्पितरौ सौवर्ली च ॥२०॥

तत्र सञ्जयमासीनं पप्रच्छोद्विग्नमानसः । गायत्र्या कं नस्ततो वृद्धो हीनश्च नैत्रयोः ॥  
अन्वा च हतपुत्राऽऽतां पितृभ्यः कं गता सुहृत् ॥२१॥

सञ्जय उवाच

नाहं वैद् व्यथसितं पित्रोर्यः कुलनन्दन । गान्धारी चा महाबाहो मुपितोऽस्मि महात्मभिः ॥२२॥

He alone is wise in this world who soon realises the utter futility of this body rendered infirm and incapacitated by old age for any selfish motive, gets detached and freed from all bonds, gives up his body without anybody, knowing anything about it. He is the best among men who either by himself or through somebody else's precept, knows the truth; and fixing his mind on the Lord leaves his home for good. 16-17

Dhritrashtra the head of the Ajmidh family though blind was now able to see truth through the knowledge imparted by his younger brother. He cut off all his family ties and left home as directed by Vidurjee. 18

Gandhari the benign daughter of Subala who was deeply devoted to her husband followed him to the Himalayas with joy, like that of a warrior who delights when wounded in the battle field. 19

Emperor Yudhishtira the ajatshatru after his puja and distribution of alms to the brahmins in the morning went to the palace to pay his respects to his elders. 20

He was greatly perturbed at not seeing Vidur, Dhritrashtra, and Gandhari there. He asked Sanjaya who was the only person seated there. Sanjaya said the Emperor where is my blind father, and where is my mother grieved by the loss of all her sons, and the affectionate uncle Vidur—where have they all gone? 21

Sanjaya said: Oh! giver of joy to the family, I donot know what they have thought about. They have dodged me. At that moment:

अथाजगाम भगवान् नारदः सहस्रमुखः । प्रत्युत्थायाभिवाद्याह सानुजोऽभ्यर्चयन्निव ॥२३॥  
 युधिष्ठिर उवाच  
 नाहं वेदं गतिं पित्रोर्भगवन् गतावितः । अम्बा वा हतपुत्राऽऽतां कं गता च तपस्विनी ॥२४॥

नारद उवाच

मा कंचन शुचो राजन् यदीश्वरवशं जगत् । स संयुनक्ति भूतानि स पयं वियुनक्ति च ॥२५॥  
 तस्माज्जह्यन्न वैकुण्ठ्यमज्ञानकृतमात्मनः । कथं त्वनाथाः कृपणा वर्तन्ते च मां धिना ॥२६॥  
 कालकर्मगुणाधीनो देहोऽयं पाञ्चभौतिकः । कथमन्यास्तु गोपायेत्सर्पग्रस्तो यथा परम् ॥२७॥  
 धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया । दक्षिणेन हिमवतः शरीणामाश्रमं गतः ॥२८॥  
 जित्वासनो जितश्यासः प्रत्याहृतपडिन्द्रियः । हरिभावनया ध्यस्तरजः सत्यतमोमलः ॥२९॥  
 स वा अद्यतनाद् राजन् परतः पञ्चमेऽहनि । कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ॥३०॥  
 ब्रह्मामनेऽग्निभिर्देहे पत्युः पत्नी सहोदये । वह्निः स्थितापतिं साध्वी तमग्निमतु वेदयति ॥३१॥  
 विदुरस्तु तदाश्रयं निशम्य कुर्वन्नुद न । हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिपेक्षकः ॥३२॥  
 इत्युपाधायावहत्स्वर्गं नारदः सहस्रमुखः । युधिष्ठिरो वचस्तस्य हृदि कृत्याज्जहाञ्छुचः ॥३३॥  
 ॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयेपाश्र्वाने त्रयोदशोऽध्यायः ॥१३॥

Naradji arrived there with Gandharva Tumburu singing songs of the Lord on his Vina. Yudhishtira and his brothers welcomed them with due obeisance, and then he spoke to him. 22-23

Yudhishtira said: I do not know where my elders King Dhritarashtra, Vidur and queen Gandhari whose sons are dead have gone. 24

Narad said: Never mind where they have gone but do not lament their disappearance. This universe is bound by laws of Nature. The Union and separation of beings in this world is brought about by His will. 25

How will poor Dhritarashtra and others live without me? Banish such anxiety. It is rank ignorance. 26

This human body of five elements is bound by time, actions and qualities. How can he protect others when he is himself being devoured by that snake of death. 27

Dhritarashtra, with his brother and his wife Gandhari has gone to the Ashram of the ascetics in the Himalayas. 28

There he will control his breath and his senses and meditate on the Lord and when in communion with Him give up his frail body on the fifth day from now which will be consumed by sacrificial fire. 29-30

When Gandhari will find the body of her husband reduced to ashes by the sacrificial fire, she will also enter that fire and perish, and Vidur amazed at this phenomenon will again go on a pilgrimage. Yudhishtira thus consoled by Narad was relieved of his sorrow. Narad then left with Tumburu for the heaven. 31-33

Thus ends Chapter thirteenth of Book I.

अथ चतुर्विंशोऽध्यायः

सूत उवाच

सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुविदक्षया । शत्रुं च पुण्यश्लोकस्य रुष्णस्य च विचेष्टितम् ॥१॥  
 व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः । दूर्ध्वं घोररूपाणि निमित्तानि कुरुद्वहः ॥२॥  
 निष्प्रप्राप्यं ध्यवद्वतं शाठ्यमिथं च सौहृदम् । पितृमातृसुहृद्भ्रातृवम्पतीनां च कल्कनम् ॥३॥  
 निमित्तान्यत्यरिष्टानि फाले त्वनुगते नृणाम् । लोमाद्यधर्मप्रकृतिं दृष्ट्वावाचानुजं नृपः ॥४॥

युधिष्ठिर उवाच

सम्प्रेयितो द्वारकायां जिष्णुर्वन्धुविदक्षया । गताः सप्ताधुना मासा भीमसेन तवानुजः ॥  
 नायाति कस्य वा हेतोर्नाहं वेवेदमञ्जसा ॥५॥  
 अपि देवर्षिणाऽऽदिष्टः स फालोऽयमुपस्थितः । यद्वाऽऽत्मनोऽङ्गमास्त्रोडं भगवानुत्सिस्सृजति ॥६॥  
 पद्पोषपाताम्रस्याम्र विद्वान् भौमान् सर्वैहिकाव । दारुणान् शंसतोऽदृष्ट्वाद् भयं नो पुजिमोहनम् ॥७॥  
 नद्यो नवाश्च क्षुमिताः सरांसि च मनांसि च । न ज्वलदग्निराज्येन फालोऽयं किं विधास्यति ॥८॥  
 दैवतानि वदन्तीव स्विद्यन्ति ह्युच्यन्ति च । इमे जनपदा ग्रामाः पुटोचान्नकराभमाः ॥९॥  
 भ्रष्टश्रियो निरामन्दाः किमघं दश्यन्ति नः ॥१०॥

## CHAPTER XIV

Shree Soota continued : Arjun had gone to Dwarka to inquire about Lord Shree Krishna and his other relatives and friends. He did not return for months, King Yudhishtira, during this period visualised inauspicious happenings all around such as deiept prevalent in transactions, fraud in friendship, strife and quarrel amongst near and dear ones like father, mother, brothers, wives, husbands and friends. He saw man becoming unrighteous and unjust, on account of greed and saw many other evils forboding approach of bad times. Thus mentally perturbed he spoke to his younger brother Bhimsen. 1-4

Yudhishtira said : Seven months have elapsed since Arjun has gone to Dwarka. I cannot understand why has he not returned, as yet. Has that time, when the Lord will give up his body, as prophesycd, by Narad, arrived ? 5-6

Oh best among men, the thunderous storm in the skies, the earthquakes, the physical maladies, all these prognosticate frightful danger that would make us crazy. 7

Rivers big and small are in spate, lakes and great reservoirs of water are overflowing, fire does not ignite, nor does it blaze though clarified butter (Ghee) is poured on them in oblation what great calamity will this time unveil, The idols of Gods in the temples, look like weeping and

इति चिन्तयतस्तस्य दृष्टारिप्टेन चेतसा । राक्षः प्रत्यागमद् ब्रह्मन् यदुपुयाः कपिचञ्जः ॥१०॥  
तं पाव्योनिपतितमयथापूर्वमातुरम् । अधोवदनमब्विन्दून् सृजन्तं नयनाञ्जयोः ॥११॥  
विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः । पृच्छति स्म सुहृन्मध्ये संस्मरन्नारवेरितम् ॥१२॥

युधिष्ठिर उवाच

कश्चिदानतंपुयां नः स्वजनाः सुखमासते । मधुभोजदशार्हसितत्वतान्धकवृष्णयः ॥१३॥  
मातुलः सानुजः कञ्चित्कुशल्यानकदुन्दुभिः । आसते सस्तुपाः क्षेमं देवकीप्रमुखाः स्वयम् ॥१४॥  
कश्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः । तयैवानुचराः शौरैः श्रुतदेवोद्धवाद्यः ॥१५॥  
भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः । कश्चित्तुरे सुधर्मायां सुखमासते सुहृद्वृतः ॥१६॥  
कश्चित्सेऽनामयं तात भ्रष्टेजा विभासि मे । मल्लन्धमानोऽवकाशतः किं वा तात चिरोपितः ॥१७॥  
कश्चिन्नाभिद्वतोऽभाचैः शब्दादिभिरमङ्गलैः । न क्वत्तमुक्तमर्थिभ्य आश्रया यत्प्रतिश्रुतम् ॥१८॥

perspiring The country, towns, cities, gardens and ashrams of ascetics all look dull and dreary, shorn of all joy and beauty. What does all this portend ? 8-9

Oh Brahman, when King Yudhishtira thus grieved was reflecting on these evil omen, Arjun came from Dwarka and bowed to the king. He did not look his former self. Seeing him unhappy, listless and dull, with down cast face and tears trickling down his eyes, the king felt dejected and remembering the words of Narad asked him. 10-12

**Yudhishtira said** Are all over relatives, the Madhavas, the Bhojas, the Dasharha, the Arha, the Satvatas, the Andhakas and Vrishnis quite happy there 13

Our maternal uncle Shree Vasudev and his brothers, Devaki and other maternal aunts and all their daughters-in-law-are they all well ? 14

Is Shree Ram quite happy ? Uddhava, Shrutdev and other servants of the Lord-are they all doing well ? 15

Is our great Lord Govind-the darling of the devotees-surrounded by his kinsmen in the assembly quite happy and gay ? 16

Oh Brother ! are you not well ? Why do you look so languid and morose ? Did anyone insult you there, or were you not respected there ? Why were you delayed so long ? 17

It is that you have not given to the mendicants having promised them to fulfil there desires ? 18

Have you forsaken any brahmin, a boy, a cow, an old man, a patient or a woman who had come to you for protection ? I know you will never do this as you always give shelter to the needy and the distressed. 19

As is conventional the old, the infirm, and the children should always be fed before we dine. Have you dined before they took their

कथित्वं ब्राह्मणं यालं गां वृद्धं रोमिषं स्त्रियम् । शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः ॥१॥  
 अपि स्त्रित्वर्षभुङ्क्थास्त्यं सम्मोन्वान् वृद्धवालकान् । जुगुप्सितं कर्म किंचित्कृतवान्न यदक्षमम्  
 कथित्प्रेष्ठतमेनाथ हृदयेनात्मबन्धुना । शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रुक् ॥२॥  
 ॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे युधिष्ठिरविरचितो नाम चतुर्दशोऽध्यायः ॥१४॥



### अथ पञ्चदशोऽध्यायः

सूत उवाच

पक्षे कृष्णसखः कृष्णो भ्रात्रा राक्ष विरुत्तितः । नानाशङ्कास्पदं रूपं कृष्णविद्वलेपकशितः ॥१॥  
 सख्यं मैत्रीं सोद्वेदं च सारथशशिपु संस्मरन् । नृपमग्नत्रमित्याह वाष्पगद्गदा निरा ॥२॥  
 अर्जुन उवाच

घञ्जितोऽहं महाराज हरिणा बन्धुरूपिणा । येन मेऽपहतं तेजो देवविस्मयनं महत् ॥३॥  
 यस्य क्षणयिणेन लोको ह्यप्रियदर्शनः । उन्मथेन रहितो ह्येव मृतकः प्रोच्यते यथा ॥४॥  
 यत्संश्रयाद् द्रुपदरोडमुपागतानां राक्षं स्वयंवरमुखे स्मरदुर्मदानाम् ।  
 तेजो हतं खलु मयामिहतश्च मत्स्यः सम्प्रीकृतेन धनुषाधिगता च कृष्णा ॥५॥

meals? Have you done anything derogatory or disgraceful? I am sure my brother Arjun would never do such a thing. Or, is it that you are separated for ever from Shree Krishna so dear to you? Without this there is no reason why you should look so sad and melancholy. 19-21.  
 Thus ends Chapter fourteenth of Book I.



### CHAPTER XV

**Shree Soota said :** Thus Arjun who was emaciated because of the pangs of separation of the Lord and for whom Yudhishtira had entertained superstition began to shed tears overwhelmed with feelings, for his great friendship and love for Shree Krishna, to whom out of his great affection he had asked him to be his charioteer in the battle field. Choked with emotions he said to his elder brother. 1-2.

**Arjun Said :** Maharaj! I have been duped by Shree Hari who was like my brother. The bloom and the lustre on my face that astonished even the gods has vanished and just as a lifeless body is disliked this world also is disliked by me because my Lord has left the world. It was with His help and support that I subdued the arrogance and pride of haughty kings who had come to the swayamvar jubilations at king Drupad's. It was at his instance that I took up my bow and shot the fish with my arrow and won Draupadi as prize. To harass us, when

यो नो जुगोप वनमैत्य दुरन्तकृच्छ्राद् दुर्वाससोऽरिचिहिताद्युताग्रभुजः ।  
 शाकोन्नशिष्टमुपभुज्य यतस्त्रिलोकीं तप्ताममस्तं सलिले विनिमग्नसङ्गः ॥६॥  
 यो भीष्मकर्णगुणशत्यचमूचदभ्रराज्यवर्धयथमण्डलमण्डितानु ।  
 अभ्रैवरो मम विभोरथयूथपातामायुर्मनांसि च दंशो सह ओजो आर्च्छतु ॥७॥  
 सौत्ये वृतः कुमतिनाऽऽत्मद् ईश्वरो मे यत्पादपद्ममवाय मजान्त भव्याः ।  
 मां ध्रान्तवाह्मरयो रथिनो भुविष्ठं न प्राहरन्त्यदनुभावनिरस्तचिन्ताः ॥८॥  
 नमोऽप्युदाररुचिरस्मितशोभितानि हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।  
 संजल्पितानि नरदेव हृदिस्पृशानि स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ॥९॥  
 शय्योत्सर्गोत्प्रेक्षितं यत्नभोजनोद्विष्यैक्योद्विष्यैः कृतवानिति चिप्रहृद्यः ।  
 सख्युः सखेषु पित्रवत्तनयस्य सर्वं सेहे महान् महितया कुमतेरधं मे ॥१०॥  
 सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन सख्या प्रियेण सुहृदा हृदयेन शून्यः ।  
 अश्वैर्युक्तकर्मपरिमहामैत्रं रक्षन् गोपैरसन्निरवलेख विनिर्जितोऽस्मि ॥११॥  
 तत्रै धनुस्तं श्वपः सं रथो हयास्ते सोऽहं रथी नृपतयो यत आनमन्ति ।  
 सर्वं क्षणेन तदभूदसदीशरिक्तं मस्मन् हुतं कुहकरादभिषोप्तमूप्याम् ॥१२॥

Duryasā and his band of ten thousand rishis were sent to us in the forest by our crafty enemies to dine at our place, we were all unnerved. It was He then who appeased the hunger of the entire multitude of rishis bathing in the river (getting ready for their feed) by tasting a leaf stuck in the washed basin used for cooking. That Lord, has left us. It was He who as a charioteer and a constant companion remained by my side, when I was confronted by great warriors like Bhishma, Drona and Shalya with their vast armies. It was the Lord then that deprived them of their lives, skill, strength and zeal, merely by looking at them. How mean of me to have asked him to be my charioteer though I knew that he was venerated and invoked by the great. Even the enemies, struck by his prowess, did not strike me when I fell down and my horses were fatigued. My heart is churned when I recollect his expressions of kindness. Oh parth ! Oh Arjun ! Oh friend ! Oh Son of Kurus ! so affectionally spoken by that sweet smiling face of the Lord. We always moved together, conversed, dined, and even slept together. In a sense our mind was one. If on any occasion perchance anything happened contrary to what he said then I used to slight him saying, "Oh what a speaker of truth thou art ?" But he was so great and generous that he forgave all my faults just as a friend would forgive the faults of his friend or a father would forgive the faults of his son. Maharaj ! my heart has

राजंस्त्वयामिपृथानां सुहृदां नः सुहृदुरे । विप्रश्चापविमूढानां निघ्नतां मुष्टिभिमियः ॥१३॥  
 वारुणीं मविरां पीत्वा मदोन्मथितचेतसाम् । अजानतामिवान्योन्यं चतुष्पञ्चावशेषिताः ॥१४॥  
 देशकालार्थयुक्तानि हृत्तापोपशमानि च । हरन्ति स्मरतश्चित्तं गोविन्वाभिहितानि मे ॥१५॥

सुत उवाच

शीतं भगवता ज्ञानं यत्तत्संग्राममूर्धनि । कालकर्मतमोक्तं पुनरप्यगमद् विभुः ॥१६॥  
 विशोको ब्रह्मसम्पत्त्या संछिन्नद्वैतसंशयः । लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादुत्तमैः ॥१७॥

पृथग्यनुश्रुत्य धनंजयोदितं नाशं यदूनां भगवद्भक्तिं च ताम् ।  
 एकान्तभस्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संछतेः ॥१८॥

become a void. I am deprived of my dear friend so noble minded and catholic Bhagwan Purushottam. When I was returning, escorting the wives of the Lord, on the way I was attacked and robbed by some wicked gopas and was easily vanquished as if I were a woman, though, I had the same bow, the same arrows, the same horses and I was the same warrior riding my chariot, who was respected and saluted even by the great kings; But just as seed sown on barren soil, ghee poured on ashes instead of fire and money got from a magician—all this is useless so has everything become useless for me without Shree Krishna. 3-12

Maharaj ! Our friends and relatives living in Dwarka about whom you inquired, lost all their sense as imprecated by the brahmins, drank wine, came to blows and fought with one another, till they were all destroyed. Four or five of them only survived. It is only when I remember the words of Gita-significant of time and place-addressed to me by Govind, that my heart is pacified and my mental agony is removed. 13-15

Sootaji said : In this way the wisdom-of Gita preached by the Lord to Arjun on the battle field of Kurukshetra, though it was eclipsed for the time being by time, objects, and their environments was now completely restored to him once again. It was by this wealth of wisdom that he got over all his grief. The feeling of duality in pleasure and pain, conquest and defeat so deep and firm in him because of ignorance, totally disappeared. He became gunatit, beyond the three qualities of satva, rajas and tamas, and the deep sense of possession of his ego for the body both physical and subtle vanished. 16-17.

When Kunta-the mother of the Pandavas heard-from Arjun about the destruction of the Yadavas and Shree Krishna's leaving



यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयस्तथः ।

तदाहरेयाप्रतिबुद्धचेतसामधर्महेतुः कलिरन्ववर्तत ॥१९॥

युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथाऽऽत्मनि ।

विभाव्य लोभानृतजिह्वाहिंसनाद्यधर्मचक्रं गमनाय पर्यधात् ॥२०॥

स्वराट् पौत्रं चितयित्वात्मनः सुसमं गुणैः । तोयनीव्याः पतिं भूमेरभ्यपिञ्चद् गजाद्वये ॥२१॥

मथुरायां तथा चञ्चं शूरसेनपतिं ततः । निर्ममो निरहंकारः संछिन्नाशेषवन्धनः ॥२२॥

उदीचीं प्रविवेशाशां गतपूर्वां महात्मभिः । हृदि ब्रह्म परं ध्यायन्नावर्तत पतो गतः ॥२३॥

सर्वे तमनु निर्जग्मुर्भातरः कृतनिश्चयाः । कलिनाधर्ममिवेण दृष्ट्वा स्पृष्ट्वाः प्रज्ञा भुवि ॥२४॥

तस्मिन्नारायणपदे एकान्तमतयो गतिम् । अवापुर्दुरवापां ते असङ्घिर्द्विपयात्मभिः ॥२५॥

द्रौपदी च तदाऽऽहाय पतीनामनपेक्षताम् । वासुदेवे भगवति श्लोकान्तमतिराप तम् ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे पाञ्चवस्वर्गोत्तरं नाम पञ्चदशोऽध्यायः ॥१५॥



the world, deeply devoted to the Lord that she was, she became so miserable with these tidings that she gave up her body and died. The day the Lord physically left this world, Kali, the unrighteous, the indiscriminate and evil, raised his head & began his sway. Sainly. Yudhisthira discreet that he was, when he saw greed, falsehood, deceit, and violence—this circle of evil spreading all over in cities, towns, habitations and in his own self, he decided to leave this world. 18-20.

He therefore crowned Parikshit his grand son who was like him in qualities and virtues, as the sovereign of this earth, girdled by the seven seas, on the throne of Hastinapur. Vajra was made the Lord of Mathura and the territories of shursen. Divested of all ego and mental inhibitions and meditating on the Lord, king Yudhishtira went towards the north on the path trodden by the mahatmas and rishies of yore from where nobody returns. His brothers also seeing the subjects influenced by Kali followed him. The Pandavas went to Narayan Ashram and attained that single minded devotion to the feet of the Lord which is denied to the sensualist or the wicked. Draupadi also by her steadfast devotedness to the Lord attained that stage so earnestly coveted by her. Vidur went to Prabhas and died there. 21-26.

Thus ends Chapter fifteenth of Book 1.



अथ षोडशोऽध्यायः

सूत उवाच

ततः परीक्षिद् द्विजवर्यशिक्षया महीं महाभागवतः शशास ह ।

यथा हि सत्यामभिजातकोविदाः समादिशन् विप्र महद्गुणस्तथा ॥१॥

न उत्तरस्य तनयासुपयेम इरावतीम् । जनमेजयादींश्चतुरस्तस्यामुत्पादयत् सुतान् ॥२॥  
निजप्राद्वीजसा वीरः कलिं दिग्विजये क्वचित् । नृपलिङ्गधरं शूद्रं घ्नन्तं गोमिथुने पदा ॥३॥

शौनक उवाच

कस्य हेतोर्निजप्राह कलिं दिग्विजये नृप । नृदेवचिह्नधृक् शूद्रः कोऽसौ गां यः पदाहनत् ॥४॥

सूत उवाच

यदा परीक्षित् कुब्जाङ्गलेऽयसत् कलिं प्रविष्टं निजचक्रवर्तिते ।

निशम्य घातार्त्तमनतिम्रियां ततः शरासनं संयुगशौण्डिराददे ॥५॥

स्वलङ्घृतं इयामनुरङ्गयोजितं रथं मृगेन्द्रध्वजमाधितः पुरात् ।

वृत्तो रथाभ्यद्विपत्तियुक्ता स्वसेनया दिग्विजयाय निर्गतः ॥६॥

## CHAPTER XVI

**Sootaji Said :** Thereafter king Parikshit, a great devout that he was ruled his kingdom as counselled by the Brahmins. He displayed all the distinguishing qualities as propheysied by the astrologers, at the time of his birth. He married Iravati—daughter of Uttara. He had four sons, Janmejaya and others by her. This valiant young king in his campaign of conquest subdued Kali who was beating earth in the form of a cow and dharma in the form of a bull. 1-3.

**Shaunak asked :** When Parikshit in his round of conquest knew that Kali—the Shudra—had donned the apparel of a king and had kicked the earth in the form of a cow. why did he not kill him instead of punishing him. 4.

**Soota replied :** When, the skilled warrior king Parikshit, was living in Kuru Jangal—his territory he learnt that Kali had entered his kindom. Hearing this bad news, he took up his bow, mounted his chariot yoked with black horses and flying a standard that had a lion as its insignia left his capital with an army of infantry, cavalry, and elephants on his campaign of conquest. He conquered the territories of Bhadrashravas, Ketumal & Utter Kuru and Kimupurush and got rich tributes from them as was generally done by his ancestors. In this campaign he once saw a wonderful phenomenon which amazed him. There was Dharma in the

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् । नातिदूरे किलाश्चर्यं यदासीत् तन्नियोध मे ॥७॥  
धर्मः पदकेन चरन् विच्छायामुपलभ्य गाम् । पृच्छति स्माश्रुवदनां चित्तामिव मातरम् ॥८॥

धर्म उवाच

कच्चिद्भद्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेपन्मुखेन ।  
आलक्षये भवतीमन्तराधि दूरे बन्धुं शोचसि कंचनान्व ॥९॥  
पादैर्न्यूनं शोचसि मैकपादमात्मानं वा वृषलैर्भोक्ष्यमाणम् ।  
आहो सुरादीन् हृतयज्ञभागान् प्रजा उत स्थिन्मघवत्पवर्षति ॥१०॥  
अरक्ष्यमाणाः स्त्रिय उधि बालान् शोचस्यथो पुत्र्यादैरिवातान् ।  
वाचं देवीं ग्रहाकुले कुर्मण्यग्रहाण्ये राजकुले कुलाट्टपान् ॥११॥  
इदं ममाक्षस्व तथाधिमूलं वसुन्धरे येन विकशितासि ।  
कालेन वा ते बलिनां बलीयसा सुराचितं किं हृतमम्य सोभुगम् ॥१२॥

धरण्युवाच

सत्यं शौचं दया क्षास्त्रितस्यागः संतोष आर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः क्षुत्तम्  
ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वार्तव्यं कौशलं कान्तिर्धैर्यं मार्गवमेव च ॥१३॥

form of a bull standing on one leg, the other three having been cut off, asking earth in the form of a cow, shorn of all grace and wailing like a mother who had lost her child. 5-8.

**Dharma Said :** Oh Ye blessed one ! Art thou quite happy ? Your face looks shrivelled and listless. There must be some hidden grief tormenting you. Do you moan the separation of some one near and dear to you, or do you bemoan my plight beholding me standing on one leg—truth, the other three austerity, purity and mercy, having been chopped off ? Are you unhappy because you think in future you will be ruled by the shudra kings or you feel sorry because the gods will be deprived of their “Yajna-bhag” (share in the Yajna), or because the people are unhappy as there have been no rains this year or because the women and children do not get the protection they need, or for Goddess Saraswati who lives in the brahmins who are now depraved, because of their misdeeds or you lament the fate of the noble and the good, under a wicked rule ? Devi Vasundhara ! do tell me the root cause of your grief Has time that deprives even the strong of their strength, robbed you of your weal ? 9-12.

**The Earth replied :** Truth, Purity, Mercy, Peace, renunciation, contentment rectitude control, restrain, austerity, equanimity endurance, resignation, learning, wisdom, non-attachment, grandeur, prowess, effulgence, strength, memory, independence, proficiency, calmness,

प्रागदभ्यं प्रथयः शीलं सह भोजो बलं भगः । गाम्भीर्यं स्थैर्यमास्तिस्र्यं कीर्तिमानोऽनहंकृतिः ॥१५॥  
पते चान्ये च भगवन्तित्या यत्र महागुणाः । प्राध्यां महत्त्वमिच्छद्भिर्न विपन्ति स्म कश्चित् ॥१६॥  
तेनाहं गुणपात्रेण धीनिवासेन साम्प्रतम् । शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥१७॥  
आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् । देवान्पितृनुपनीन्साधून्सर्वां वर्णांस्तथाऽऽध्रमान्

सुत उवाच

तयोरेव कथयतोः पृथिवीधर्मयोस्तदा । परीक्षिन्नाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् ॥१९॥  
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे पृथ्वीधर्मवार्ता नाम षोडशोऽध्यायः ॥१६॥



अथ सप्तदशोऽध्यायः

सुत उवाच

तत्र गोमिथुनं राजा हन्यमानमनाययत् । दण्डहस्तं च वृषलं वदशे नृपलाञ्छनम् ॥१॥  
वृषे मृजालधयलं सीदन्तं शूद्रताडितम् । गां च धर्मदुष्टां क्षीनां भृशं शूद्रपशाहतान् ॥२॥  
पमच्छ रथमारुढः कार्तस्वरपरिच्छिद्यम् । मेघगम्भीरया बाचा समारोपितकार्मुकः ॥३॥  
कस्त्वं मच्छरणे लोके बलादस्यथलान् बली । नरदेवोऽसि धेयेण नदवत्कर्मणाद्रिजः ॥४॥  
मा सौरमेयानुशुचो ज्येतु ते वृषलाद्भयम् । मा रोदीरम्ब मद्रं ते खलानां मयि शास्तरि ॥५॥

tehderness, patience-discrimination, character, mental faculty, conative faculty, force of action, virility, gravity, steadfastness, faith, glory and self respect—all these qualities and a few others besides are always coveted by the great Lord Shrinivas in whom all these qualities are ever present, has left us, and those that are left behind, the gods, the rishis, the manes the brahmins and the rest of the Varna-ashramis including myself and yourself who are under the evil influence of Kali. For them all I lament. 13-18

Soota said : When Dharma and the Earth were thus conversing with one another, king Parikshit came to the Prachi Saraswati. 19  
Thus ends Chapter sixteenth of Book I.



## CHAPTER XVII

Shree Soota continued : There the king saw a shudra dressed as a king with a club in his hand beating the bull and kicking the cow. The king who was seated in his golden chariot took up his bow and arrow and profoundly quoth "Who art thou to oppress the weak? who are under my protection? You are in the guise of a king but your actions are those of a Shudra. ye Bull said the king donot be afraid of this wretch any longer, and ye mother Earth! you have no cause to shed tears now that I am here to punish this raskal. It is my paramount

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् । नातिदूरे किलाश्चर्यं यदासीत् तन्निबोध मे ॥७॥  
धर्मः पदंकेन चरन् विच्छायामुपलभ्य गाम् । पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् ॥८॥

धर्म उवाच

कच्चिदभद्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेपन्मुखेन ।  
आलक्षये भवतीमन्तराधि दूरे बन्धुं शोचसि कंचनाम्ब ॥९॥  
पादैर्नूनं शोचसि मैकपादमात्मानं वा वृषलैर्भोक्ष्यमाणम् ।  
आहो सुरादीन् हृतयन्ममागान् प्रजा उत स्विन्नमघवत्यवर्षति ॥१०॥  
अरक्ष्यमाणाः स्त्रिय उर्वि बालान् शोचस्यथो पुरुषादैरिवातान् ।  
वाचं देशीं ब्रह्मकुले कुर्मण्यग्रहण्ये राजकुले कुलाभ्यान् ॥११॥  
इदं ममाचक्ष्व तवाधिमूलं वसुधधरे येन विकशितासि !  
कालेन वा ते बलिनां वलीयसा सुरार्चितं किं हतमन्व सोमगम् ॥१२॥

धरण्युवाच

सत्यं शौचं दया क्षान्तिस्त्यागः संतोष आर्जवम् । यमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम्  
दानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातंत्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥१३॥

form of a bull standing on one leg, the other three having been cut off, asking earth in the form of a cow, shorn of all grace and wailing like a mother who had lost her child. 5-8.

**Dharma Said :** Oh Ye blessed one ! Art thou quite happy ? Your face looks shrivelled and listless. There must be some hidden grief tormenting you. Do you moan the separation of some one near and dear to you, or do you bemoan my plight beholding me standing on one leg—truth, the other three austerity, purity and mercy, having been chopped off ? Are you unhappy because you think in future you will be ruled by the shudra kings or you feel sorry because the gods will be deprived of their “Yajñabhag” (share in the Yajna), or because the people are unhappy as there have been no rains this year or because the women and children do not get the protection they need, or for Goddess Saraswati who lives in the brahmins who are now depraved, because of their misdeeds or you lament the fate of the noble and the good, under a wicked rule ? Devi Vasundhara ! do tell me the root cause of your grief Has time that deprives even the strong of their strength, robbed you of your weal ? 9-12.

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प्रागल्भ्यं प्रथयः शीलं सह ओजो बलं मगः । गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्तिमानोऽनहङ्कृतिः ॥१५॥  
पते चान्ये च भगवन्नित्या यत्र महागुणः । प्राथ्यां महत्त्वमिच्छन्निर्न विवर्तन्ति स्म कर्हिचित् ॥१६॥  
तेनाहं गुणपात्रेण धीनिवासेन साम्प्रतम् । शोचामि रहितं लोभं पाप्मना कलिनेक्षितम् ॥१७॥  
आत्मानं चानुशोचामि भवन्ते चामरोत्तमम् । देवान्पितॄन्पुनीन्साधून्सर्वाङ्गर्णास्तथाऽऽश्रमान्

सूत उवाच

तयोरेव कथयतोः पृथिवीधर्मयोस्तदा । परिक्षिन्नाम राजर्षिः प्राप्तः प्रार्ची सरस्वतीम् ॥१८॥  
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे पृथ्वीधर्मसंवादे नान योऽशोऽध्यायः ॥१९॥

### अथ सप्तदशोऽध्यायः

सूत उवाच

तत्र गोमिथुनं राजा हन्यमानमनायवत् । दण्डहस्तं च वृषलं ददृशे वृषलाञ्छनम् ॥१॥  
वृषं मृणालधवलं सीदन्तं शूद्रताडितम् । गां च धर्मदुष्टां दीनां भृशं शूद्रपदाद्वतम् ॥२॥  
पमच्छ रथमारुढः कर्तस्वरपरिच्छदम् । मेघवम्भीरया वाचा समारोपितकार्मुकः ॥३॥  
कस्त्वं मच्छरणे लोके घलादंसयलान् बली । नरदेवोऽसि वेपेण नटयत्कर्मणाद्विजः ॥४॥  
मा सौरमेयादुधुचौ ज्येतु ते वृषलाञ्जयम् । मा रोदीरम्भ भद्रं ते खलानां मयि शास्त्रदि ॥५॥

timidness, patience-discrimination, character, mental faculty, conative faculty, force of action, virility, gravity, steadfastness, faith, glory and self respect-all these qualities and a few others besides are always coveted by the great Lord Shrinivas in whom all these qualities are ever present, has left us, and those that are left behind, the gods, the rishis, the manes the brahmins and the rest of the Varna-ashramis including myself and yourself who are under the evil influence of Kali. For them all I, lament. 13-18

Soota said : When Dharma and the Earth were thus conversing with one another, King Parikshit came to the Prachi Saraswati. 19  
Thus ends Chapter sixteenth of Book 1.

### CHAPTER XVII

Shree Soota continued : There the king saw a shudra dressed as a king with a club in his hand beating the bull and kicking the cow. The king who was seated in his golden chariot took up his bow and arrow and profoundly quoth " Who art thou to oppress the weak ? who are under my protection ? You are in the guise of a King but your actions are those of a Shudra. ye Bull said the king donot be afraid of this wretch any longer, and ye mother Earth ! you have no cause to shed tears now that I am here to punish this raskal. It is my paramount

## अष्टादशोऽध्यायः

सूत उवाच

यो वै द्रौण्यस्त्रविप्लुप्तो न मातुरुदरे मृतः । अनुग्रहाद् भगवतः कृष्णस्याद्भुतकर्मणः ॥१॥  
 ब्रह्मकोपोत्थिताद् यस्तु तक्षकात्प्राणविप्लवात् । न सम्मुमोहोरुमयाद् भगवत्पिताशयः ॥२॥  
 चत्सुज्य सर्वतः सङ्गं विहाताजितसंस्थितिः । वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् ॥३॥

श्रुत्वा उवाच

स वै महाभागवतः परीक्षिद् येनापवर्गास्त्यमवभ्रवुः ।  
 घानेन वैयासकिञ्चित्तेन मेजे खगेन्द्रध्वजपादमूलम् ॥४॥  
 तन्नः परं पुण्यमसंवृतार्थमाख्यानमत्यद्भुतयोगनिष्ठम् ।  
 आख्यातानन्ताचरितोपपन्नं परीक्षितं भागवताभिरामम् ॥५॥

सूत उवाच

यत्कदा धनुस्सम्य विचरन्मृगयां जने । मृगाननुगतः भ्रान्तः श्रुधितस्तपितो बृशम् ॥६॥  
 मलाशयमचक्षाणः प्रविशेश तमाश्रमम् । ददर्श मुनिमासीनं शान्तं सीलितलोचनम् ॥७॥  
 प्रतिक्रुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् । विशुष्यत्तालुदकं तथाभूतमयाचत ॥८॥

## CHAPTER XVIII

**Shree Soota continued :** Rajarshi Parikshit, though he was scorched by the heat of the brahmastra of Ashwathama, did not die by the grace of the Lord, whose deeds are highly miraculous. He was so deeply devoted to the Lord that even when he knew that he was to die by the bite of Takshak as cursed by the brahmin, he was not afraid, and knowing the divine quintessence from his guru Shukdev he gave up his body on the banks of the Ganges and attained absolution. 1-3.

**The Rishis said :** Revered Sootaji ! please give us that wonderful knowledge of Bhagwat which Shree Shukadev gave to the devout and the talented king Parikshit, which tells of the highest philosophy and which is meritorious and so dear to His votaries, which liberated Parikshit. 4-5.

**Soot said :** Once king Parikshit, while roaming in the forest with his bow charged for hunting, chasing the game was much exhausted and felt hungry and thirsty. Not finding water anywhere around, he went to an ashram nearby. There, in the ashram he saw a saint seated in meditation. His eyes were closed, and as he was in trance. He was totally unaware of what was happening around. The king who was very thirsty and whose palate was parched, asked for water from the muni. The muni was in meditation and his wife had gone to fetch water and his son Shrungi, had gone for his bath. So, there was no one in the

अलब्धतृणभूम्यादिरसमग्राप्तार्थसूतः । अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥९॥  
 स तु ब्रह्मक्रपेरंसे गतासुमुखं स्या । विनिर्गच्छन् घनुष्कोटया निधाय पुरमागमत् ॥१०॥  
 तस्य पुत्रोऽतितेजस्वी विहरन् बालकोऽर्भकैः । राक्षार्यं प्रापितं तर्तं श्रुत्वा तत्रेदमब्रवीत् ॥११॥  
 कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह । इति लङ्घितमयादं तक्षकः सप्तमेऽहनि ॥  
 दह्यति स कुलाङ्गारं चोदितो मे ततद्ब्रह्म ॥१२॥

ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम् । पितरं वीक्ष्य कुम्भार्तो मुक्तकण्ठो हरोद ह ॥१३॥  
 स या आङ्गिरसो ब्रह्म श्रुत्वा सुतचिलापनम् । उन्मील्य शनकैर्नैवे दग्धं स्वांसे मृतोरगम् ॥१४॥  
 धिखुज्य पुत्रं पप्रच्छ यत्स कस्माद्दि रोदिषि । केन या ते अपरुतमित्युक्तः स न्यवेदयत् ॥१५॥  
 निशम्य शप्तमतदहं नरेन्द्रं स ब्राह्मणो नात्मजमभ्यनन्दत् ।  
 अहो यताहो महदत्र ते कृतमपीयसि श्रोह उर्ध्वमो धृतः ॥१६॥

ashram to receive him with customary hospitality of offering him a seat, washing his feet, giving him water to drink and honour him. Being very hungry and thirsty, he became angry and felt insulted by the muni, who, he thought was feigning to be in samadhi to disregard him. Thus enraged, while leaving the ashram he saw a dead reptile lying by, which he took up on the end of his bow and wound it round the neck of the muni in samadhi and returned to the city. 6-10.

Shrungl the brilliant son of the rishi who had gone with his playmates, hearing about this grievous wrong that was done to his father, was highly perturbed and in a fit of anger there and then he imprecated the perpetrator of this crime at the top of his voice with the following words "who-so ever that has flagrantly violated the bounds of decency and respect and committed this sin against my saintly father shall perish impelled by me by the bite of Takshak the cobra on the seventh day from now." 11-12.

The boy then came into the ashram and beholding the dead reptile round the neck of his father cried aloud as if moaning. Rishi Shamik of the angira family heard the cry of his child. He slowly, opened his eyes removed the dead serpent from his shoulders and asked his son to why he was crying. Have you been hurt? He said. The son thereupon told him all what had happened. 13-15.

The rishi, learning that his son has cursed the king, became very sorry and told him, Oh Ye ignorant! you have committed a great sin, because you have condemned him to death for a small offence. His subjects enjoy peace and prosperity and is free from all danger because



न वै क्षुभिर्नरदेवं पराख्यं सम्मानुमर्हस्यविपश्चवुद्धे ।  
 यत्तेजसां दुर्विषहेष गुप्ता विन्दन्ति भद्राण्यकुतोभयाः प्रजाः ॥१७॥  
 अलक्ष्यमाणे नरदेवनाम्नि रथाङ्गपाणवयमङ्ग लोकः ।  
 तदा हि चौरप्रचुरो विनश्यत्यरक्ष्यमाणोऽविवरूपवत्क्षणात् ॥१८॥  
 तदाऽऽर्यधर्मश्च विलीयते नृणां वर्णाश्रमाचारयुतखयीमयः ।  
 ततोऽर्थकामाभिनिवेशितात्मनां शुनां कपीनामिव वर्णसङ्करः ॥१९॥

धर्मपालो नरपतिः स तु सम्राट् बृहच्छूयाः । साक्षान्महामागवतो राजर्षिर्हयमेधयाद् ॥  
 क्षुन्नदधमयुतो वीनो नैवास्मच्छापमर्हति ॥२०॥

अपापेषु स्वभृत्येषु बालेनापस्वबुद्धिना । पापं कृतं तद्भगवान् सर्वात्मा क्षन्तुमर्हति ॥२१॥  
 इति पुत्रकृतायेन सोऽनुतप्तो महामुनिः । स्वयं विप्रकृतो राज्ञा नैवाधं तद्विन्तयेत् ॥२२॥  
 प्रायशः साधयो लोके परैर्दृष्टेषु योजिताः । न व्यथन्ति न हृष्यन्ति यत आत्मानुणाथयः ॥२३॥  
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे विप्रजापेक्षमनं नामाष्टादशोऽध्यायः ॥१८॥



of his valour and protection. It is highly improper to compare him with an ordinary human being. When the king who is like Vishnu will leave this world, this earth will abound in crooks and thieves and being without any protection the subjects will perish like herds of sheep and without the king the varnashram dharma, the religion of the arjans as prescribed in the Vedas will be destroyed and the people will intermingle and indulge in vices, and like dogs and monkeys procreate a race of hybrids. That glorious emperor, the great devout, the defender of faith who has performed Ashwamedh yagna must have been very hungry and thirsty and it is likely that he may have lost control over his self and did something which was wrong, to curse him, in such a state, is utterly improper. The Rishi then prayed to the Lord. "My ignorant child of immature understanding has sinned against your innocent devotee, pray forgive him in your boundless mercy." 16-21

The great saint who was much grieved by the sin of his son did not even think that the king has committed a sin against him, because the righteous generally do not feel joy or sorrow for the happiness or misery caused by others as they know that the Atman is never affected by it. 22-23.

## अथैकोनविंशोऽध्यायः

सूत उवाच

महीपतिस्त्वथ तत्कर्म गहं विचिन्तयन्नात्मकृतं सुदुर्भनाः ।  
 अहो मया नीचमनार्यवत्कृतं निरायसि ब्रह्मणि गूढतेजसि ॥१॥  
 अथैव राज्यं बलमृज्ज्कोशं प्रकोपितप्रबलकुलानलो मे ।  
 इहत्वमद्रस्य पुनर्न मेऽभूत् पापीयसी पीद्विजदेवगोभ्यः ॥२॥  
 स चिन्तयन्निधमथाभृणोद्यथा मुनेः सुतोक्तो निर्वृतिस्तक्षकाख्यः ।  
 स साधु मेने नचिरेण तक्षकानलं प्रसक्तस्य विरक्तिकारणम् ॥३॥  
 अथो विहायेममगुं च लोकं विमर्शितो हेयतया पुरस्ताद् ।  
 कृष्णाङ्गमिलेवामघिमन्यमान उपाविशत् प्रायममत्येनघाम् ॥४॥  
 दध्यौ मुकुन्दाङ्गिमनन्यभावो मुनिमतो मुक्तसमस्तसङ्गः ।  
 तन्नोपजग्मुर्मुषेनं पुनाना महानुभावा मुनयः सशिष्याः ॥५॥  
 अत्रिर्वसिष्ठश्च्यवनः शरद्धानरिष्टवेर्ममगुरुरिहिराक्षः ।  
 पराशरो गाधिलुतोऽथ राम उत्तम्य इन्द्रप्रमदेध्मयाहौ ॥६॥

## CHAPTER XIX

Shree Soota continued : King Parikshit felt deeply grieved at the thought of his deed of infamy and said to himself. "How meanly I acted like a barbarian towards that innocent brahmin, luminous with Brahmatej. May the conflagration of the wrath of the entire multitude of Brahmins consume, this very moment my kingdom, my army and my treasure, so that, I may never think of doing any harm to brahmins, cows and gods." 1-2.

When the king was thus reflecting on his misdeed, he learnt about the imprecation of the Brahmin and his death by the bite of Takshak. He liked this very much, because the thought of instantaneous death by the venomous cobra would be the direct cause of his abnegation of all his rigid attachment to objects mundane. He was now convinced that some day he shall have to leave for good, these means of happiness which ostensibly look very pleasing. He therefore banished all other thoughts and believing Krishnabhakti to be the main pivot of liberation, went to the banks of the river Ganges and sat there. He did not take any food or water and took a vow of silence crystallised his mind on the feet of Lord Mukund and began to meditate. He gave up all contacts and denied all company. On hearing this news of king Parikshita's

मेधातिथिर्देवल आश्रिपेणो भारद्वाजो गौतमः पिप्पलादः ।

मैत्रेय आर्चः कवयः कुम्भयोनिर्देवायनो भगवान्नारदश्च ॥७॥

अन्ये च देवर्षिर्ब्रह्मर्षिर्व्यास राजर्षिर्व्यास वरुणादयश्च ।

नानार्पेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा बबन्ध ॥८॥

सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।

विज्ञापयामास विविक्तेचेता उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥९॥

राजोवाच

अहो ययं धन्यतता नृपाणां महत्तमानुग्रहणीयशीलाः ।

निर्वेदमूलो द्विजशापरूपो यत्र प्रसक्तो भयमाशु धत्ते ॥१०॥

तं मोपयातं प्रतिपन्तु विद्या गङ्गा च देवी धृतचित्तमीशे ।

द्विजोपसृष्टः कुहफस्तक्षको वा वशत्वलं गायत विष्णुगाथाः ॥११॥

पुनश्च भूयाद् भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।

महत्सु यां वामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥१२॥

resolve there arrived to see him the high-souled ascetics that sanctify the world with their disciples Atri, Vashishtha, Chyavan, Sharadwan, Arishta-nemi, Bhrigu, Angira, Parashar, Vishvamitra, Parshuram, Utathya, Indra-pramad, Idmavaha, Medhatithi, Deval, Arshishtishena, Bharadwaj, Gautam, Pipalad, Maitreya, Aurva, Kavash, Agastya, Vyas, Devarshi Narad, besides many other 'Devarshis-Brahmarshis and Rajarshis of different lineage. The king welcomed them, worshipped them and bowed down to them. When they were all seated, the king whose heart was rendered pure, again bowed to them and with folded hands told them, all about his resolve. 3-9.

**The King spoke :** Your reverences the holy venerables. Blessed we are that in our family of kings we have the blessings and benedictions of the great like you. An imprecation or a curse which normally is the cause of fright and frustration for a man has become the cause of abnegation and total surrender to the Lord for me. I have come to the holy mother Ganges and have linked my mind to the Lord. Oh Ye rishis ! dispeller of other's distress ! let Takshak bite me, fearless that I am now, pray sing the glories of the Lord and bless me that my love for the Lord and his devotees may increase and wherever I am born again, there in each birth I may have the company and association of the great. I again bow to you all. 10-12

इति स्म राजाध्यवसाययुक्तः प्रार्चनमूलेषु कुशेषु धीरः ।  
 चन्द्रमुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥१३॥  
 एवं च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसंघाः ।  
 प्रशस्य भूमौ व्यकिरन् प्रसन्नैर्मुदा मुहुर्दन्दुमयश्च नेदुः ॥१४॥  
 महर्षयो वै समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।  
 ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणाभिरुपम् ॥१५॥  
 सर्वे ययं तावदिहास्महेऽद्य कलेवरं यावदसी विहाय ।  
 लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रधानः ॥१६॥  
 आधृत्य तदपिगणवचः परीक्षित्समं मधुच्युद् गुरु चाव्यलीकम् ।  
 भामापतैतानाभिनन्द्य युक्तान् शुश्रूषमाणश्चरितानि विष्णोः ॥१७॥  
 ततश्च यः पृच्छयमिमं विपृच्छे विध्रम्य विभ्रा इतिरुत्यतायाम् ।  
 सर्वात्मना श्रियमाणैश्च कृत्यं शुद्धं च तत्रानृशताभियुक्ताः ॥१८॥  
 तत्राभवद् भगवान् व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।  
 भलरूपलिङ्गो निजलभतुष्टो वृत्तश्च वालैरवधूतवैरः ॥१९॥  
 तं द्रष्टुं ययं सुकुमारपादकरोत्पादसकपोलमाव्रम् ।  
 दिगन्तरं ययत्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमामम् ॥२०॥

The king who had already entrusted the cares of his state to his son, then sat on the southern Banks of the Ganges, facing the North. The Gods that were in the skies showered flowers on him; and joyfully beat the celestial drums and blew bugles over and over again. The rishis that were there, praised him and told all those that had assembled there, as wished by the glorious king. We will all remain here till this Rajarshi the highest of the devouts gives up his body and attains that stage supreme which is free from all grief and sorrow. When king Parikshit heard such sweet words frank and full of feelings from the rishis, he thanked them all and with a desire to hear from them all about the glories of the Lord, said to them : " Oh Ye learned ! because of my complete faith in you, I request you to please let me know, as to what I should do at the moment now that you have known my resolve, and pray also tell me, which is that act of piety that one should do leaving aside everything-else when he is about to die. 16-18

When these rishis were confabulating amongst themselves on the merits of different acts of piety—such as chanting the holy names of the Lord, observance of vows and yajna (oblatinal ceremonies) there arrived, that fair, roaming illustrious anchorite, with a pleasing countenance,

तद्याप्येतर्हि कौरव्य सप्ताहं जीवितावधिः । उपकल्प्य तत्सर्वं तावद् यत्साम्परायिकम् ॥८॥  
 अन्तकाले तु पुरुष आगते गतसाध्यसः । छिन्नादसङ्गश्लेष्ण स्पृहां देहेऽनु ये च तम् ॥९॥  
 शुचौ विविक्र असीनो विधिवत् कल्पितासने । मनो यच्छेज्जितभासो ब्रह्मबीजमविस्मरन् ॥

पदे तत्परमं विष्णोर्मनो यत्र प्रसीदति ॥१०॥

रजस्तनोभ्यामाक्षिप्तं विमूढं मन आत्मनः । यच्छेद् धारणया धीरो इन्ति या तत्कृतं मलम् ॥११॥

राजोवाच

यथा संधार्यते ब्रह्मन् धारणा यत्र सम्मता । यादशी वा हरेदाशु पुरुषस्य मनोमलम् ॥१२॥

श्रीशुक उवाच

जितासनो जितभासो जितसङ्गो जितेन्द्रियः । स्थूले भगवतो रूपे मयः संधारयेद् धिया ॥१३॥

विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्वर्गीयसाम् । यत्रेदं दृश्यते विश्वं भूतं भव्यं भवच्च सत् ॥१४॥

भाण्डकोहो शरीरेऽस्मिन् सप्तावरणसंयुते । वैराजः पुरुषो योऽसौ भगवान् धारणाध्रयः ॥१५॥

his mind on Shree Hari and attained His fearless form, whereas, you have still to live for seven days. During this period you do all you can to attain the Absolute. On seeing his end approaching one should become fearless shake off all his fears and remove all his attachment to the body and all things that are connected with it by that weapon in the form of detachment (completely withdrawing both physically and mentally from objects mundane). He should sit in solitude regulate his breath, control his mind and repeat Omkara the Brahmabij, the mind then experiences, supreme delight, that divine ecstasy which is the highest stage known as Bhagwan Vishnu's Parmapad. If, mind that is soiled because of (sense objects and inertia cause of) rajas and tamas does not get poised, endeavour to subdue it by "dharana" because dharna alone can destroy the confusion of one's mind (dharana is fixing the mind on a thought or an object or a symbol). 7-11

**The King then spoke :** Your grace ! How to fix the mind in one place, and which is the correct method of dharana prescribed by the shastras that will remove the impurities of man's mind. 12

Shree Shukdev replied. To begin with, sit cross legged and erect but not stiff, steady the pose to stabilise the mind with intellect on the physical image of the Lord, control the breath, control the senses, and control the passions.

The Cosmic Purush the Virat that envelopes the entire universe, with seven sheaths consisting of water, fire, air, ether, the ego and the Mahat tattva is the body corporeal of the Lord, wherein is found manifest the three stages of past, present and future, this form alone is worthy of contemplation. 13-15

पातालमेतस्य हि पादमूलं पठन्ति पार्णिपदे रसातलम् ।  
 महातलं विश्वसृजोऽथ गुल्फौ तलातलं वै पुरुषस्य जङ्घे ॥१६॥  
 वे नाभुनी सुतलं विश्वमूर्तेरुद्वयं चितलं चातलं च ।  
 महीतलं तज्जघनं महीपदे नभस्तलं नाभिसरो गृणन्ति ॥१७॥  
 उरःस्थलं ज्योतिरनीकमस्य ग्रीवा महर्वदनं वै जनोऽस्य ।  
 तपो रराटीं विदुरादिपुंसः सत्यं तु शीपाणि सहस्रशीर्षः ॥१८॥  
 इन्द्रादयो वाहव आहुरुक्माः कर्षी दिशः श्रोत्रममुष्य शब्दः ।  
 नासत्यदक्षौ परमस्य नासे घ्राणोऽस्य गन्धो मुखमग्निरिदः ॥१९॥  
 घोरक्षिणी चक्षुरभूत् पतङ्गः पक्ष्माणि विष्णोरहनी उमे च ।  
 तद्भूचिजृम्भः परमेष्ठि चिन्मयापोऽस्य तालू रस पय जिह्वा ॥२०॥  
 छन्दास्पनन्तस्य शिरो गृणन्ति वंष्ट्रा यमः स्नेहकला द्विजानि ।  
 हासो जनोन्मादकरी च माया दुरस्तसर्पो यदपाङ्गमोक्षः ॥२१॥  
 नघोऽस्य नाडयोऽथ तद्गुहाणि महीवहा विश्वतनोर्नृपेन्द्र ।  
 अनन्तवीर्यः श्वसितं मातरिष्वा गतिर्वयः कर्म गुणप्रवाहः ॥२२॥

In the root of the heels of this supreme Purush the Creator of the Universe is the nether world, the Patala, in the heels is the Rasatal, and Mahatal in his ankles, and Talatal in his thighs. In his knees is situate the "Sutala" and "Atal and Vitala" Naval is the ether, and the portion below the naval is earth. Heaven is in the region of the chest and the Maharloka in the neck. Janloka the world of the mortals is in his mouth and the Tapoloka in his forehead. Heads of this thousands headed Parmatman is the "Satyaloka" the abode of the truthful. Indra and other gods are his arms, the quarters, are his ears and sound is his organ of hearing. Two Ashwinikumaras are his nostrils, Nasatya and Dasra, nose is his organ of smelling and the mouth the burning fire. Both the eyes are the skies, the Sun is the organ of vision, day and night are his eyelids, the movement of the brows is the place of Brahma. Water is his palate and tongue the taste. The Vedas are the head of the infinite; Yama is his jaws. Objects of infatuation are his teeth, and Maya the enchantress is his smile, and the infinite creation, his glance, the rivers are the blood vessels of this Cosmic being the trees are his hairs, strong wind of irresistible might his breath, time is his gait, his action is this world of three qualities, and the birds are his unique artistry. Human intelligence is his intellect. Human body is his place of living, the gandharvas,

वयांसि तद्व्याकरणं विचित्रं मनुर्मनीषा मनुजो निवासः ।  
 गन्धर्वविद्याधरचारणाप्सरःस्वरस्मृतीरसुरानीकवीर्यः ॥२१॥  
 इयानसाधीश्वरविग्रहस्य यः संनिवेशः कथितो मया ते ।  
 संधार्यतेऽस्मिन् वपुषि स्थविष्ठे मनःस्वबुद्ध्या न यतोऽस्ति किञ्चित् ॥२३॥  
 स सर्वधीवृत्त्यनुभूतसर्व आत्मा यया स्वप्नत्रनेक्षितैकः ।  
 तं सत्यमानन्दनिधिं भजेत नान्यत्र सज्जेद् यतः आत्मपातः ॥२५॥  
 ॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे महापुरुषसंस्थानुवर्णने प्रथमोऽध्यायः ॥१॥

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

पृथं पुरा धारणयाऽऽत्मयोर्निर्गुणं स्मृतिं प्रत्यक्षरूप्यं तुष्टात् ।  
 तथा ससर्जैश्चमोषदृष्टिर्यथाप्ययात् प्रान्वयसाययुद्धिः ॥१॥  
 शाब्दस्य हि ब्रह्मण एव पन्था यन्नामभिध्वायति धीरपार्थः ।  
 परिममस्तत्र न विन्दतेऽर्थान् मायामये वासनया शयानः ॥२॥

the vidyadharas, the bards, and the damsels are his musical talents—the virile army of asuras is his prowess. 16-23

Thus, Rajan ! I have described to you the limbs of this Virat, the Lord of the universe. You should concentrate on this physical form of the Lord with intelligence and poise ■ there is nothing beyond him. By this, just as the soul when in a dream enters different bodies and experiences various feelings, similarly, this Virat who through concentration is realised as all pervading is alone worthy to be invoked. Therefore worship this truth incarnate the fountain of delight and donot get attached elsewhere lest it may lead to your fall. 24-25

Thus ends chapter one of Book II

## CHAPTER II

**Shree Sukadev continued :** Rajan ! It was by concentration on the Virat that Brahma regained his lost memory, and with the memory were revived his determination and will, by which he created this world, as it was before. The path of action and its compensating reward as shown in the Vedas the (Shabda Brahma) is such that the human mind is attracted by the names of alluring lokas such as heaven and others, which are perishable. Just as a man full of desires, when asleep visualises objects of pleasure in his dreams, but does not get them, similarly one who is lost on the (wrongful path of maya) the path of karma, does not attain that Supreme Essence. One should, therefore, avoid all

अतः कविर्नामसु यावदर्थः स्यादग्रमत्तो व्यवसायबुद्धिः ।  
सिद्धेऽन्यथाप्ये न यतेत तत्र परिश्रमं तत्र समीक्षमाणः ॥३॥  
सत्यां क्षितौ किं कश्चिपोः प्रयासैर्वाही स्वसिद्धे ह्युपवर्तते किम् ।  
सत्यज्ञौ किं पुरुषान्नपात्र्या दिम्बल्लादौ सति किं दुकूलैः ॥४॥

वीराणि किं पथि न सन्ति दिशन्ति मित्रां नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।  
वज्रा गुहाः किमजितोऽयति नोपसन्नान् कस्माद् भजन्ति कवयो धनदुर्मदान्ध्यान् ॥५॥  
पथे स्वचिन्ते स्यत एव सिद्ध आत्मा प्रियोऽर्थो भगवाननन्तः ।  
तं निर्धृतो नियतर्थो भजेत संसारहेतुपरमश्च यत्र ॥६॥  
केचित्स्यवेदान्तैर्द्वयायकाशे प्रादेशमात्रं पुरुषं वसन्तम् ।  
चतुर्भुजं कञ्जरपाङ्कशद्वयदायकं धारयन् स्मरन्ति ॥७॥

inertia, become alert and with prudence and determined will bring into use objects sufficient for his bare needs, to sustain himself. If one gets more than his needs, he should not try for more as, all the labour for that extra work would, then be of no avail, as the Lord through his Prakriti satisfies the needs of every being.

If the Lord has given you the earth why need a bed? Do not your arms serve you as pillows? By joining the two palms of your hands if you can hold a thing why need receptacles? With quarters and bark coverings to protect your body why need clothes?—are pieces of cloth (rags) not found on the road. Do not trees that feed others give you alms the fruits? Have the rivers dried up, or the caves of mountains filled up or blockaded that you should be anxious for a shelter. Does not the Lord protect those that surrender to Him. Why should one with prudence and understanding serve the rich, who are blind because of their affluence? In this way Rajan! one should become perfect by his own efforts. The Atman is true and loveable and so is the Lord true and indestructible. Therefore, one should remember and recite the names of the Lord, with faith, so that maya, ignorance the cause of this creation gets silenced. 1-6

Now he shows the path of meditation: Some wise people fix their mind on the Supreme Being that reside in their hearts, and meditate on Him. This Param Purush is very small in size, the size of the measure between the thumb and the forefinger. He has four arms with Conch, Discus, Mace and Lotus respectively in each one of them. Thus one should meditate on this form of the Lord till he is devotionally



यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः ।  
 तावत्स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत् ॥८॥  
 स्थिरं सुखं चासनमाश्रितो यतिर्यदा जिहासुरिममङ्ग लोकम् ।  
 काले च देशे च मनो न सञ्जयेत् प्राणान् नियच्छेन्मनसा जितासुः ॥९॥  
 मनः स्वबुद्ध्यामलया नियम्य क्षेत्रज्ञ एतां निनयेत् तमात्मनि ।  
 आत्मानमात्मन्यवबुध्य धीरो लब्धोपशान्तिर्विरमेत् कृत्यात् ॥१०॥  
 इत्थं मुनिस्तु परमेद् व्यवस्थितो विज्ञानदृग्वीर्यसुरन्विताशयः ।  
 स्वपार्ष्णिनाऽऽपीड्य गुदं ततोऽनिलं स्थानेषु पद्मसन्मयेज्जितकृमः ।  
 स्थित्वा मुहूर्ताधर्मकुण्डदर्शिर्निमिष मूर्ध्नि विशृजेत् परं गतः ॥११॥  
 यदि प्रयास्यन्तुष पारमेष्ठ्यं वैहायसानामुत यद्विहारम् ।  
 अद्याधिपत्यं गुणसंनिधौ सहेव गच्छेन्मनसेन्द्रियैश्च ॥१२॥  
 योगेश्वराणां गतिमादुरन्तर्यद्विखिलोदयाः पवनान्तरात्मनाम् ।  
 न कर्मभिस्तां गतिमान्नुषन्ति विद्यातपोयोगसमाधिभाजाम् ॥१३॥  
 वैश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन शोचिषा ।  
 विधूतकल्कोऽथ हरेरुदक्तात् प्रयाति चक्रं नृप शैशुमारम् ॥१४॥

enjoined with the seer of the Universe; till then, after his prayers he should think and concentrate on this physical image of the Lord. 7-8

When such Yogi mentally poised and comfortably seated in dhyān desires to leave this world, he should not keep his mind within the bounds of time and place and should control his vital breath and mind. Thus controlling the mind with intellect, which has been rendered pure by austerity, merge them all in the soul empirical ( Jiva ) and Jiva, in Parmatman. Then when this soul individual is linked with the soul universal the Paramatman, the Yogi attains that peace and tranquility the be all and end all of all his efforts on this path of liberation when nothing shall have remained for him to be done. 9-10

Thus a Yogi, whose all desires of worldliness have been literally destroyed and who has attained that stage exalted the "Brahmapad", at the time of his death before giving up the body closes the passage of his return by pressing the heel of his foot against it, and forces up the vital breath, to pierce the six lotus like centres, the navel, the heart, the chest, the palate, and the centre of the eyebrows where, he tarries for a while, and breaking through the Brahma randhra the thousand petal lotus under the skull he gives up his carnal body and attains his coveted goal the "Paramapad" ( in this manner after showing the path of quick redemption he now explains the path of liberation by stages ). Rajan !

तद्विभ्रानामि त्वतिवर्त्य विष्णोरणीयसा विरजेनात्मनैकः ।  
 नमस्कृतं महाविदालुपैति कस्यायुपो यद्विवृष्टा रमन्ते ॥१५॥  
 भयो धनन्तस्य मुक्तानलेन दन्दह्यमानं स निरीक्ष्य विभ्रम् ।  
 नियाति सिद्धेश्वरजुष्टधिष्ण्यं यद् द्वैपरार्थं तद् पारमेष्ठ्यम् ॥१६॥  
 न यत्र शोको न जरा न मृत्युर्नातिर्न चोद्रेग कृते कुतश्चित् ।  
 यश्चित्ततोदः रूपयानिदंविदां दुरन्तदुःखप्रभवानुदर्शनात् ॥१७॥  
 ततो विशेषं प्रतिपद्य निर्भयस्तेनात्मनापोऽनलमूर्तिरत्नजः ।  
 ज्योतिर्मयो वायुमुपेत्य काले वाय्वात्मना संहृदात्मलिङ्गम् ॥१८॥  
 स भूतसूक्ष्मेन्द्रियसंनिकर्षं मनोमयं देवमयं विकार्यम् ।  
 संसाद्य गत्या सह तेन याति विज्ञानतत्त्वं गुणसंनिरोधम् ॥१९॥

If a Yogi desires to go to the "Brahmalok" or to the regions of the siddhas—the sky farers, who have acquired eight siddhis (miraculous acquisitions of Yoga), such as becoming as small as an atom, levitation, or going anywhere in the universe at will, he has only to give up his physical body and go with his subtle body. It is such Yogis that alone can travel with their astral bodies, both inside and outside the three worlds. Thus the stage that is attained by knowledge, austerity, yoga, and unification, is not attained by Karma. A Yogi who desires absolute liberation, by stages, has first to be free from all attachments, environments, and influences and then, proceed to the Agnilok by the sky ways, through the self luminous Sushumna—the passage to the Brahmalok where all his residual sins or dross are consumed in the fire of Agnilok. From there he rises higher and reaches the Shishumar chakra (a luminous wheel known as Shishumar chakra is a zodiacal phenomenon in the firmament with the figure of a bull in the centre) Then that Yogi with his infinitesimal, immaculate, Atman, transgresses the bright Shishumar chakra and goes to the Maharlok (the region of gods where the span of life extends 10 Kalpa) which is revered by the Brahmanas (the knowers of Brahma). There he sees the Universe being consumed in the flames coming out from the hoods of Shesh Narayan. From there he goes further to the Brahmaloka inhabited by the Siddeshwaras (the perfect) where the span of life runs into billions of years, and where there is no misery, no grief, no anxiety, no malady, and no distress, no decrepitude, and no death. These exalted, sometimes feel grieved at the creature's going through the cycle of birth and death because of their rank ignorance to worship and meditate on the Lord. Thereafter, this Yogi who has become free from all fear, enters the elements the earth, water,

पतावानेव यजतामिदं निःश्रेयसोदयः । भगवत्पञ्चलो भावो यन्नामवतसङ्गतः ॥१०॥  
 ज्ञानं यदाप्रतिनिवृत्तगुणोर्मिधनमात्मप्रसाद उत यत्र गुणेष्वसङ्गः ।  
 कैवल्यसम्मतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकृपासु रतिं न कुर्यात् ॥११॥  
 इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे तृतीयोऽध्यायः ॥३॥



### अथ चतुर्थोऽध्यायः

सुत उवाच

वैयासकेरिति यद्यस्तत्त्वनिश्चयमात्मनः । उपधार्य मतिं कृष्ण औत्तरेयः सतीं व्यधात् ॥१॥  
 आत्मजायासुतागारपशुद्रविषयन्धुषु । राज्ये चाविकले नित्यं विरुद्धं ममतां जहौ ॥२॥  
 राजोवाच  
 भूय एव विदितामि भगवानात्ममायया । यथेदं सृजते विश्वं दुर्ध्रमाव्यमधीश्वरैः ॥३॥  
 यथा गोपायति विभुर्यथा संयच्छते पुनः । यां यां शक्तिमुपाश्रित्य पुदशक्तिः परः पुमान् ।  
 आत्मानं क्रीडन् क्रीडन् करोति विकरोति च ॥४॥

The highest good that results from such worship is that the worshipper will come closer to the devouts, and because of their association with him he will have his faith firmly rooted in the Lord. 10.

This faith, the modal awareness gives the knowledge of the Lord that destroys the waves of gunas both of affection and aversion, and produces a feeling of grace of the Atman and a feeling of repugnance, to all objects mundane. This Bhakti Yoga, is the acknowledged path to liberation. Which person void of all desires will not love to hear such stories of Shree Hari? 11

Thus ends chapter third of Book II



### CHAPTER IV

Shree Soota then said : On hearing such words expounding devotion with certitude from Shree Shukdev son of Shree Vyas, Rajarshi Parikshit son of Uttara gave up his strong attachment to all his material belongings including his wife, children, brothers, relatives, his vast kingdom and his ownself and dedicated himself completely in Shree Krishna. 1-2

The king then questioned : I wish to know your Holiness, how the Lord through his maya creates this cosmos, which is not comprehensible even to the great. I would also like to know how this Paramatman of infinite valour, resorting to his own prowess creates this world and

यथा गुणास्तु प्रकृतेर्युगपत्कमशोऽपि वा । विभक्तिं भूरिशस्त्वेकं कुर्वन् कर्माणि जन्मभिः ॥५॥  
विचिकित्सितमेतन्मे प्रवीतु भगवान् यथा । शब्दे ब्रह्मणि निष्णात परस्मिंश्च भवान् सलु ॥५॥

श्रीशुक उवाच

नमः परस्मै पुरुषाय भूयसे सदुत्तवस्थाननिरोधलीलाय ।  
गृहीतशक्तिव्रितयाय देहिनामन्तर्भवायानुपलङ्घ्यवर्त्मने ॥७॥  
यत्कीर्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यद्वर्षणम् ।  
लोकस्य सद्यो विधुनोति फलमपं तस्मै सुभद्रधवसे नमो नमः ॥८॥  
तपस्विनो दामपरा यशस्विनो मनस्विनो मन्त्रविद् सुमङ्गलाः ।  
क्षेमं न चिन्वन्ति बिना यद्वर्षणं तस्मै सुभद्रधवसे नमो नमः ॥९॥  
किरातहृणान्धपुलिन्दपुत्कसा आभीरकड्ढा यचनाः खसादयः ।  
येऽन्ये च पापा यदुपाधयाश्रया शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥१०॥  
धियः पतिर्वैष्णवपतिः प्रजापतिर्धिया पतिलोकपतिर्विरापतिः ।  
पतिर्गतिश्चान्धकवृष्णिस्तावता प्रसीदता मे भगवान् सता पतिः ॥११॥

how does He protect it and how does He destroy it Again how, while sportung the Lord creates the universe and causes it to be created The Lord though only one, in all his doings in his incarnations, does he assume the qualities of nature all at a time or in stages as and when needed Pray tell me all this as you are well versed in the Vedas and proficient through experience of Parbrahma 3-6

**Shree Shukdev replied .** I bow to that supreme being of infinite glory, the dweller in all beings whose ways are unfathomable and who assumes the tripartite energies, to create, sustain, and destroy, this universe whose recital, whose obeisance, whose darshan and whose remembrance, removes the sins of everyman I bow to that Paramatman of the festive fame unto whom the ascetics, the munificent, the famous, the proud, the knowers of mantras and the virtuous all these cannot attain that bliss without dedication and devotion of head and heart To that holy and meritorious Divine I bow again and again I pay my homage to that omnipotent Bhagwan Vishnu, under the shelter of whose devotees, the Bhils, the Hunas, Yavanas, Anthras, Pulindas, Chandalas, Shepherds, Mlechhas and such other tribes of lower rung and other sinners besides, get sanctified May the Lord, the Laxmipati, Yagnapati, Prajapati, the overlord of intellect, the Lokpati, the Lord of this earth and the head of the Andh-akas, the Vrishnis and the Sattvatas lineage, be graciously pleased with me. May that Param Purush who creates umpteen beings, with the main

भूतैर्महद्गिर्य इमाः पुरो विशुर्निर्माय शेते यदमृषु पूरुषः ।

सुहृष्टे गुणान् षोडश षोडशत्मकः सोऽलंकृषीष्ट भगवान् वचांसि मे ॥१२॥

नमस्तस्मै भगवते कृष्णायामिततेजसे । प्रपुञ्जानमयं सौम्या यन्मुक्ताम्बुरुहातवम् ॥१३॥

एतदेवात्मभू राजन्नारदाय विपृच्छते । वेदगर्भोऽभ्यधात् साक्षाद् यदाह हरिरात्मनः ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे चतुर्थोऽध्यायः ॥४॥

### अथ पञ्चमोऽध्यायः

नारद उवाच

देवदेव नमस्तेऽस्तु भूतभावन पूर्वज । तद्विजानीहि यज्ज्ञानमात्मतत्त्वनिदर्शनम् ॥१॥

यद्गुणं यदधिष्ठानं यतः सृष्टमिदं प्रभो । यत्संस्थं यत्परं यच्च तत्तत्त्वं यद्-तरवतः ॥२॥

ब्रह्मोवाच :

तस्मै नमो भगवते वासुदेवाय धीमहि । यन्मायया दुर्जयया मां ब्रुवन्ति जगद्गुरुम् ॥३॥

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । वासुदेवात्यरोऽब्रह्म चान्योऽर्थोऽस्ति तत्त्वतः ॥४॥

elements, and pervades them as the soul and fosters, the sixteen digits, the five cognitive faculties, the five conative faculties, the five evolutes, and the mind, adorn my speech. Further I bow to that Maharshi Vyasa of boundless effulgence from whose lotus like mouth the benign devotees drink the delicious beverage of knowledge. Rajan! this very question was formerly put by Naradji to Brahmadev, and Brahmadev told Narad, exactly all that he had learnt about this knowledge from Shree Hari in reply to his question. I am telling that to you now. 7-14 .

Thus ends chapter fourth of Book II

### CHAPTER V

**Shree Narad questioned :** Oh God of Gods, the Primeval being the creator of every being, pray tell me all about that knowledge that reveals the mysteries of the self and also please tell me in its true perspective, the form of this universe and what are its qualities and how is it sustained, from where has it emanated, and wherein will it ultimately dissolve. 1-2

**Shree Brahmaji replied :** I bow to that Bhagwan Vasudev, under the spell of whose invisible maya people call me Jagat Guru, preceptor of the universe whereas, as a matter of fact, it is the Lord Himself who is the true preceptor. Oh ! ye sage divine, the cause of creation, the elements, karma, the cause of birth, time, nature and the empirical soul (the Jiva) the enjoyer of all this, are in reality not separate from the Lord. 3-4 .

सत्त्वं रजस्तम इति निर्गुणस्य गुणात्मयः । स्थितिसर्गनिरोधेषु गृहीता मायया विभोः ॥५॥  
 कार्यकारणकर्तृत्वे द्रव्यज्ञानक्रियाश्रयाः । चक्षन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणैः ॥६॥  
 कालं कर्म स्वभावं च मायेशो मायया स्वया । आत्मन् यहच्छ्रया प्राप्तं विबुधपुरुषादवे ॥७॥  
 कालाद् गुणव्यतिकरः परिणामः स्वभावतः । कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् ॥८॥  
 महतस्तु चिकुर्याणाद्रजःसत्त्वोपबृंहितात् । तमःप्रधानस्त्वमवद् द्रव्यज्ञानक्रियात्मकः ॥९॥  
 सोऽहंकार इति प्रोक्तो चिकुर्यन् सममूर्तिश्च । वैकारिकस्त्वैजसश्च तामसश्चेति यन्निदा ।  
 द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो ॥१०॥

तामसादपि भूतादेचिकुर्याणादभून्नमः । तस्य मात्रा गुणः शब्दो लिङ्गं यद् द्रष्टृद्वयोः ॥११॥  
 तमसोऽथ चिकुर्याणादभूत्स्पर्शगुणोऽनिलः । परान्वयाच्छब्दवांश्च प्राण भोजः सहो बलम् ॥१२॥

That transcendent self, though void of attributes, through his maya assumed the three qualities, the sattwa, rajas and tamas for creation, preservation and dissolution of this universe. These qualities that are found in elements, cognition, and action, bind the soul which though, is free and unfettered at all times, but being enmeshed in maya, egoistically, thinks that he is himself the cause, the action, and the doer of everything. That Mayapati Bhagwan the Lord of illusion when He desired to become many, resorted to time, destiny and nature by the force of his creative will. The attribute trio got mixed up in course of time, which through nature, resulted in different forms in the qualities and gave rise to the motive power of creation the Mahat Tattwa. This Mahat Tattwa, fostered by sattwa and rajas was transformed into a tattwa, which had the predominance of tamas, that had substance and cognition with action. This is "egotry" the essential element of ego known as "ahankar". This ego when agitated underwent a change and became sattwik ego, rajasik ego and tamasic ego. The sattwik ego had the power to produce the force exercised by mind and the senses, rajasik ego had the power to produce the senses and the objects, the tamasic ego had the power to create the five main elements such as Earth, water, etc. 5-10

Space was created by the tamas ahankar, the cause of the five elements, ether was its form, and shabda was its quality, by which the seer and the seen both are known. By agitation in the space air was produced with touch as its attribute. Shabda, sound the attribute of sky also permeated it and both these mixed sustains life breath, and gives energy and strength to body, mind and senses—Air

वायोरपि विकुर्वाणात्कालकर्मस्वभावतः । उदपद्यत तेजो वै रूपवत्स्पर्शशब्दवत् ॥१३॥  
तेजस्तु विकुर्वाणादासीदभ्यो रसात्मकम् । रूपवत्स्पर्शवच्चाम्यो धोपवच्च परान्वयात् ॥१४॥  
विशेषस्तु विकुर्वाणादभ्यसो गन्धवानमूत् । परान्वयादस्पर्शशब्दरूपगुणान्वितः ॥१५॥  
वैकारिकान्मनो जज्ञे देवा वैकारिका दश । दिग्वातार्कप्रचेतोऽश्विबह्वीन्द्रोपेन्द्रमित्रकाः ॥१६॥  
तेजसास्तु विकुर्वाणादिन्द्रियाणि दशमवन् । ब्रानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तेजसौ ।

श्रोत्रं त्वग्राणहृग्जिह्वाचान्दोर्मेढ्राङ्घ्रिपायवः ॥१७॥

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणः । यदायतननिर्माणे न शेकुर्ग्रहविचित्रम् ॥१८॥  
तदा संहृत्य चान्योऽयं भगवच्छक्तिचोदिताः । सत्सत्त्वमुपादाय चोभयं ससुखहृदः ॥१९॥  
वर्षपूगसहस्रान्ते तदण्डनुद्वेगयम् । कालकर्मस्वभावस्यो जीवोऽजीवमजीवयत् ॥२०॥  
स पय पुरुषस्तस्मादण्डं निर्मिष्ट निर्गतः । सहस्रोर्वङ्गघ्निवाहश्चः सहस्राननशीर्षवान् ॥२१॥  
यस्येहावयवैर्लोकान् कल्पयन्ति मनीषिणः । कटयादिभिरयः सप्त सप्तोर्ध्वं जघनादिभिः ॥२२॥

also changed influenced by time, action, and nature also changed and from it came forth light with form, touch and sound. By changes that took place in light, the outcome was water, with taste and sweetness which had form, touch, and sound, as its attributes. Water when it changed, became earth, with smell and taste, touch, sound, and form were its other attributes—From satwik ahankar were born the ten gods Vata, Surya, Varuna, Ashwinikumar, Agni, Indra, Upendra, Mitra, and Prajapati, and the ten directions that infused life into mind and senses. From Rajas ahankar came into being, Buddhi with the cognitive faculty and the pranas with conative potencies, and ten organs of the senses such as ears, skin, nose, eyes, tongue, arms, legs, phallus and rectum. 11-17

Oh Brahmavetta ! thus the five elements, ten faculties, mind, potencies of senses, buddhi and the life breath the pranas, all these though they were there being separate from one another could not create the universe. But by some invisible and unimaginable force of the Lord, they began to come closer to one another and when joined together, formed this Brahmand the cosmos, this universe. After a lapse of thousands of years the Lord who is the supreme consciousness breathed life into that cosmic egg the Brahmand, and by the force of His will, broke through that egg and came out as the Virat with thousands of heads, eyes, mouths, arms, legs, etc. In the different limbs of this Virat the wise have imagined the different lokas. In region under the waist is Atal, in the region of the waist is Vital, in the knees Satal and so on. Seven lokas in the nether region below the waist, and seven lokas, in the region above the waist Bhurloka,

पुण्यस्य मुखं ब्रह्म क्षत्रमेतस्य बाहव । उर्वोर्विंद्यो मगवतः पद्भ्यां शूद्रोऽभ्यजायत ॥२॥  
भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्यनाभितः । स्वर्लोकः कल्पितो मूर्ध्ना इति वा लोककल्पना  
इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे पट्टोऽध्यायः ॥१॥

अथ पट्टोऽध्यायः

ब्रह्मोवाच

धर्मस्य मम तुभ्यं च कुमारानां भवस्य च । विज्ञानस्य च सत्यस्य परस्यात्मा परायणम् ॥१॥  
बह्वं भवान् भगवैव त इमे मुनयोऽग्रजा । सुरासुरनरा नागा खगा मृगसरीसृपा ॥२॥  
गन्धर्वाप्सरसो यक्षा रक्षोभूतगणेरगा । पशवः पितरः सिद्धा विद्याधाश्चारणा इमा ॥३॥  
अन्ये च विविधा जीवा जलस्थलनभोक्तरः । ब्रह्मर्षिकैवस्तारास्तडित स्तनयित्तव ॥४॥  
सर्वं पुरुषं पदेन भूतं भव्यं भवच्च यत् । तेनेदमावृतं चिद्वि वितस्तिमधितिष्ठति ॥५॥  
स्थधित्यं प्रतपन् प्राणो वहिश्च प्रतपत्यसौ । पद्मं विराजं प्रतपस्तपत्यन्तर्हृदि पुमान् ॥६॥

Bhuvarloka, Svarloka, Janloka etc The Brahmins are the mouth of this Virat, the Kshatriyas, are his arms and Vaishyas are his thighs and Shudras are his feet Some have imagined Bhurloka in the feet of the Virat, Bhuvarloka in his navel and Svarloka in his head 18 24

Thus ends chapter fifth of Book II

## CHAPTER VI

**Shree Brahmaji continued** This supreme consciousness, the Qualitative essence this Virat is the ultimate repository of the entire cosmos both within and without, be it gross or subtle, visible or invisible living or latent earthly or ethereal including myself yourself, dharma, Sanatkumar, Shanker, Mahadev, Marichi, gods, demons, men animals birds, worms reptiles Yakshas, Gandharvas, ghosts, manes, Siddhas, Vidyadharas, the invisible souls the sky, birds, trees, stars, planets, constellations, comets, lightening the clouds and all the past, present and future Not only does he pervade this universe, but he is by a span above all our imagination of the universe This Virat like the Sun shines and illumines this universe both from within and without Not doing any (perishable fruit bearing) action, that Lord of immortality and abhaya is all bliss Brahman! boundless is the majesty and greatness of this Virat. All the living creatures on this earth are located in one of the corners of the lumb of this Virat. The three lokas, Jana, Tapa, and Satya which are his head has ambrosia, beatitude and fearlessness in it These three



सोऽमृतस्याभयस्येशो मर्त्यमन्नं यदत्यगात् । महिमैष ततो ब्रह्म पुरुषस्य दुरत्ययः ॥७॥  
 पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः । अमृतं क्षेममभयं त्रिमूर्धोऽध्यायि मूर्धसु ॥८॥  
 पादोत्थयो वहिश्चासन्नप्रजानां य आश्रमाः । अन्तर्लिलोक्यास्त्वपरो गृहमेधोऽगृहव्रतः ॥९॥  
 सुती विचक्रमे विष्वङ् साशनानशने जमे । यद्विद्या च विद्या च पुरुषस्तुभयाश्रयः ॥१०॥  
 यदास्य नाभ्यान्तलिनादहमासं महात्मनः । नाचिदं यज्ञसम्भारान् पुरुषावयवाहिते ॥११॥  
 शेषु यज्ञस्य पशवः सवनस्पतयः कुशाः । इदं च देवयजनं कालश्चोरगुणान्वितः ॥१२॥  
 वस्तून्पयोपधयः स्नेहा रसलोहमृदो जलम् । अथो यज्ञेषु सामानि चातुर्होत्रं च सत्तम ॥१३॥  
 नामधेयानि मन्त्राश्च दक्षिणाश्च मतानि च । देवतानुक्रमः कल्पः संकल्पस्तन्त्रमेव च ॥१४॥  
 गतयो मतया धृद्धा प्रायश्चित्तं समर्पणम् । पुरुषावयवैरेते सम्भाराः सम्भूता मया ॥१५॥  
 इति सम्भृतसम्भारः पुरुषावयवैरहम् । तमेव पुरुषं यज्ञं तेनैवायजमीश्वरम् ॥१६॥  
 ततस्ते धातर इमे प्रजानां पतयो नव । अयज्ञन् व्यक्तमव्यक्तं पुरुषं सुसमाहिताः ॥१७॥  
 ततश्च मनवः काले इंजिरे ऋषयोऽपरे । पित्रो विबुधा दैत्या मनुष्याः क्रतुभिर्विभुम् ॥१८॥  
 नारायणे भागवति तदिदं विश्वमाहितम् । गृहीतमायोरगुणः सर्गादावगुणः स्वतः ॥१९॥  
 सृजामि तन्मियुक्तोऽहं हरो हरति तद्वशः । विद्मं पुरुषरूपेण परिपाति त्रिशक्तिधृक् ॥२०॥

worlds are outside, the Bhur, Bhuvan and Swar lokas, where only the perfect celebrate the hermits, and the sanyasis live. For the house holders their place is in the Bhur, Bhuvan and Swara lokas. Thus for the Soul there are two paths of Karma, one of enjoyment and the other of abnegation. The former is couched in ignorance which binds and the latter is the path of knowledge which liberates. 8-10

When I came out of the lotus like navel of that Virat, there was no material anywhere to be found for Yagna, except his limbs. So, I collected all the materials of sacrifice in the form of the limbs of the Virat, such as animals, foliage, kusha-grass, ground for sacrifice, time, herbs, clarified butter jagaree, honey, and other such fluids, metals, clay, water, the three Vedas, names of Yagnas like Jyotishtoma and others, mantras, gifts, vows, motives, gods, rituals, resolution, charin motion, intellect faith, remorse, and dedication, and worshipped the Yagna Purush by the materials obtained from Him. 11-16

Thereafter your brothers Marichi and others the nine Manus, rishis the manes the gods the demons and men invoked and propitiated the Lord, who though himself is invisible, accepted the worship through Indra and other gods in the Yagna. This entire universe exists in the Narayan, though he is himself without any attributes assumes various attributes or qualities by his maya in the beginning of the universe. At His command I create, Lord Shiva destroys and He himself supports the creation as Vishnu. 17-20

सपय आयः पुरुषः कल्पे कल्पे सृजत्यजः । आत्माऽऽत्मन्यात्मनाऽऽत्मानं संयच्छति च पाति च  
 आद्योऽप्यतः पुरुषः परस्य कालः सभावः सदस्यमनश्च ॥२१॥  
 द्रव्यं चिकारो गुण इन्द्रियाणि विराट् स्वराश्च स्यास्तु चरिणु भूम्नः ॥२२॥  
 माधान्यतो यानुष आनन्ति लीलावतारान् पुरुषस्य भूम्नः ।  
 आरीयतां कर्णकपायशोषाननुकमिष्ये त इमान् सुपेशान् ॥२३॥  
 ॥ इति श्रीशक्तिभागवते द्वितीयस्कन्धे षष्ठोऽध्यायः ॥१॥

अथ सप्तमोऽध्यायः

प्रश्नोपाच

प्रश्नोपाचः क्षितितिलोद्धरणाय विभक्तक्रीडो तनुं सकल्यक्षमयीमनन्तः ।  
 अन्तर्मेद्वर्णाय उपागतमाविवेत्यं तं दंष्ट्राद्विमिव वज्रधरो दवार ॥१॥  
 जातो रुचेरतनयसुयमान् सुयस्य भाकृतिसूनुस्मरानथ दक्षिणायाम् ।  
 लोकत्रयस्य महतीमहत्त्वं यदाऽऽर्तिं स्यायंभुवेन मनुना हरितित्यनूक्तः ॥२॥  
 जज्ञं च कर्दमगृहे द्विज वैचहत्यां स्त्रीभिः समं नवमिपत्तमार्तिं स्वमात्रे ।  
 ऊचे ययाऽऽत्ममलं गुणसङ्गपद्मस्मिन् विधूय कपिलस्य मतिं प्रपेदे ॥३॥

That Param Purush the parmatman though is himself without birth, at every creation he begets himself sustain himself, and destroys himself in a sense he projects himself and withdraws himself. Time, nature the Prakriti—the massive energy, the Mahat Tattva, five great elements the ego, qualities like sattwa, rajas and tamas senses and the physical bodies mobile and immobile all this is the prime incarnation of the Lord. Now I will describe to you the principal manifestations of that omnipresent Lord. ॥१-२३

Thus ends chapter sixth of Book II

## CHAPTER VII

Shree Brahmaji said : Narad to raise, the Earth, sunk in the depth of the ocean by demon Hiranakshya the Lord eternal the source of all sacrifices took the form of a Boar and tore him asunder with his powerful tusks as Indra would tear open a mountain with his thunder-bolt and raised the earth on his tusk and brought it out. Then, he was born as Suyagna to Akuti wife of Sage Ruchi. Suyagna had sons celestial named Suyama, by his wife Dakshina, who removed the miseries of the three worlds and was therefore named Hari by Swayambhu Manu. Then, after sometime the Lord, was born as Kapildcv, after his

धन्वन्तरिश्च भगवान् स्वयमेव कीर्तिर्नाम्ना नृणां पृथुजां रज आशु हन्ति ।

यज्ञं च भगवन्मृतायुरवावरुन्ध आयुश्च वेदमनुशास्त्यवतीर्य लोके ॥१६॥

क्षत्रं क्षयाय विधिनोपभृतं महात्मा ब्रह्मधुगुच्छितपथं नरकीर्तिलिप्सु ।

उद्धृत्यसाववनिक्लृप्तकमुग्रवीर्यस्त्रिः सप्तकृत्व उरुधारपरश्वधेन ॥१७॥

अस्मत्पसादसुमुखः फलया फलेश इक्ष्वाकुवंश अवतीर्य गुरोर्निदेशे ।

तिष्ठन् यत्नं सदयितानुज आविवेश यस्मिन् विरुध्य दशकन्धर आर्तिमारुह्यत् ॥१८॥

भूमेः सुरेतरयरूपयिर्मदितयाः फलेश्वययाय फलया सितकृष्णकेशः ।

ज्ञातः करिष्यति जनानुपलक्ष्यमार्गः कर्माणि चात्ममहिमोपनिबन्धनानि ॥१९॥

कालेन मीलितधियामयमृश्य नृणां स्तोकावुपां स्वनिगमो वत दूरपारः ।

आविर्हितस्त्वनुयुगं ॥ हि सत्यवत्यां वैश्वदुमं विटपशो विमज्जिष्यति स ॥२०॥

the Lord then took the form of Nrasinhi (Man-lion) that had ferocious looks, frowning eyebrows, and gnashing teeth. He caught hold of that demon Hiranyakashyapu, that rushed towards him with his mace to assault him, threw him on his lap and tore open his belly with his claws and relieved the gods of their great danger. That king of elephants when his leg was caught in the deep waters of the Lake by a big crocodile, and when he was piteously and agonisingly groaning took a lotus in his trunk and vociferously prayed to the Lord to save him saying "Oh Prime Purush, Oh Lord of the universe, whose very name is pleasing and auspicious, and who is the protector of the meek and the humble pray save me from this calamity." Hearing the prayers of the King of elephants, the Lord as Shri Hari appeared and slain the crocodile with his discus and saved the elephant out of compassion and mercy towards him who was his devotee. This Yagna Purush the Lord of sacrifices, though youngest in age amongst the sons of Aditi, was great in virtue. He conquered the three worlds. He became Vaman a dwarf and begged from Bali three strides of land and covered the three worlds and showed that, to humble the righteous, even the great cannot deprive him of his grandeur and prosperity except by soliciting his favour. Then he incarnated as Dhanvantari the mention of whose very name removes the ills of mankind suffering from serious diseases and obtained his due share in the sacrifice forfeited by the daityas. He propagated Ayurved and gave long life to the people. As Parshuram, the Lord exterminated the Kshatriyas twenty-one times by his sharp axe as they tormented and harassed the Brahmins, and who by their unrighteous conduct deserved

यर्हालयेऽपि सतां न हरे. कथा. स्युः पाक्षिणो द्विजजना वृषला नृदेवा. ।  
 स्वाहा स्वधा वषडिति स्म गिरो न यत्र शास्ता भविष्यति कलेर्ममवानुगन्ते ॥२१॥  
 सगं तपोऽहमृषयो नव ये प्रवेशाः स्याने च धर्मसमन्वमरावनीश ।  
 अन्ते त्यधमंहरमन्युवशासुराद्या मायाविभूतय इमा. पुरुशक्तिभाज ॥२२॥  
 शश्वत्प्रशान्तमभयं प्रतिबोधमायं शुद्ध समं सदसत. परमात्मतत्त्वम् ।  
 शब्दो न यत्र पुनकारकवान् क्रियार्थो माया परैत्यभिमुखे च विलज्जमाना ॥२३॥

hell. The all merciful Lord was thereafter born in Ikshwaku family as Rama, with Bharat and others He went to the forest with his wife and younger brother at the behest of his father Ravan antagonised him and was destroyed. When this earth will become miserable under the weight of the demons, doing demonical deeds, the over Lord of Brahina, Vishnu and Mahesh, Bhuma the Absolute will incarnate, as Krishna and perform deeds of majesty and glory and relieve the earth of its tribulations. In the march of time when the human mind will become more parochial and shallow and the lives of men will be much shortened and the knowledge of Vedas will become incomprehensible to mankind then the Lord as incarnating in every age shall be born as Satyavati as Vyas and will divide and edit the Vedas, in different branches When stories and discourses extolling the praises of Bhagwan will not be heard even in the homes of the pious or the good and when the brahmins will turn hypocrite and when the shudra kings will rule over the earth like barbarians and when exclamations of Vedic, expressions like Swaha, Swadha and Vashat in agnihotra and other sacrifices will not be heard meaning when vedic rituals will not be performed and when everything done for gods and the (Pitrus) Manes will perish, the Lord will then incarnate as Kalki and punish the wicked Kali The nine rishis with myself, Marichi, and other progenitors that are there at the time of creation, dharma, Yagna, Manu gods and kings on earth that are there at the time of preservation, impiety, adharma, Shanker and the angry asuras that are there at the time of destruction, all these are the different splendoured manifestations of that Lord of infinite valour In fact the Paramatma-tattwa the great reality is always serene, fearless, full of wisdom pure and holy and is without distinction poised and equanimous at all times. The tongue cannot describe Him, and all endeavours to know Him are rendered futile and maya returns abashed in shame 1-23

सोऽयं तेऽभिहितस्तात भगवान् विश्वभावनः । समासेन हरेर्नान्यदन्यस्मात् सदसच्च यत् ॥२४॥  
 संप्रहोऽयं विभूतीनां त्वमेतद्विपुलीकुरु । यथा हरेर् भगवति नृणां भक्तिर्भविष्यति ॥२५॥  
 ॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे ब्रह्मनारदसंवादे अष्टमोऽध्यायः ॥७॥

—❦—  
 अथाष्टमोऽध्यायः

राजोवाच

ब्रह्मणा चोदितो ब्रह्मन् गुणाख्यानेऽगुणस्य च । यस्मै यस्मै यथा प्राह नारदो देवदर्शनः ॥१॥  
 पतद्वेदितुमिच्छामि तत्त्वं चेद्विद्वं चर । हरेरद्भुतधीर्यस्य कथा लोकसुमङ्गलाः ॥२॥  
 कथयस्व महाभाग यथाहमच्छिळात्मनि । कृष्णे निवेक्ष्य निःसङ्गं मनस्त्यक्त्ये कलेचरम् ॥३॥  
 शृण्वतः श्रद्धया नित्यं शृणतश्च स्वचेष्टितम् । कालेन नातिदीर्घेण भगवान् विशते हृदि ॥४॥  
 प्रविष्टः कर्णरन्ध्रेण स्यानां भावसरोरुहम् । धुनोति शमलं कृष्णः सलिलस्य यथा शरत् ॥५॥

My child I have thus described to you in brief the real identity of the Lord. This world of cause and effect is not separate from Shri Hari, but Shri Hari the cause of the universe, is distinct from effect, the world. You should describe his greatness and spread it all over for the people who may know more about Shri Hari and become his devotees. 24-25

Thus ends chapter seventh of Book II

## CHAPTER VIII

**King Parikshit said :** Oh Brahman ! I wish to know that philosophy of Bhagwat which describes the merits and the glories of the Lord Supreme and which was told by Devarshi Narad before me inspired and directed by Brahmaji. The accounts describing the wonderful deeds of valour of the Lord are auspicious and are for the good of mankind. Oh thou of great merit pray tell me so graphically that my mind may become free from all attachments, and I may be able to link it with Lord Krishna when I give up this tabernacle. By hearing the accounts of the Lord with faith, and singing, the glories of his deeds, Bhagwan Krishna soon enters the heart of his devotees through his ears and removes all the delusion from his mind. just as autumn season cleanses the profaned waters of rains. Blessed with a purified mind the devotee holds fast to the feet of the Lord and feels happy just as a traveller reaches home, after the troubles of his journey are over and feels happy. 1-5

भासीघदुदरात् पद्मं लोकसंस्थानलक्षणम् । मज्जः सृजति भूतानि भूतात्मा यदनुग्रहात् ॥६॥  
 स चापि यत्र पुरुषो विश्वस्थित्युद्भवाव्ययः । मुक्त्वाऽऽत्ममायां मायेश्चोक्ते सर्वगुहाशयः ॥७॥  
 यावान् कल्पो विकल्पो वा यथा कालोऽनुमीयते । भूतमव्ययमवच्छेद आद्युर्मानं च यत्सतः ॥८॥  
 कालस्यानुगतियां तु लक्ष्यतेऽण्वी वृद्धत्यपि । यावत्यः कर्मगतयो यादृशीद्विजसत्तमः ॥९॥  
 भूपातालककुब्जयोमग्रहनक्षत्रभूभूताम् । सरित्समुद्रक्षीपानां सम्भवश्चैतदोक्तसाम् ॥१०॥  
 प्रमाणमण्डकोशस्य याद्याभ्यन्तरमेततः । महतां चानुचरितं वर्णाश्रमविनिश्चयः ॥११॥  
 युगानि युगमानं च धर्मो यश्च युगे युगे । अवतारानुचरितं यदाश्चर्यतमं हरेः ॥१२॥  
 नृपां साधारणो धर्मः सविशेषश्च यादृशः । श्रेणीनां राजर्षीणां च धर्मः कृच्छ्रेषु जीवताम् ॥१३॥  
 तत्त्वानां परिसंख्यानं लक्षणं हेतुलक्षणम् । पुरुषाराधनविधिर्योगस्याध्यात्मिकस्य च ॥१४॥  
 योगेश्वरैश्वर्यगतिलिङ्गभङ्गस्तु योगिनाम् । वेदोपवेदधर्माणामितिहासपुराणयोः ॥१५॥  
 सम्प्लवः सर्वभूतानां विक्रमः प्रतिसंक्रमः । इष्टापूर्तस्य काम्यानां शिवगंस्य च यो विधिः ॥१६॥

Oh Ye great ! please narrate to me in details as to how the lotus, the source of creation of the world came out of the navel of the Lord, and by whose grace Brahma, who had come out of that lotus creates this universe of beings and how that Lord of maya who creates, sustains, and dissolves the universe and who is present in the heart of every being, how could he remain away, unaffected, by his own Maya. Further please tell us, what is the duration and time limit of "Kalpa" and avantar (sub) Kalpa. Time which is known as past, present, and future, what is its extent. What is the span of different lives, also tell us the motion of time, and the course of actions, both seen and unseen and how do they operate; and the history of the creation of this earth, the nether worlds, the quarters, the sky, planets, constellations, and mountains, rivers, oceans, islands and the creatures living in them. What is the dimension of this universe, from within and without. Again tell me the lives of great men and the religious findings on the Varnashram, the Yugas, and the period of duration of the Yugas, the dharma prevalent at that time, and the accounts of astounding life stories of the Lord in these Yugas; also describe the duties of men, both common and special, duties of the four castes, duties of the kings and duties for everybody in times of danger and calamity. Further please tell me the number of evolutes their purpose and characteristics and explain to me the mode of meditation and practice in Yoga, and how the best of the Yogis who have attained siddhis like anima and others, die, and what happens to them after death. What is the form of the Vedas, the Upvedas, Smrities the epics

प्रक्षालयामिनां सर्गः पाण्डस्य च सम्भवः । आत्मानो बन्धमोक्षौ च व्यवस्थानं स्वरूपतः ॥१७॥  
यथाऽऽत्मतन्त्रो भगवान् विक्रीडत्यात्ममायया । विस्तृत्य वा यथा सायामुदास्ते  
साक्षिवद्विभुः ॥१८॥

सर्वमेतच्च भगवन् पृच्छते मेऽनुपूर्वशः । तत्त्वतोऽर्हस्युदाहर्तुं प्रपन्नाय मदामुने ॥१९॥  
सूत उवाच

यद् यत् परीक्षितप्रभः पाण्डूनामनुपृच्छति । आनुपूर्व्येण तत्सर्वमाख्यातुमुपश्रममे ॥२०॥  
॥ इति श्रीक्षिप्तभागवते द्वितीयस्कन्धे प्रथमविनिर्णयः ॥८॥

अथ नवमोऽध्यायः

श्रीशुक उवाच

स आदिदेवो जगतां परो गुरुः स्वधिष्यमास्थाय सित्पश्यैक्षत ।  
तां नाभ्यगच्छद् दृशमत्र सम्मतां प्रपञ्चनिर्माणविधिर्वशा भवेद् ॥१॥  
स चिन्तयन् द्व्यक्षरमेकदान्भस्युपागृणोद् द्विर्गदितं वचो विभुः ।  
स्पर्शेषु यत्पोडशमेकविंशं निष्किचनानां नृप यद् धनं विभुः ॥२॥

and the classics. How does every creature perish in the great deluge, and in the intermittent dissolutions, and how is he born again. Pray enlighten me on the ceremonies, of Ishtapurt and agnihotra, oblatinal worship performed, to fulfill ones desires, for sense objects. How are beings, who have risen above the turmoils of worldliness born again, and the rise of the cult of heresy. Further please elucidate the secret of the soul's bondage and release, and its ultimate union with the self. The Lord who is free from all inhibitions and controls, creates all these, through his maya for sport, and in the end, how does he remain apathetic and aloof after relinquishing his maya at the time of dissolution. Oh ye greatest of the wise pray, explain, all this to me seriatim who has come to you, seeking this knowledge, in all earnestness. 6-19

Soota then said that, Shree Shukdev then replied to all the questions, in sequence, as put by King Parikshit the best of the Pandu, as follows. 20

Thus ends chapter eighth of Book II

## CHAPTER IX

Shree Shukdev said : Brahma the great Guru, the prime deity, desired to create this universe; but he could not do it as he had not that requisite vision potential for such creation; while he was thus reflecting he heard a word spoken twice from the waters. The first letter was the

निशम्य तदस्त्वदिदृक्षया दिशो विलोप्य तत्रान्यदपश्यमानः ।  
 स्वधिष्यमास्थाय विमृश्य तद्धितं तपस्युपादिष्ट इवादधे मनः ॥३॥  
 भूतप्यत स्माखिललोकतापनं तपस्तपीयांस्तपतां समाहितः ।  
 तस्मै स्वलोकं भगवान् समाजितः संदर्शयामास परं न यत्परम् ॥४॥  
 इदं तत्राखिलसात्वतां पतिं प्रियः पतिं यद्वर्षति जगत्पतिम् ।  
 सुतन्दनन्दप्रबलार्हणादिभिः स्वपार्षदमुख्यैः परितोषितं विभुम् ॥५॥  
 तद्दर्शनाद्वापरिप्लुतान्तरो हृष्यन्तुः प्रेमभराध्रुलोचनः ।  
 नवान् पादाम्बुजमस्य विश्वसृग् यत्पारमहंस्थेन पृथग्निगम्यते ॥६॥  
 तं प्रीयमाणं समुपरिधृतं तत्रा प्रजाविसर्गं निजशासनार्हणम् ।  
 यमाय ईषत्स्मितशोचिणा निरा प्रियः प्रियं प्रीतमनाः करे स्पृशन् ॥७॥

श्रीभगवानुवाच

स्यार्हं तोषितः सन्मन्वेदगर्भे सितृक्षया । वरं वरय भद्रं ते वरेशं माभिवाञ्छितम् ॥८॥

ब्रह्मोवाच

भगवच्छिक्षितमहं करवाणि हतन्द्रितः । नेहमानः प्रजासर्गं वक्ष्येयं यदनुग्रहात् ॥९॥

sixteenth consonant and the second letter was twenty first consonant. These two letters put together formed the word "Tapa" austerity, which is the wealth of the sages. To find out as to who uttered these syllables, he looked in all directions, but he did not see anyone. So, he concluded that some unknown power inspires him for penance and in it lay his welfare; then, sitting in the right posture merged in meditation, Brahma began his great penance, with deep concentration and single mindedness, that gave him energy to create the universe. This austere penance, pleased and propitiated the Lord who besides, giving him his darshan showed him his best abode Vaikunth. 1-4

There he saw the Lord of the Universe being worshipped by Lakshmi and his other devotees, and attendants Sunanda, Nand, Prabala and Arhan. When he saw this sight he was filled with delight. His eyes were filled with tears of joy and he experienced a thrill of ecstasy. Brahmaji then bowed down to the lotus like feet of the Lord, accessible to the Paramhansas only. The Lord then touched Brahma with his hand and spoke to him beaming with sweet smile so natural to him. 5-7

Ye heart of Vedas said His Divinity—you have by your austere penance with a desire to create the world, pleased me, blessed thou. art, you may ask for a boon of your choice. 8

Shree Bhramaji replied: Bhagwan ! I will execute your commands with agility, but pray give me such boon that by your grace during



## श्रीभगवानुवाच

ज्ञानं परमगुणं मे यद्विज्ञानसमन्वितम् । सरहस्यं तदहं च गृहाण गदितं मया ॥१०॥  
 अहमेवासमेवाग्रे नान्यद्यत्सदसत्परम् । पञ्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥११॥  
 अतोऽयं यदप्रतीयेत न प्रतीयेत चात्मानि । तद्विद्यादात्मनो मायां ययाऽऽभासो यथा तमः ॥१२॥  
 यथा महान्ति भूतानि भूतेषु चाचचेष्टन् । प्रविष्टान्यप्रविष्टानि तथा तेषु न तेऽहम् ॥१३॥  
 यथाचदेयं जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः । अन्यय्यतिरेकाभ्यां यत्स्यात् सर्वत्र सर्वदा ॥१४॥  
 एतन्मतं समातिष्ठ परमेण समाधिना । भवान् कल्पविकल्पेषु न विमुह्यति क्वहिंचित् ॥१५॥

## श्रीशुक उवाच

सम्प्रदिश्यैवमज्ञो जन्तूनां परमेष्ठिनम् । पश्यतस्तस्य तद् रूपमात्मनो न्यरुणक्षुरिः ॥१६॥  
 अन्तर्हितेन्द्रियाथायं हरये विहिताञ्जलिः । सर्वभूतमयो विद्यं ससर्जं स पूर्ववत् ॥१७॥

the course of creation I may not be bound by that air of vain glory of creation; this is the only boon that I ask from you. 9

**His Divine Majesty—The Lord then quoth :** I am now telling you, all about that esoteric wisdom, with its essence and experience and their means to attain it, which you listen with attention. I was the only one that existed before the creation of this universe, even maya the tripartite prakriti which is beyond truth and untruth was not existent and with the dissolution of this universe, it will be myself alone that will survive. All that is seen or manifest is "I" whatever will remain after the deluge will be myself only. That which is false and non-existent but appears real to the eye and that which is real and existent but is not visible to the eye, know that to be my Maya (like the Moon which though one, appears two to a defective eye and Rahu though in the constellation of planets is not visible to that eye). The five main elements seem to pervade all objects, both big and small and are also not in those objects as they are not seen, — the cause, either in the beginning, or in the end. Similarly I am also in all those objects and am also not, in all those objects. Those who are desirous of knowing the real essence of the Atman the soul, has to bear in mind that which is manifest always at all times by Anway and Vyatireka (the logic of persistence of man in exclusion of states is therefore useful to establish that the soul of man is different from his body) is the soul eternal the Atman. If you follow my views steadfastly you will never be deluded in the creation from Kalpa to Kalpa. 10-15

Shree Shukdev said : The Lord, thus instructing Brahmadev disappeared before his eyes. To that, Shree Hari he bowed down in all humbleness and created this universe as it was before in the previous creation, Once

प्रजापतिर्धर्मपतिरेकदा नियमान् यमान् । भद्रं प्रजानामन्विच्छन्नातिष्ठत् स्वार्थकाम्यया ॥१८॥  
 तं नारदः प्रियतमो रिक्थादानामनुव्रतः । देवर्षिः परिपश्यन् मवान् यन्मातुषृच्छति ॥१९॥  
 तस्माद्देवं भागवते पुराणं दशलक्षणम् । प्रोक्तं भगवता प्राह प्रीतः पुत्राय भूतकृत् ॥२०॥  
 नारदः प्राह मुनये सरस्वत्यास्तटे नृप । ध्यायते ब्रह्म परमं व्यासायामिततेजसे ॥२१॥  
 यदुतार्द्रं त्वया पृष्टो वैराजात् पुरुषादिदम् । यथाऽऽसीच्चतुषाख्यास्ये प्रश्नानन्याश्च कृत्स्नशः ॥२२॥  
 ॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे दशमोऽध्यायः ॥१॥

## अथ दशमोऽध्यायः

श्रीशुक उवाच

अत्रं सर्गो विसर्गश्च स्थानं पोषणभूतयः । मन्वन्तरेशानुकथा निरोधो मुक्तिराध्यायः ।  
 दशमस्य विशुद्धपर्यं नवानामिह लक्षणम् ॥१॥  
 भूतभोगेन्द्रियधियां जन्म सर्ग उदाहृतः । ब्रह्मणो गुणवैषम्याद् विसर्गः पौरुषः स्मृतः ॥२॥  
 स्थितिर्वैकुण्ठविजयः पोषणं तदनुग्रहः । मन्वन्तराणि सद्धमे ऊतयः कर्मवासनाः ॥३॥  
 Brahma the Lord of creation and protector of dharma the patriarch of the family of beings, to fulfil his wish of doing good to mankind, took to Yogic discipline before beginning his tapasya. Narad who was dearest to him in all his sons, attended on him with devotion; at that time, devārshi Narad asked Brahmaji what you have asked me now. Brahma then narrated to him, this Bhagwat with its ten characteristics, as related to him by Shree Bhagwan. Narad then told the illustrious Vyas who was engrossed in the devotion of the Lord on the banks of Saraswati, "I will now explain to you in detail all that you have asked me as to how this universe emanated from the Virat the cosmic Purush, and your other allied questions." 16-22

Thus ends chapter ninth of Book II

## CHAPTER X

Shree Shuka said : Sarga, Visarga sthan, Poshan, Uti, Manvantar, Ishanukatha, nirodha, Mukti, and ashraya, these are the ten distinguishing features of Shrimad Bhagwat. To comprehend the tenth one, Ashraya, the great describe the nine others, either by hymns or shrutees or by stories and anecdotes. Because of gunas of Brahma undergoing a change there were produced the chief elements, earth, water, light, air, and ether, the five evolutes, sound, touch, form, taste, and smell. Five cognitive faculties and five conative faculties and the intellect the Mahat, This is known as

अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् । सतामीशकथाः प्रोक्ता नानात्थानोपबृंहिताः ॥४॥  
 निरोधोऽस्यानुशयनमात्मनः सह शक्तिभिः । मुक्तिर्हित्वान्यथा रूपं स्वरूपेण व्यवस्थितिः ॥५॥  
 आभासश्च निरोधश्च यतश्चाध्यवसीयते । आश्रयः परं ब्रह्म परमात्मेति शब्दयते ॥६॥  
 एकमेतराभावे यदा नोपलभासहे । त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः ॥७॥  
 द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥८॥  
 एको नानात्वमन्यच्छन्नं योगतत्त्वात् समुत्थितः । वीर्यं हिरण्मयं देवो मायया व्यसृजत त्रिधा ॥९॥  
 अविदैवमथाध्यात्ममधिभूतमिति प्रभुः । अथैकं पौलवं वीर्यं त्रिधाभिधत्त तच्छृणु ॥१०॥  
 अन्तःशरीर आकाशात् पुरुषस्य चित्रेष्टतः । ओजः सहो हलं जज्ञे ततः प्राणो महानसुः ॥११॥

'Sarga'—the mobile and the immobile creation of the Virat is 'Visarga'—  
 Disciplined conduct of the created beings is 'Sthiti'—position—the grace  
 of the Lord on the sinful, disregarding his sins is 'Poshana', or Nourishment.  
 Dharma and duties as prescribed and practised at different periods by  
 men is Manvantara. Desire or subliminal tendencies of creatures for  
 action is called 'uti'—stories and accounts of the Lord and his devotees,  
 is, Ishanukathā. Dissolution of the individual soul (atman) with all  
 his faculties in the Lord is "Nirodha". Transformation of the soul  
 individual, divested of all its nescience (avidya) into the soul universal  
 the Parmatman is 'Mukti'. To surrender to that Supreme Divine, from  
 whom this creation evolves and in whom this creation dissolves is called  
 "Ashray". If one of these three the evolutes, the senses and the soul is not  
 there no action is possible as they are inter dependent. For instance, the  
 body which consists of elements, if it is not there, the soul cannot function  
 without it; but the supreme consciousness, is such that it knows all the  
 three (and sets them in order). He does not need any-body's help or  
 support, that is why everybody has to surrender to him. 1-7

( From here is described the various functions of the cosmic conscious-  
 ness that manifested as Virat, the corporeal body of the universe, with  
 thousands of heads, hands, feet, and other limbs as dealt with in the  
 fifth chapter of this Skandh.) By whose grace "dravya" the five elem-  
 ents, Karma, time, the cause of disparity in qualities, Nature the motive  
 behind the result, and the empirical soul (Jiva) the enjoyer, can only  
 function, but are rendered redundant, and are not able to do anything  
 if neglected by Him. This Lord who is only one without a second, desired  
 to become many, so he divided himself by his Yoga maya in three  
 forms. The Adibibhauika and adhivaivik and adyatmika (The five main  
 elements Earth etc the energy or vitality of senses, and the Atman). Now

अनु प्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु । अपानन्तमपानन्ति नरदेवमिवानुगाः ॥१२॥  
 प्राणेन क्षिपता धुनृडन्तरा जायते प्रभोः । विपासतो जक्षतश्च प्राड्मुखं निरभिद्यत ॥१३॥  
 मुखतस्तालु निर्भिन्नं जिह्वा तत्रोपजायते । ततो नानारसो जज्ञे जिह्वा योऽधिगम्यते ॥१४॥  
 विवक्षोर्मुखतो भूम्नो बद्धिर्वाग्व्याहृतं तयोः । जले वै तस्य सुचिरं निरोधः समजायत ॥१५॥  
 नासिके निरभिद्येतां बोधूयति नभस्वति । तत्र वायुर्गन्धवहो घ्राणो नसि जिघृक्षतः ॥१६॥  
 यदात्मनि निरालोकमात्मानं च दिदृक्षतः । निर्भिन्ने ह्यक्षिणी तस्य ज्योतिश्चक्षुर्गुणग्रहः ॥१७॥  
 बोध्यमानस्य ऋषिभिरात्मनस्तज्जिघृक्षतः । कर्णौ च निरभिद्येतां दिशः श्रोत्रं गुणग्रहः ॥१८॥  
 पस्तुनो मृदुकाडिन्यलपुगुर्घोष्णशीतताम् । जिघृक्षतस्त्वङ्निर्भिन्ना तस्यां रोममदीवहाः ॥  
 तत्र चान्तर्बहिर्वातस्यचा कण्ठगुणो वृतः ॥१९॥

listen, as to what happened to these three divisions. By a gesture of the conative faculty (adhibuta) of the supreme being there arose by his space evolve the potency of senses the mind and the strength of the body, the (adhivaiva). From the subtle force spiritual (adhyatma) of the being originated the principal Pran the thread of all vital energy (the Sutratma) and just as a King is followed by his courtiers, this pran (vital air) like a king when present in all bodies is attended by all the senses mind etc. means they all live, but as soon as the pran leaves the body they all get defunct and disappear. 8-12

The function of this prana now begins. First there arose thirst and hunger and the mouth appeared followed by palate and tongue for the soul to enjoy all sorts of tastes. Then that being, the Purush desired to speak, tongue the organ of speech and its presiding deity fire, originated from his mouth, to speak became its subject. By the retention of the vital air the two nostrils were created, they became the organ of smell. Vayu was its presiding deity, to smell became its subject, with a desire to see himself and others there appeared the eyes, the organ of vision, Sun became its presiding deity, to see became its subject. With the desire to hear the Vedas two ears to the body were created. Shrotra the ears was the organ of hearing, the quarters became their deity to listen was its subject. Then with the desire of the Purush to know softness, harshness, size, big or small, cold or heat, skin was created with hairs on it, wind was its god, knowledge through touch and feel became its subject. He desired to do all sorts of work with physical limbs, and the two hands with strength were created. Indra was the presiding deity, to hold and release was its subject. With a desire to go whenever he liked two legs sprouted forth Motion was its sense, Vishnu was the deity, to procure materials for

इन्ती रुद्रहस्तस्य नानाकर्मचिकीर्षया । तस्योस्तु बलमिन्द्रश्च आदानमुभयाश्रयम् ॥२०॥  
 रतिं जिगीषतः पादौ रुद्रहातेऽभिकामिकाम् । पद्भ्यां यज्ञः स्वर्गद्वयं कर्मभिः क्रियते नृभिः ॥२१॥  
 निरभिघत शिशो वै प्रजानेन्द्रामृतार्थिनः । उपस्थ आसीत् कामानां प्रियं तदुभयाश्रयम् ॥२२॥  
 उत्सिंखस्रोघांतुमलं निरभिघत वै शुद्धम् । ततः पायुस्ततो मिश्र उत्सर्ग उभयाश्रयः ॥२३॥  
 आसिंसृस्तोः पुरः पुयां नामिद्वारमपानतः । तत्रापानस्ततो मृत्युः पृथक्त्वमुभयाश्रयम् ॥२४॥  
 आदित्सोरन्नपानानामासन् कुक्ष्यन्त्रनाडयः । नद्यः समुद्राश्च तयोस्तुष्टिः पुष्टिस्तदाश्रये ॥२५॥  
 निद्रिध्यासोरात्ममायां हृदयं निरभिघत । ततो मनस्ततश्चन्द्रः संकल्पः काम एव च ॥२६॥  
 त्वक्चर्ममांसरुधिरमेदोमज्जास्थिधातवः । भूम्यप्तेजोमयाः सप्त प्राणो व्योमाम्बुवायुभिः ॥२७॥  
 गुणैर्महाकानीन्द्रियाणि भूतादिप्रभवा गुणाः । मनः सर्वविकारात्मा बुद्धिर्विज्ञानरूपिणी ॥२८॥  
 पतन्मगवतो रूपं स्थूलं ते व्याहृतं मया । महादिमिध्यावरणैरग्रभिर्यहिरावृतम् ॥२९॥  
 अतः परं सूक्ष्मतममव्यक्तं निर्विशेषणम् । अनादिमध्यनिधनं नित्यं घाढ्मनसः परम् ॥३०॥

sacrifice, was its subject. For progeny and pleasure he created, the gender, pudenda was the organ. Prajapati became its deity, pleasure from coitus became its subject. To excrete he created the rectum, Mitra was its god. To go from one body to another body navel was produced, to exale was its sense, death became its deity, to die was its subject. With a desire to feed were created the stomach, intestines, and the blood vessels. River and the sea became their God. Satisfaction and growth became its subject. When he thought of reflecting on his own Maya there appeared the heart, mind became its instrument, Moon the presiding deity and determination, doubt, and will, became its subject, By the mutual contact of earth water and light (energy) came into being the seven essential constituents skin both, soft and hard, flesh, blood, fat, marrow and bones. Through the mutual contact of sky, water and air, the ten pran (Pran, Apan, Vyan, Udan, Saman, Nag, Kurma, Kukul, Devdatt and Dhananjaya) the breaths vital came into being. The three qualities, the satva, rajas and tamas that pervade the senses, are the outcome of the mutual conflict of the five elements, with one another, mind is the centre of all excitements. Intellect is the discriminating faculty between good and bad, true and false. 13-28

I have thus described to you the physical form of the Lord shrouded by eight layers, earth, water, light, air, ether, mind, intellect, and ego. Besides this there is another form atomic in size not visible to the eye, without attributes. It has no origin no end, and no where to be found in between. It is eternal. It is beyond mind and speech. Both these forms of the Lord I have described to you. They belong to His world

अमुनी भगवद्रूपे मया ते अनुवर्णिते । उमे अपि न गृह्णन्ति मायासृष्टे विपश्चितः ॥३१॥  
 स वाच्यवाचकतया भगवान् ब्रह्मरूपवृत् । नामरूपक्रिया धत्ते सकर्मकर्मकः परः ॥३२॥  
 द्विविधाश्चतुर्विधा येऽन्ये जलस्थलनभौकसः । कुशलाकुशला मिथ्याः कर्मणां गतयस्त्विमाः ॥३३॥  
 अयं तु ब्रह्मणः कल्पः सचिकल्प उदाहृतः । यथा पुरस्ताद् व्याख्यास्ये पात्रं कल्पमथो शृणु ॥३४॥  
 ॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे पुरुषसंस्थानुवर्णनं नाम दशमोऽध्यायः ॥१०॥

इति द्वितीयः स्कन्धः समाप्त



of (Maya) illusion. The wise therefore do not acknowledge them. The immaculate Brahma, the absolute is beyond both these forms. That absolute, the Bhagwan is the Brahma incarnate, which though ever inactive, resorts to his own maya for practical purposes and assumes name, form and functions. It is because of this that two kinds of bodies gross and subtle, four types of beings Jarayuja-viviparous, Swedaja-vapourous, Andaja-oviparous, and Udbhija-sprouting from soil moving on earth, in water and in the sky, happy and miserable, gods, demons, and mankind all these, move about in this cosmos according to their individual karma. 27-33

Rajan ! I have told you the story of the Brahma Kalpa along with the avantarkalpa (subkalpa). Now I will tell you about the Padma Kalpa in the form of a discourse between Vidur and Maitreya which you listen with attention. 34

Thus ends chapter tenth of Book II



ॐ श्रीपद्मात्मने नमः

# श्रीसंक्षिप्तभागवतम्

तृतीयः स्कन्धः

अथ प्रथमोऽध्यायः

श्रीशुक उवाच

एवमेतत् पुरा पृष्टो मैत्रेयो भगवान् किल । सन्ना घनं प्रविष्टेन त्यक्त्वा स्वगृहमुद्धिमत् ॥१॥

राज्ञोवाच

कुत्र क्षत्तुर्मगयता मैत्रेयेणास सङ्गमः । कदा वा सह संवाद एतद्वर्णय नः प्रभो ॥२॥

श्रीशुक उवाच

यदा तु राजा स्यसुतानसाधून् पुण्यन्धर्मैर्ण विनष्टरष्टिः ।

भ्रातुर्यविष्टस्य सुतान् विवन्धून् प्रवेदय लाक्षाभवने ददाह ॥३॥

यदा सभायां कुरुदेयदेव्याः केशाभिमर्शं सुतकर्म गह्वरम् ।

न धारयामास नृपः स्तुपायाः स्वाद्यैर्हरन्त्याः कुचकुङ्कुमानि ॥४॥

## CHAPTER I

**Shree Shukdev said :** His Holiness Maitreya had been asked this very question by Vidura, who had gone to a forest after renouncing his home.

**The King asked :** Master! please tell us where and when Vidura had met His Holiness Maitreya and narrate the discourse which he had with him.

**Shree Shukdev said :** It was when the King (Dhritrashtra) burnt down friendless sons of his younger brother (Pandu) by contriving to make them enter a building constructed of lac, since his power of discrimination had been destroyed by lending support to his wicked sons by perverse means. It was when the king did not prevent his sons' despicable action of pulling the hair of the queen (Draupadi) of the King of the Kuru dynasty (Yudhishthira), though she was virtually his own daughter-in-law and though she was shedding tears, which washed the vermilion paint from her breasts. It was when, having recourse to his base nature, he did not give back the share of that saint (Yudhishthira) to whom none is an enemy, who resorted to truth and who had

धृते त्वर्धमेण जितस्य साधोः सत्यावलम्बस्य धनागतस्य ।  
 न याचतोऽदात्ममयेन दार्यं तमो जुषाणो यदजातशत्रोः ॥५॥  
 यदा च पार्थप्रदितः सभायां जगद्गुरुष्वनि जगाद कृष्णः ।  
 न तानि पुंताममृतायनानि राज्ञोऽयं मेने क्षतपुण्यलेशः ॥६॥  
 यदोपहृतो भयनं प्रविष्टो मन्त्राय पृष्टः किल पूर्वजेन ।  
 भयाद् तन्मन्त्रदृशां वरीयान् यन्मन्त्रिणो वैदुरिकं वदन्ति ॥७॥  
 शजातशत्रोः प्रतियच्छ दार्यं तितिक्षतो दुर्विपहं तवागः ।  
 सदानुजो यत्र वृकोदरादिः श्वसन् रुपा यत्त्वमलं विभेपि ॥८॥  
 स एष दोषः पुरुषद्विडास्ते गृहान् प्रविष्टो यमपत्यमत्या ।  
 पुण्यासि कृष्णाद् विमुक्तो गतधीस्त्वजाम्बशेवं कुलकौशलाय ॥९॥  
 इत्युचिषांस्वयं सुयोधनेन प्रवृद्धकोपस्फुरिताधरेण ।  
 असत्कृतः सत्स्पृहणीयशीलः क्षत्ता सकर्णानुजसौपलेन ॥१०॥  
 फ एतमब्रुवन्नुदाव जितं दास्याः सुतं यद्वह्निनैव पुष्टः ।  
 तस्मिन् प्रतीपः परकृत्य भास्ते निषांस्यतामाशु पुराण्वसानः ॥११॥

lost in the gambling bout by foul play of the Kauravas when he returned from the forest and demanded it. It was when the King, whose last iota of righteousness had perished, did not respect the words which Krishna—the preceptor of the world uttered in the royal assembly and which served as nectar to men. Whatever that best of counsellors (Vidura) said when he was asked by his elder brother (Dhritrashtra) after he had entered the palace on invitation is known as Vidura Neeti by the politicians.

He said: Restore the hereditary share of Yudhishtira to whom none is an enemy, since that Bheemasena, who is ferocious like a cobra and who has a wolf's appetite and of whom you are afraid, is fuming with wrath along with his younger brother Arjuna. The very fact that you, whose intelligence has vanished and who are antagonizing Krishna, are lending support to that element, which has intruded into your house, on account of filial feelings is your fault. Disown that inauspicious person for the welfare of your family.

When Vidura, whose character was the envy of saint said thus, he was contemptuously referred to by Suyodhana—his lips quivering with intense wrath and by Karna, Duhshasana and Shakuni; “who said who has invited this crook, who acts against him, by whom he, a mere son



स इत्थमत्युत्पन्नकर्णवाणैर्भ्रातुः पुरो मर्मसु ताडितोऽपि ।  
 स्वयं धनुर्द्वारि निधाय मायां गतव्यथोऽयादुह मानयानः ॥१२॥  
 स निर्गतः कौरवपुण्यलब्धो गजाद्वयात्तीर्थपदः पदानि ।  
 खन्वाक्रमत् पुण्यचिकीर्षयोर्व्यां स्वधिष्ठितो यानि सदस्रमूर्तिः ॥१३॥  
 मां पर्यटन् मेघ्यविविक्तवृत्तिः सदाऽऽप्नुतोऽघःशयनोऽवधूतः ।  
 भलक्षितः स्वैरवधूतवेपो व्रतानि चेरे हरितोपणानि ॥१४॥  
 इत्थं व्रजन् भारतमेव वर्षं कालेन यावद्गतवान् प्रभासम् ।  
 तत्राय शुभाय सुदृढिनाडि वनं यथा वेणुजवह्निर्संश्रयम् ॥१५॥  
 भन्यानि चेद् द्विजदेवदेवैः कृतानि नानायतनानि विष्णोः ।  
 कालेन तावद्यमुनामुपेत्य तन्नोद्धयं भागवतं ददर्श ।  
 भालिङ्ग्य गाढं प्रणयेन भद्रं स्वानामपृच्छद् भगवत्प्रजानाम् ॥१६॥  
 कश्चित्पुराणो पृथुपो स्वनाभ्यपात्रानुवृत्त्येह क्लिप्तवतीर्णः ।  
 आसात उन्वाः कुशलं विधाय कृतक्षणौ कुशलं शूरगेहे ॥१७॥

of a maid-servant, has been fattended with food? Let him be quickly banished from the city, deprived of all his possessions sparing only his life."

Thus, having been struck in the vitals with darts of words, which served as poison to his ears; he who has renounced his feelings of attachment himself went away without remorse since he was a man of self-respect after laying his bow on the door frame and renounced feelings of attachment. He was an acquisition to the family of Kauravas, and the fruit of the latter's virtuous acts. As he was desirous of acquiring religious merits, he travelled to places of pilgrimage on the Earth, which are veritable abodes of thousands of Forms of God.

While travelling on earth he used to take sacred food in solitude bathe always in sacred sources of water sleep on bare ground voluntarily lead the life of an ascetic who has renounced his wordly attachments to remain unobserved by others and to observe religious vows of austerity calculated to propitiate Hari (Vishnu). While journeying thus in Bharat he reached Prabhas after some time. There he heard about destruction of his relatives like the destruction of a forest with fire resulting from mutual friction of bamboos (and about attainment of sovereignty by Yudhishtir). Then he visited various shrines of Vishnu founded by deities and brahmins. When he reached the Yamuna after sometime he saw Uddhava who was a great devotee of Vishnu. He embraced him and inquired affectionately about welfare of his relatives thus :

कचिद्वरूपाधिपतिर्यदूनां प्रद्युम्न आस्ते सुखमङ्ग वीरः ।  
 यं रुक्मिणी भगवतोऽमिलेभे आराध्य विप्रान् स्मरमादितर्गं ॥१८॥  
 अपिस्विदास्ते भगवान् सुखं वो यः सात्वतां कामदुघोऽनिरुद्धः ।  
 यमामनन्ति स ह शब्दयोनिं मनोमयं सत्त्वतुरीयतत्त्वम् ॥१९॥  
 अपिस्विदन्ये च निजालम्ब्यमनन्यवृत्त्या समनुवता ये ।  
 हृदीकसत्यात्मजचारुदेष्णागदादयः सस्ति चरन्ति सौम्य ॥२०॥  
 अपि स्वदोर्भ्यां विजयान्व्युताभ्यां धर्मेण धर्मः परिपाति सेतुम् ।  
 दुर्योधनोऽतप्यत यत्सभायां साम्राज्यलक्ष्म्या विजयानुवृत्त्या ॥२१॥  
 तस्य प्रपन्नास्त्रिलोकपानामवस्थितानामनुशासने स्वे ।  
 अर्थाय जातस्य यदुप्यजस्य घातां सखे कीर्तय तीर्थकीर्तः ॥२२॥  
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्भवसंवादे प्रथमोऽध्यायः ॥१॥



I hope the two primordial Gods, who have incarnated on the earth (as Balarama and Krishna) at the request of Brahman, who had sprung up from the neval of Vishnu the latter are happy in the house of Vasudev, having accomplished welfare of the people. I hope Pradyumna, the Commander-in-chief of Yadus, who was cupid in his previous life and whom Rukmini had begotten by propitiating holy Brahmins, is happy. I also hope that Lord Aniruddha, who grants desires of his devotees, who is the cause of sound and whom Vedas consider to be the presiding deity of mind—the fourth element in the quadric of conscience is happy. Gentle Uddhava I also hope that Hrideeka, Charudeshna—son of Satyabhama Gada and others, who are keen followers of Krishna, since he is to them life itself are happy.

I hope Dharmaraja, on observing the empirical splendour of whose court Duryodhana was distressed and who has gained a series of victories, has been protecting the institution of religion in a righteous manner with the help of Arjuna the image of victory of Krishna the image of imperishability who are like his arms. Oh friend ! Please narrate to me the activities of Krishna of sacred glory, who, though not subject to birth, has taken birth among Yadavas for protection of all the guardians of the world.

Thus ends chapter first of Book III



## अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

इति भागवतः पृष्टः क्षत्रा वार्ता प्रियाश्रयाम् । प्रतिवक्तुं न चोत्सेह औत्कण्ठ्यास्मारितेश्वरः ।  
यः पञ्चदायनो मात्रा प्रातराशाय याचितः । तन्नैच्छद्रचयन् यस्य सपर्यां बाललीलया ॥२॥  
स कथं सेवया तस्य कालेन जरसं मतः । पृष्टो वार्तां प्रतिव्रूयाद्भर्तुः पादावनुस्मरन् ॥३॥  
पुलकोद्भिन्नसर्वाङ्गो मुञ्चन्मीलदृश्या शुचः । विमृज्यनेत्रे विदुरं प्रत्याहोद्भव उत्स्मयन् ॥४॥

उद्भव उवाच

कृष्णद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह । किं तु नः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम् ॥५॥  
दुर्भगो यत लोकोऽथ यद्यो नितरामपि । ये संवसन्तो न विबुर्हरिं मीना इवोडुपम् ॥६॥  
इक्षितहाः पुरुरोढा एकारामाश्च सात्वताः । सात्वतामृषमं सर्वे भूतायासममंसत ॥७॥  
यस्यानुरागप्लुतहासरासलीलावलोकप्रतिलम्बमानाः ।  
प्रजस्त्रियो हस्मिन्ननुप्रवृत्तधियोऽवतस्थुः किल कृत्यशेषाः ॥८॥

## CHAPTER II

**Shree Shukdeva said :** Thus questioned by Vidura about the activities pertaining to his dear Krishna, the devotee of Vishnu (Uddhava) was reminded of the Lord and could not reply on account of his mental agony. He remembered how when Krishna was five years old, he (Uddhava) would not respond to the call of his mother for breakfast, since he (Uddhava) would then be serving him in the course of his childish pastime. He had since grown old in his service and was reminded of Krishna of those days. How could then give a reply? The hair stood on end on all his limbs and he began to shed tears due to sorrow. He wiped them off and bewildered at the Maya of the Lord said. 1-4

**Uddhava said :** About which welfare in our homes can I tell you since they have been swallowed by the serpent of time and their splendour has disappeared as the Sun in the form of the corpus of Krishna had set over them? Really these people are unlucky—the more so are the Yadavas since they had failed to recognise Hari (Vishnu) of whom Krishna was an incarnation, when he was living among them, like fishes not recognising the Moon. Members of the Satwata clan itself, though they were capable of judging men from their gestures and though they were clever and were residing in the same place, considered the lord of Satwatatas, as only an abode of elements. 5-7

I recollect how the minds of women of Vraja, who had been honoured by his smile which was drenched with affection for them and by the

दुनोति चेतः स्मरतो नमैतद् यदाह पादावभिवन्द्य पित्रोः ।  
 ताताम्य कंसादुक्कशितानां प्रसीदतं नोऽकृतनिष्कृतीनाम् ॥१॥  
 दृष्ट्वा भवद्भिर्ननु राजसूये चैवस्य कृष्णं द्विपतोऽपि सिद्धिः ।  
 यां योगिनः संस्पृहयन्ति सम्यग्योगेन कस्तद्विरहं सहेतु ॥२॥  
 तत्तस्य कैङ्कर्यमलं भृतान्नो विम्लापयत्यङ्ग यदुग्रसेनम् ।  
 तिष्ठन्निपण्णं परमैष्टिधिष्ये न्यवोधयद्देव निधारयेति ॥३॥  
 भद्रो वकी यं स्तनकालकूटं जिघांसयापाययदप्यसाध्वी ।  
 लेभे गतिं धाव्युचितां ततोऽन्यं कं वा दयालुं शरणं व्रजेम ॥४॥

वसुदेवस्य देवक्यां जातो भोजेन्द्रवन्धने । चिकीर्षुर्भगवानस्याः शमजेनाभियाचितः ॥३॥  
 ततो नन्दव्रजमितः पित्रा कंसाद्विबिभ्यता । एकादश समास्तत्र गूढाचिः सत्रलोऽवसत् ॥४॥

privilege of witnessing the rasalcela, closely followed their eyes. They used to stand-still, leaving their work. My mind is agitated when I remember how, after reverently falling at the feet of his parents (after killing Kansa), he said : "Oh Father ! Oh Mother ! We have not been able to serve you through intense fear of Kansa (till now). Be pleased with us " I am much pained when I recollect all this, who can tolerate separation from him, whom the King of Chedi antagonized on the occasion of the Rajasooya sacrifice (of Yudhishtira) and whose mystic accomplishments were, as observed by you, coveted even by mystics by proper performance of mystic rites ? My dear ! We are distressed when we think of his sense of humility, which became apparent, when he addressed Ugrasena who was sitting on the throne of sovereignty, saying : " Lord ! give us orders to whom other merciful person—we should resort to than him who favoured even Putana (with the status of an emancipated soul) which was fit only for the foster mother though she was wicked and had suckled him with her breast milk which was surcharged with fatal poison with the desire of killing him. 8-12

Having been entreated by Brahman. His divinity who desired to give happiness to Devaki—was born of her and Vasudeva in the prison of the King of Bhojas (of Kansa) for the welfare of the universe. Vasudev his father was afraid (of Kansa), so he took him to Nandrai from there in Vraja concealing his lustr. The Lord stayed there with Balarama for eleven years. Having the poise of an artless lion-cub, his movements appeared to be charming to virgins residing in Vraja, as he laughed merrily and wept sorrowful like a child destroying its toys, he had des-

कौमारीं दर्शयश्चेष्टां प्रेक्षणीयां ब्रजोक्तसाम् । रुदन्निव हसन्मुग्धबालसिंहावलोकनः ॥१५॥  
 प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः । लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव ॥१६॥  
 विपन्नान् विषयानेन निगृह्य भुजगाधिपम् । उत्थाप्यापाययद्वावस्तत्तोयं प्रकृतिस्थितम् ॥१७॥  
 वर्षतीन्द्रे ब्रजः कोपान्नश्रमानेऽतिविह्वलः । गोब्रलीलातपत्रेण आतो भद्रानुगृह्यता ॥१८॥  
 शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम् । गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः ॥१९॥  
 ॥ इति श्रीसुतसिखण्डे तृतीयस्कन्धे विदुरोदयसंवादे द्वितीयेऽध्यायः ॥२॥

### अथ तृतीयोऽध्यायः

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रोश्चिकीर्षया शं बलदेवसंयुतः ।

निपात्य तुङ्गाद्रिपुष्पधनाय हतं व्यकर्षद् ध्यस्तुमोजसोऽध्याम् ॥१॥

सान्दीपनेः सफुट्रोक्तं ब्रह्माधीत्य, सविस्तरम् । तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् ॥२॥

troysed with ease, rakshasas who had powers of illusion and of assuming any physical form at will and who had been commissioned by the King of Bhojas to kill him. He brought under restrain the Lord of Cobras (Kaliya) and brought back to life people and cows of Vraja, who had died by drinking that water mixed with his poison and who had thus made water unfit for drinking purpose. When Indra showered rains and Vraja became distressed, he benignly protected it, by making the mountain Govardhan serve as an umbrella with ease. He was virtually the ornament of the group of ladies when he played the rasa dance to the tune of their melodious singing and thus honoured the setting night, which was bathed with rays of the autumnal Moon. 13-19

Thus ends chapter second of Book III

### CHAPTER III

Uddhava proceeded further : Desirous of giving happiness to his parents, he (Krislna) came to the city (Mathura) accompanied by Baladeva. After pulling down Kansa, who was the overlord of the horde of his enemies, from his lofty throne, he killed him and dragged his lifeless body on the ground with his prowess. Then he learnt from Sandipani the lore pertaining to the supreme spirit after a single recital and restored to him a boon his deceased son from the belly of Panchajanya (a demon).

समाहुता भीष्मककन्यया ये धिया सवर्णेन पुभूपयैषाम् ।  
गान्धर्ववृत्त्या मिषतां स्वभागं जहे पदं मूर्ध्नि दधत्सुपर्णः ॥३॥  
तत्राहुतास्ता नरदेवकन्याः कुजेन दृष्ट्वा हरिमावृन्धुम् ।  
उत्थाय सद्यो जगृहुः प्रहर्षव्रीडानुरागप्रहितावलोकैः ॥४॥

भासां मुहूर्ते एकस्मिन्नानागारेषु योषिताम् । सविधं जगृहे पापीननुरूपः स्वमायया ॥५॥  
शमयरं द्विविधं याजं सुरं यत्न्यलमेव च । अन्यांश्च दन्तवक्त्रादीनवधीतांश्च घातयत् ॥६॥  
क्रियात् भुवोऽयं क्षपितोऽभारो यद्द्रोणभीष्मार्जुनभीममूलैः ।  
अष्टादशाक्षौहिणिको मदंशैरास्ते चलं दुर्विपदं यदूनाम् ॥७॥  
मिथो यदैषां भविता विवादो मध्यामदाताप्रचिलोचनानाम् ।  
नैषां यथोपाय इयानतोऽन्यो मय्युचतेऽन्तर्दधते स्वयं स्म ॥८॥  
एवं सञ्चिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम् । नन्दयामास सुहृदः साधूनां वर्त्म दर्शयन् ॥९॥

He abducted Rukmini, daughter of Bhashmaka on consonance with the gandharva form of marriage and claimed her as a booty within the sight of invited Kings who were prompted to respond to the invitation by the desire to get her, placing his foot on their heads in the manner of Garud (the divine eagle) snatching away his share or neety. When the princesses who were abducted and kept by Bhaumasura saw Hari—the saviour of the afflicted—they rose and accepted him (as their husband) with glances inspired by extreme joy, bashfulness and love. Then ceremoniously he accepted their hands in marriage at the same auspicious hour, in different palaces by assuming different forms suitable for them by his mysterious power. He himself killed Shambara, Dwivida, Bana, Mura and also Balvala and others such as Danta-vaktra and had some others killed through other persons. Some of the heavy load of impiety on the Earth in the form of armies—eighteen Akshauhinis strong—was lightened through Bhishma, Drona, Arjuna and Bheema. He thought to himself however: "The army of Yadus, which is unconquerable on account of the latter being my kiths and kins, yet remains. Except that there should be a mutual conflict among them, when their eyes get red by drinking liquor, there would be no other means of their destruction, when I have disappeared (from the earth)."

Having thus contemplated and having established the son of Dharma (Yudhishtira) in his kingdom, he delighted his dear relatives by indicating to them, the path of righteous persons. He succoured the foetus borne by Uttara through Abhimanyu, which would constitute the lineal

उत्तरायां धृतः पूर्वोर्वशः साध्वभिमन्युता । स वै द्रौण्यस्त्रसंछिन्नः पुनर्भगवता धृतः ॥१०॥  
 भगवानपि विश्वात्मा लोकवेदपथानुगः । कामान् सिपेवे द्वार्वत्यामसक्तः सांख्यमास्थितः ॥११॥  
 तस्यैवं राममाणस्य संवत्सरगणान् बहून् । गृहमेघेषु योगेषु विरागः समजायत ॥१२॥  
 पुयां कदाचित्कीदृश्विर्बुभोजकुमारकैः । कोपिता मुनयः शेषुर्भगवन्मतकोविदाः ॥१३॥  
 ततः कृत्तिष्यैमांस्तैर्वृष्णिभोजान्धकादयः । ययुः प्रभासं संहृष्टा रघैर्देवविमोहिताः ॥१४॥  
 तत्र स्नात्वा पितृन्देवानृत्यैर्दिव्यैव तद्भ्रमसा । तर्पयित्वाथ चिप्रेभ्यो गावो बहुगुणा ददुः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्भवसंवादे तृतीयोऽध्यायः ॥३॥

### अथ चतुर्थोऽध्यायः

उद्धव उवाच

अथ ते तदनुज्ञाता भुक्त्वा पीत्वा च चारणीम् । तथा विभ्रंशितशाना दुर्लक्षैर्मम पस्पृशुः ॥१॥  
 तेषां मैत्रेयदोषेण विष्मिन्मूतचेतसाम् । निम्लोद्यति रवावासीद्वेणूनामिव मर्वनम् ॥२॥  
 भगवान् स्वात्ममाधया गतिं तामवलोक्य सः । सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशत् ॥३॥

descendant of the dynasty of Puru and which had been hit by the missile of the son of Drona (Ashwathama). 1-10

The Lord, who is virtually the soul of the Universe, followed the paths prescribed by Vedas and resorted to the Sankhya system of philosophy and enjoyed wordly pleasures, with detachment in Dwakara. After he had thus diverted himself for many years, detachment in the activities of a house-holder was engendered in him. Once, the sages, who were angered at the wanton jokes of the boys of Yadu and Bhoja dynasties and who know the intention of the Lord, cursed them. Some months thereafter, members of Vrishni, Bhoja, Andhaka and other clans went to Prabhas in chariots in gay mood having been deluded by destiny. There they took holy bath (in the Saraswati) and propitiated manes, deities, and sages, with offerings and gave in charity cows having many good qualities to the Brahmins. 11-15

Thus ends chapter third of Book III

### CHAPTER IV

**Uddhava continued :** Then those Yadavas took their meals in the evening and drank liquor. Being intoxicated under its influence they lost their senses, they quarreled, abused one another and struck vitals (of each other) and when the Sun set they entered into a broil like bam-

अहं चोक्तो भगवता प्रपन्नार्तिहरेण ॥ वररीं त्वं प्रयाहीति स्वकुलं संजिहीर्षुणा ॥४॥  
अथापि तदभिप्रेतं जानन्नहमरिन्दम । पृष्ठतोऽन्वगमं मर्तुः पादविश्लेषणाक्षमः ॥५॥  
अद्राक्षमेकमासीनं विचिन्वन्दयितं पतिम् । यीनिकेतं सरस्वत्यां कृतकेतमकेतनम् ॥६॥  
तस्मिन्महाभागवतो द्वेपायनसुहृत्सद्यः । लोकाननुचरन् सिद्ध आसत्ताद यदृच्छया ॥७॥

श्रीभगवानुवाच

वेदाहमन्तर्मेनसीप्सितं ते वदामि यत्तद् दुरवापमन्यैः ।  
सत्त्वे पुरा विभ्वसृजां वसूनां मत्सिद्धिकामेन वसो त्वयेष्टः ॥८॥  
स एष साधो चरमो भवानामासादितस्ते मयुप्रहो यत् ।  
एमां सुलोकान् रह उत्सृजन्तं दिष्ट्या ददृश्वान् विश्वदानुवृत्त्या ॥९॥  
पुरा मया प्रोक्तमजाय नाभ्ये पक्षे निषण्णाय समावृत्तिं ।  
ज्ञानं परं मम्महिमावभासं यत्सूरयो भगवतं वदन्ति ॥१०॥

boos, brushing against each other since their senses had lost equilibrium due to intoxication of liquor The Lord, who observed their plight which was caused by the infatuation brought about by Himself went on the Banks of the Saraswati and sat below the Pipal tree. I had already been told by the Lord, who dispels afflictions of His proteges and who was desirous of destroying His clan: "Go thou to the sanctum of Badari, oh subduer of foes!" Though I (thus) knew that he desired me to go; I went after Him since I was not able to bear separation from his feet. Searching for my dear Lord I observed that he had then no abode of his own and made the bank of Saraswati his abode though he is himself the abode of Laxmi the goddess of prosperity. At that time that dear friend (Maitreya) of Vyasa, who was then moving about the world at will arrived there. 1-7

**The Lord said :** Oh Vasu (Uddhava)! I have known the desire of thy heart. I am, therefore, imparting to you that knowledge, which is difficult to be acquired by others. Formerly I had been worshipped by thee at the sacramental sacrifice of Vasus (the creators of the Universe), since thou wert desirous of attaining union with me. Pious man! this is the last of thy births. It is due to my favour that thou hast had audience with me on account of thy pious devotion while I am renouncing this world, inhabited by humanity—On the occasion of the first creation I had imparted that divine knowledge to the unborn deity Brahma who was seated on the lotus which had sprung up from my navel. It expostulates my greatness, the sages call it "Bhagavatam" (I will impart that knowledge to thee). 8-10



कालिन्धाः कतिभिः सिद्ध अहोभिर्भरतर्षभः । प्रापद्यत् स्वःसरित् यत्र मित्रासुतो मुनिः ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्वेगसंवादे चतुर्थोऽध्यायः ॥४॥



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

ह्यारि पुनद्या ऋषभः कुरूणां मैत्रेयमासीनमगाधबोधम् ।  
क्षत्तोपसृत्याच्युतभावशुद्धः पप्रच्छ सौशील्यगुणाभितुष्टः ॥१॥

विदुर उवाच

सुखाय कर्माणि करोति लोको न तैः सुखं यान्यदुपारमं वा ।  
विन्देत भूयस्तत् एष दुःखं यदत्र युक्तं भगवान् वदेन्नः ॥२॥  
जनस्य कृष्णाक्षिमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।  
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥३॥  
करोति कर्माणि कृतावतारो यान्यात्मतन्त्रो भगवांस्त्वधीशः ।  
यथा सप्तजाम्ब इदं निरीहः संस्थाप्य वृत्तिं जगतो विधत्ते ॥४॥

the Bharatas and an accomplished soul—started from the bank of the Yamuna and reached the heavenly river Ganges, where the sage Maitreya was living. 23-25

Thus ends chapter fourth of Book III

## CHAPTER V

**Shree Shukdeva continued :** Vidura the best among the Kurus—who had been sanctified by his love for His Divinity Achyuta (Vishnu) approached Maitreya who had fathomless spiritual knowledge and who was seated at the entrance of the region of the heavenly river the Ganges, since-he was pleased with his virtuous conduct and asked him. 1

**Vidura said :** People engage in activities for happiness, but neither happiness nor freedom from afflictions ensue from them, on the contrary they come by misery alone. Your worship may, therefore, tell me what is proper. Magnificent corpuses of His Divinity (Vishnu) i.e. his devotees move about in this world for gratification of the people who have turned away from Krishna (incarnation of Vishnu) and who are addicted to irreligiosity under the influence of destiny and are, therefore, extremely miserable. My mind is, however, not contented with hearing about the activities of His Divinity,

यथा पुनः स्वे स इदं निवेद्य शेते गुहायां च निवृत्तवृत्तिः ।  
 योगेश्वराधीश्वर एक एतदनुप्रविष्टो बहुधा यथाऽऽसीत् ॥५॥  
 क्रीडन् विधत्ते द्विजगोसुराणां क्षेमाय कर्माण्यवतारभेदैः ।  
 मनो न तृप्यत्यपि शृण्वतां नः सुखोत्कर्मोलेध्वरितामृतानि ॥६॥  
 येन प्रजानामुत आत्मकर्मरूपाभिधानां च भिदां व्यधत् ।  
 नारायणो विभ्वसृडात्मयोनिरेतच्च नो वर्णय विप्रवर्य ॥७॥  
 मुनिर्विद्यशुभगवद्गुणानां सत्त्वापि ते भारतमाह कृष्णः ।  
 यस्मिन्मृणां ग्राम्यसुखानुवादमैतिर्गहीता तु हरेः कथायाम् ॥८॥  
 स विभ्यजन्मस्थितिसंयमार्यै कृतावतारः प्रगृहीतशक्तिः ।  
 चकार कर्माण्यतिपूरुषाणि यानीश्वरः कीर्तय तानि मह्यम् ॥९॥  
 मैत्रेय उवाच

साधु पृष्टं त्वया साधो लोकान् साध्वनुश्रुता । कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः १०

which are cooling like nectar. His Divinity is independent and is the master of the qualities of sattwa, rajas and tamas, though he has taken this incarnation (as Krishna). Please tell us how he created this universe, though he has no desires, how, after establishing it firmly, he provided for its upkeep, how he rests in the divine cave after depositing the same in Himself and retiring from all activities, how the overlord of Yog's remains singular though he appears to have manifold forms after entering the universe in the course of His sportive activities and how he acts for the welfare of brahmins, cows and deities by taking various incarnations. 2-6

Exalted Brahmin! Please describe to us how Narayana—creator of the universe, the self-born brought about creation of individual souls, and various forms and activities of the people and their names, though your friend Krishna Dwaipayana ( Sage Vyas ), desirous of extolling merits of the Lord has composed the Maha Bharata epic, in which he has diverted the minds of men to the accounts relating to Shree Hari ( Krishna ) by describing only the material happiness. Please describe to me, the superhuman deeds, which He, in his incarnation (as Krishna) performed through his Yogic powers in the interests of the creation, maintenance and restraint of the universe. 7-9

Maitreya said: Virtuous man! This question is appropriate in your case, since your heart is attached to Vishnu and since you are engaged in doing favour to people and in extolling the glory of Vishnu, which

ततो यं सत्प्रमुखा यदर्थं यभूविभात्मन् करवाम किं ते ।

त्यं नः स्वचक्षुः परिदेहि शक्त्या देव क्रियार्थं यदनुग्रहाणाम् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे पष्ठोऽध्यायः ॥५॥



अथ पष्ठोऽध्यायः

अपिरुवाच

इति तासां स्वशक्तीणां सतीनामसमेत्य सः । प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः ॥१॥  
फालसंघां तदा देवीं विश्रच्छक्तिमुत्कमः । त्रयोविंशतितत्त्वानां गणं युगपदाविशत् ॥२॥  
सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् । भिन्नं संयोजयामास सुप्तं कर्म प्रयोषयत् ॥३॥  
प्रबुद्धकर्मा देवेन त्रयोविंशतिको गणः । प्रेरितोऽज्जनयत् स्वाभिमांशभिरधिपूषयत् ॥४॥  
एष ह्यक्षेपसत्त्वानामात्मांशः परमात्मनः । आद्योऽवतारो यत्रासौ भूतप्रामो विभाव्यते ॥५॥  
साध्यात्मः साधिदेवश्च साधिभूत इति त्रिधा । विराट् प्राणो दशविध एकधा हृदयेन च ॥६॥  
अथ तस्याभिततस्य कति चायतनानि ह । निरभिद्यन्त देवानां तानि मे गदतः शृणु ॥७॥  
तस्याग्निरास्यं निर्भिन्नं लोकपालोऽविशत् पदम् । वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते ॥८॥

God ! Please give us sight and ability to act, since we are objects of thy favour. 22-25

Thus ends chapter fifth of Book III



## CHAPTER VI

Sage Maitreya said : On finding that the elements, though composed of His own faculties, were incapable of lending impetus to the dormant organization of creation, the omnipotent Lord had recourse to the Goddess of Time and entered simultaneously into the group of the twentythree elements. Having entered into that group, His Divinity awakened their dormant functions and brought the disunited elements into unision—awakened by His Divinity and inspired by Him the group created the Supreme organism, with his own limbs. This—the soul of entire creatures—is the primordial incarnation of God in whom this multitude of creatures is perceived. This supreme organism manifested itself into spiritual, divine and temporal elements, life breadth of ten varieties and the individual soul which resides in the heart. 1-6

Now, hear what I tell you about various abodes of the supreme organism and also about the deities presiding over them. 7

When the mouth of the supreme organism sprouted forth, the god of fire—one of the regents of the quarters—stepped into it with his func-

निर्मिन्नं तालु वरुणो लोकपालोऽविशदरेः । जिह्वांशेन च रसं ययासौ प्रतिपद्यते ॥९॥  
 निर्भिन्ने अग्निर्नासे विष्णोराविशतां पदम् । घ्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत् ॥१०॥  
 निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद् विमोः । चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत् ।  
 निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिजोऽविशत् । घ्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते ॥१२॥  
 कर्णावस्य विनिर्मिन्नो धिष्यं स्वं विविशुर्दिशः । श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते ॥१३॥  
 मेढ्रं तस्य विनिर्मिन्नं स्वधिष्यं क उपाविशत् । रेतसांशेन येनासावानन्दं प्रतिपद्यते ॥१४॥  
 शुद्धं पुंसो विनिर्मिन्नं मित्रो लोकेश आविशत् । पायुनांशेन येनासौ विसर्गं प्रतिपद्यते ॥१५॥  
 हस्तावस्य विनिर्मिन्नाविन्दः स्वर्षतिराविशत् । घ्राणेनांशेन पुरुषो यथा वृत्तिं प्रपद्यते ॥१६॥  
 पादावस्य विनिर्मिन्नो लोकेशो विष्णुराविशत् । गत्या स्वांशेन पुरुषो यथा प्राप्यं प्रपद्यते ॥१७॥  
 बुद्धिं चास्य विनिर्मिन्नां वागीशो धिष्यमाविशत् । श्रोत्रेणांशेन बोद्धव्यप्रतिपत्तिर्यतो भवेत् ।  
 हृदयं चास्य निर्भिन्नं चन्द्रमा धिष्यमाविशत् । मनसांशेन येनासौ विक्रियां प्रतिपद्यते ॥१९॥

tion of speech, whereby it achieved the ability to speak what it desires. When its palate sprouted forth, the god of water (another regent of the quarters) stepped into it with his function of tongue, whereby it achieved ability of taste. When the nostrils of Vishnu (then the supreme organism) sprouted forth, the Ashwinikumar twins stepped into them with their function of smell, whereby the feeling of smell is achieved. When eyes of the Lord sprouted forth, the Sun god stepped into them with his function of vision, whereby perception of form is achieved. When its skin sprouted forth, the wind god—yet another regent of the quarters—stepped into it with the function of sensitivity, whereby the sense of touch is achieved. When its ears sprouted forth, the quarters entered their abode with the function of ears, whereby the fulfilment of the function of word is achieved. When its organ of generation sprouted forth shukra stepped into it with the function of semen, whereby the individual soul gets pleasure. When its rectum sprouted forth, Varuna—also a regent of one of the quarters—stepped into it with the function of dispelling excreta, whereby it attains the ability of excreting faecal matter. When its arms sprouted forth, Indra the Lord of Heaven—stepped into them with his function of earning livelihood, whereby man earns livelihood. When its legs sprouted forth, Vishnu—the Lord of the world—stepped into them with His faculty of motion whereby man reaches the desired object. When its intellect sprouted forth, the Lord of Speech (Brahman) stepped into it with the faculty of obtaining knowledge hereby the power of acquiring knowledge is achieved. When its heart sprouted forth, the

आत्मानं चास्य निमिन्मभिमानोऽविशत्पदम् । कर्मणाशेन येनासौ कर्तव्यं प्रतिपद्यते ॥२०॥  
 सत्यं चास्य विनिमिन्नं महान् धिष्यन्मुपाविशत् । चित्तेनाशेन येनासौ विघ्नान् प्रतिपद्यते ॥२१॥  
 शीष्णोऽस्य द्यौर्धरा पद्भ्यां च नारोदपद्यते । गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः ॥२२॥  
 मुच्यतोऽवर्तत ब्रह्म पुरुषस्य कुरुब्रह्म । यस्तुन्मुच्यत्वाद् वर्णानां मुख्योऽभूद्ब्राह्मणो गुरुः ॥२३॥  
 बाहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुवर्तत । यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात् ॥२४॥  
 विशोऽवर्तन्त तस्योच्चोऽपवृत्तिकरीविभोः । वैश्यस्तदुद्भवो वार्ता नृणां यः समवर्तयत् ॥२५॥  
 पद्भ्यां भगवतो जज्ञ शुभ्रपा धर्मसिद्धये । तस्यां जातः पुरा शूद्रो यद्वृत्त्या तुष्यते हरिः ॥२६॥  
 पतश्चतुर्भगवतो देवकमात्मरूपिणः । कः श्रद्धयादुपाकृतुं योगमायाबलोदयम् ॥२७॥  
 यतोऽप्राप्य न्यवर्तन्त चाश्च मनसा सह । अहं चान्य इमे देवास्तस्मै भगवते नमः ॥२८॥  
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे पष्ठोऽध्यायः ॥ ६ ॥

Moon entered the abode, with the faculty of mind, whereby the quality of fickleness is achieved. When its soul sprouted forth, ego or self-conceit stepped into it with the faculty of activity, whereby it attains the ability of doing things. When its faculty of consciousness sprouted forth, Rudra entered therein with faculty of thinking, whereby knowledge is achieved.

The heaven was created from its (Supreme organisation) head, the earth from its feet, and the sky from its navel, wherein deities (men and demons) respectively, the emblems of the three qualities of sattwa, rajas and tamas are discernible. Oh ! offspring of the Kuru dynasty. The Vedas emerged from the mouth of the Supreme organism, which became Brahmana-principal among and preceptor of the (four) caste, since he emerged from the mouth and Kshatriya, who follows the profession of valour, who is manliness incarnate and who protects the (four) castes from harm caused by the wicked, emerged from its arms. The commercial communities, which provide maintenance to people, emerged from its thighs. Service was born from the feet of His Divinity. The Shudra was born from it in the ancient time. Hari (Vishnu) is propitiated by his following this profession. 8-26

Vidura ! who is capable of describing this divine activity, born of Yoga and Maya of His Divinity, who is personified spirit and activity ? I bow to His Divinity, to attain whom speech along with mind, myself and these deities, fall back. 27-28

Thus ends chapter sixth of Book III

अथ सप्तमोऽध्यायः

विदुर उवाच

ग्रहान् कथं भगवतश्चिन्मात्रस्याविकारिणः । लीलया चापि युज्येरन्निर्गुणस्य गुणाः क्रियाः ॥१॥  
 अद्याक्षीद् भगवान् विद्वं गुणमप्याऽऽत्ममायया । तथा संस्थापयत्येतद्भूयः प्रत्यर्पिषास्यति ॥  
 देशतः कालतो योऽसाववस्थातः स्वतोऽन्यतः । अविलुप्तावबोधात्मा त्रयुज्येताजया कथम् ॥  
 भगवानेक एवैव सर्वक्षेत्रेष्ववस्थितः । अमुष्य दुर्मगत्यं वा फलेशो वा कर्मभिः कुतः ॥३॥  
 पतस्मिन् मे मनो विद्वन् स्थितोऽज्ञानसङ्कटे । तन्नः पराणुद विभो कश्चलं मानसं महत् ॥५॥

मैत्रेय उवाच

क्षेप्य भगवतो मया रन्मयेन विरुध्यते । ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् ॥६॥  
 यथा जले चन्द्रमसः कस्यादिस्तत्कृतो गुणः । दृश्यतेऽसन्नपि द्रष्टुरात्मनोऽनात्मनो गुणः ॥७॥  
 ख वै निवृत्तिर्धर्मेण वासुदेवानुकम्पया । भगवद्भक्तियोगेन तिरोधत्ते शनैरिह ॥८॥

## CHAPTER .VII

**Vidura inquired :** Spiritual Master ! How could the qualities of Sattwa, Rajas and Tamus and activity be attributed to His Divinity who is the absolute spirit and is immutable and without qualities. The Lord (as you said), created the universe with his own maya having these qualities, maintains it and again withdraws it. Since He himself is unaffected by space and time or in other ways and since his cognition is unimpaired, how could he be united with maya ? If the Lord, who is all alone, has established himself in all corpuses, how could he have ill-luck and distress (while residing in these corpuses) as a result of acts (done by individuals souls) ? Learned sage ! My mind is afflicted by this quandary, caused by ignorance. Master ! Please remove this great mental dejection of mine. 1-5

**Maitreya replied :** It is this Maya of the Lord which is opposed to rules of logic, whereby it appears that the Lord, who is completely free, suffers from mental dejection and has fetters. Just as it appears that there are tremors or the Moon in water (though the Moon herself is not tremulous), the qualities of the material body seem to belong to the spirit, though the latter is only a ( detached ) observer and though they do not exist in it. This ( illusion ) disappears gradually by having recourse to abstinence from activity, by the grace of Lord Vasudeva and by steady devotion to the Lord. Even more hearing about the glory of the adversary of demon Mura (Vishnu) produces complete pacification of mental turmoil; then what to talk of love for recourse to the pollen

अशेषसंकलेशशमं विधत्ते गुणानुवादध्वजं मुरारेः ।

कृतः पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्ध्या ॥१॥

विदुर उवाच

संछिन्नः संशयो महं तव सूक्तसिवा विभो । उभयत्रापि भगवन् मनो मे सम्प्रधावति ॥१॥

सृष्ट्याग्रे महदादीनि सविकाराण्यनुकृमात् । तेभ्यो विराजमुद्धृत्य तमनुमाविशद् विभुः ॥२॥

यस्मिन् दशधियः प्राणः सेन्द्रियाग्नेन्द्रियास्त्रयुत् । त्वयेरितो यतो वर्णास्तद्विमूर्तीर्विदस नः ॥३॥

प्रजापतीनां स पतिश्चक्षुरेकान् प्रजापतीन् । एतेषामपि वंशांश्च वंशानुचरितानि च ॥४॥

उपर्यधश्च ये लोका भूमेर्मिश्रात्मजासते । तेषां संस्थां प्रमाणं च भूलोकस्य च वर्णय ॥५॥

तिर्यङ्मथालुपदेयानां सरीसृपपतत्रिणाम् । यद् नः सर्वसंध्यहं गार्मस्वेदद्विजोन्निवाम् ॥६॥

वर्णाश्रमविभ्रागांश्च रूपशीलस्यभावतः । ऋषीणां जन्मकर्मांश्च वेदस्य च विकर्षणम् ॥७॥

यस्य च वितानानि योगस्य च पथः प्रभो । भैष्कर्म्मस्य च सांख्यस्य तन्त्रं च भगवत्स्मृतम् ॥८॥

पात्रण्डपथयैपर्यं प्रतिलोमनिवेशनम् । जीयस्य मतयो याश्च याचतीर्गुणकर्मजाः ॥९॥

like hair on his lotus like feet, which can be attained only by spiritual knowledge ? 6-9

**Vidura said :** Master ! My doubt has been cut off by the sword of your excellent discourse. Master ! My mind rushes to both the alternatives. You told us that the Lord, having created in the beginning Mahat and other elements in serial order, which are his own transformations and having brought out the brilliant supreme organism therefrom, the Lord entered in. You have also told us that the life winds of ten types and the organs of senses along with their threefold function reside in it. Now please describe to us the castes and their special functions, which progenitors of mankind did the Lord create ? Please narrate to us their lineage of the account of their activities and functions. The worlds above and below the earth lowly creatures, deities, serpents, and birds, about creation of viviparous creatures, creatures generated by sweat, aviparous creatures and plants. Lord ! tell us about the divisions of castes in accordance with the appearance, character and nature of their respective constituents, about religious orders, about births and activities of sages, compilation of Vedas into four divisions, about varieties of religious sacrifices, the system of Yoga, the Sankhya system expounding rejection of desires, the philosophy extolled by the Lord, to Narada (Narada Pancharatra) about the impropriety of the sect of heretics, marriages with brides of lower caste, all the destinations of souls resulting from the three qualities of sattwa, rajas and tamas and from actions, means

धर्मार्थकाममोक्षार्णानि निमित्तान्यविरोधतः । वार्ताया दण्डनीतेश्च श्रुतस्य च विधिं पृथक् ॥१९॥  
 श्राद्धस्य च विधिं ब्रह्मन् पित्राणां सर्गमेव च । प्रह्ननक्षत्रताराणां कालावयवसंस्थितिम् ॥२०॥  
 दानस्य तपसो वापि यच्चेष्टापूर्तयोः फलम् । प्रवासस्वस्थस्य यो धर्मो यश्च पुंस उतावदि ॥२१॥  
 येन वा भगवांस्तुष्येद् धर्मो निर्जनार्दनः । सम्प्रसीदति वा येषामेतदाप्याहि चानघ ॥२२॥  
 तत्त्वानां भगवंस्तेषां कतिधा प्रतिसंक्रमः । तत्रैवं क उपासीरन् क उ त्विदनुशेरते ॥२३॥  
 पुरुषस्य च संस्थानं स्वरूपं वा परस्य च । ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम् ॥२४॥  
 निमित्तानि च तस्येह प्रोक्तान्यनघ सूरिमिः । स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव वा ॥२५॥  
 एतान् मे पृच्छतः श्रान् हरेः कर्मविविक्तया । ब्रूहि मेऽज्ञस्य मित्रत्वाद्भया नष्टचक्षुषः ॥२६॥  
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे अष्टमोऽध्यायः ॥ ५ ॥

### अथाष्टमोऽध्यायः

मैत्रेय उवाच

सोऽहं नृणां भुस्तुसुखाय दुःखं महद्भूतानां विरमाय तरय ।

प्रवर्तये भागवतं पुराणं यदाह साक्षाद् भगवानृषिभ्यः ॥१॥

for the attainment of Dharma (religious merit), Artha (material prosperity), Kama (temporal happiness) and Moksha (spiritual salvation), other means of livelihood principle of meeting out punishment, Vedic doctrines, rites for offering oblations to manes, the world of manes, the positions of planets, stellar constellations and stars at various divisions of times, fruits of charity, penance, ritual sacrifices, sinking of public wells etc., and duties of persons, while on journey and when in adversity. Sinless sage! Please tell me how Lord Janardana (Vishnu—destroyer of the demon named Jana), who is the source of religious, is propiated and with whom he is pleased. Master! Please tell us how often the elements revert to their origin which among them resort to Him and which merge in Him. What is the real form of souls and of God? Tell me about philosophy of the Vedas in which teachers and students are engaged. Oh sinless! Tell us the means of attaining that knowledge propagated by ancient sages; How could men attain devotion to God, knowledge about Him and detachment from temporal objects by themselves? 10-25

I have asked these questions with the desire to know the activities of Hari (Vishnu). Please tell me about them by virtue of my friendship with you, since my own vision has been destroyed by Maya. 26

Thus ends chapter seventh of Book III

### CHAPTER VIII

Maitreya said: I will now recite the Bhagavatam epic, which had been recited by His Divinity (Sankarshana) himself to sages (Sankarshana



आसीनमुष्यां भगवन्तमाद्यं सङ्कर्षणं देवमकुण्ठसत्त्वम् ।  
 विधितसवस्तत्त्वमतः परस्य कुमारमुत्था मुनयोऽन्वपृच्छन् ॥२॥  
 प्रोक्तं किलैतद्भगवत्तमेन निवृत्तिधर्माभिरताय तेन ।  
 सन्तकुमाराय ॥ चाह पृष्टः सांख्यायनायाह धृतवताय ॥३॥  
 सांख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्भिभूतीः ।  
 जगाद् सोऽस्मद्गुरवेऽन्विताय पराशरायाश्च बृहस्पतेश्च ॥४॥  
 प्रोवाच मह्यं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम् ।  
 सोऽहं तथैतत् कथयामि वत्स श्रद्धालवे नित्यमनुव्रताय ॥५॥  
 उदात्तुत् विश्वमिदं तदासीद्यन्निद्रयाभीलितहृद्वन्यमीलयत् ।  
 भ्रष्टीन्द्रतल्पेऽघिशयान एकः कृतक्षणः स्वात्मरतो निरीहः ॥६॥  
 सोऽग्नःशरीरेऽपितभूतसूक्ष्मः कालात्मिकां शक्तिमुदीरयाणः ।  
 उवाच तस्मिन् सलिले पदे स्वे ययानलो दावणि रुद्धवीर्यः ॥७॥  
 चतुर्युगाणां च सहस्रमप्सु स्वप्न स्वयोदीरितया स्वशक्त्या ।  
 कालाख्ययाऽऽसादितकर्मतन्त्रो लोकानर्पावान् ददशे स्वदेहे ॥८॥

and others) for felicity of people, who are suffering great misery for the sake of trifling material happiness. 1

Once Sanatkumara and other Rishis desirous of knowing the ultimate truth questioned Lord Sankarshana, of unlimited prowess, who was seated on the ground. This epic, which had been recited by the great Divinity to Sanatkumara, who was attached to the school of philosophy, which preached abstinence from worldly activity, was recited by the latter to Sankhyayana, who had taken the vow of austerity. Sankhyayana who was a leading recluse of a Paramahansa order and who was desirous to narrate the magnificent qualities of Lord Vishnu recited it to his disciples and my preceptors Parashara and to Brihaspati—that merciful sage (Parashara) who had received a boon from sage Pulatsya, recited the ancient epic to me. Dear me ! I am now reciting it to you, since you are the veritable abode of religious faith and are my unflinching follower. 2-5

Once this universe was immersed in water. His Divinity who was all alone, was enjoying leisure on the bed consisting of King of serpents (Sheshanaga) with closed eyes merged in his own bliss. Desireless as he was and engrossed in his spiritual self as he was, he opened his eyes. Having reposed the subtle elements within his corpus, and keeping awake the energy of time, He was resting in his own aquatic residence. After sleeping for a thousand quadris of Yugas, like fire remaining

तस्यार्थसूक्ष्माग्निविष्टदृष्टेरन्तर्गतोऽर्धो रजसा तनीयान् ।  
 गुणेन कालानुगतेन विद्मः सूर्यस्तदामिद्यत् नभिदेशत् ॥१॥  
 स पद्मकोशः सहस्रोदतिष्ठत् कालेन कर्मप्रतिबोधनेन ।  
 स्वरोचिषा तत्सलिलं विशालं विद्योत्यन्नर्क इषात्मयोनिः ॥१०॥  
 तत्लोकपद्मं स उ पव विष्णुः प्रावोविशत् सर्वगुणवभामम् ।  
 तस्मिन् स्थयं वेदमयो विधाता स्वयंभुव यं स वदन्ति सोऽभूत् ॥११॥  
 तस्यां स चाग्नीमोहकर्मिकायामवस्थितो लोकमपश्यमानः ।  
 परिक्रमन् व्योम्नि विवृत्तनेत्रश्चत्वारि लेभेऽनुदिशं मुखानि ॥१२॥  
 तस्माद् युगान्तश्चसनाद्यपूर्णजलोर्मिचक्रात् सलिलाद् विरूढम् ।  
 उपाश्रितः कञ्जमु लोफतत्त्वं नात्मानमद्वाविदददिवेद्यः ॥१३॥  
 क पप योऽसावहमज्जपृष्ठ पतत्कुतो वाय्जमनन्यदन्तु ।  
 अस्ति ह्यघस्तादिह किञ्चनैतदधिष्ठितं यव सता नु भाव्यम् ॥१४॥

latent in wood when he took up activity by means of the energy of time, he observed that the worlds had been reposing in his own corpus. His sight then fell on the subtle elements, and his keen desire was pierced by the quality of Rajas, which was associated with time.

Since former was desirous of coming out, it sprang forth from the region of his navel. Having been activated by time, which arouses activity, it suddenly came out in the form of a closed lotus flower. Since it was a cause into itself, it brightened the expanse of water like the Sun. Then, Vishnu himself entered this lotus which is the prime cause of the world and in which the qualities of sattwa, rajas and tamas appeared. Then, Brahma, who is the personification of Vedas and who is called self-born, created himself in it. As, however, he failed to see the creation, while sitting on the pericarp of that lotus, he looked around at the sky with open eyes. Thereupon, he acquired four faces one in each direction. Seated on the lotus flower, which had sprung up from the water, which was replete with circular ripples caused by its waves of the water, since it was agitated by the wind at the termination of the previous Yuga, the Primordial deity could know the truth about the creation and about himself. He, therefore, pondered : who am I, who am on the lotus, and whence has this another lotus sprung up in the water ? There is certainly something below, where its support must be existing. After pondering thus, Brahma entered into the water through

त इत्थमुद्गीक्ष्य तदञ्जनालनाडीमिरन्तर्जलमाविवेश ।  
 नावांगतस्तत्त्वरनालनालनाभिं विचिन्वंस्तदविन्दताजः ॥१५॥  
 ततो निवृत्तोऽप्रतिलब्धकामः स्वधिष्ण्यमासाद्य पुनः ॥ देवः ।  
 शनैर्जितभ्यासनिवृत्तचित्तो न्यपीददास्तत्तमाधियोगः ।  
 स्वयं तदन्तर्हृदयेऽवभातमपश्यतापश्यत यन्न पूर्वम् ॥१६॥  
 आयामतो विस्तरतः स्थमानदेहेन लोकत्रयसंग्रहेण ।  
 विचित्रदिव्याभरणशुक्रानां कृतश्रियापाश्रितवेगदेहम् ॥१७॥  
 निर्वीतमान्नायमधुवतश्रिया स्वकीर्तिमय्या वनमालया हरिम् ।  
 सूर्येन्दुवाय्वग्न्यामं त्रिधामभिः परिक्रमत्प्राघनिकैर्दुरासदम् ॥१८॥  
 तद्वै तन्नाभिसरःसरोजमात्मानमग्नः श्वसनं वियद्य ।  
 ददर्श देवो जगतो विधाता नातः परं लोकविसर्गदृष्टिः ।  
 अस्तौद् विसर्गाभिमुखस्तमीश्वरमव्ययवर्मम्यभिवेशितात्मा ॥१९॥  
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे अष्टमोऽध्यायः ॥८॥



the tubular stalk of that lotus, in search of the support of the lotus, but he could not find it. Having thus failed in his object, he retreated therefrom and returned to his seat. Then, controlling his breath gradually and composing his mind, he sat and resorted to profound meditation. Thereupon, he himself observed the lustrous entity (Vishnu), which he had not observed previously in the recess of his heart. He had thus a vision of Shri Hari (Vishnu) whose corpus was limitless in expanse and in length and contained in itself the three worlds lent glamour to his variegated celestial ornaments and clothes, was adorned by the sylvan garland in the form of his own glory consisting of the splendour of bees in the form of Vedas, was not capable of being comprehended even by the Sun, the Moon, the wind god, fire-god and deities and was unapproachable on account of the presence of pre-eminent weapons which had excess to the three worlds and which were circumambulating around him. At the same time, the divine creator of the world, who got the vision about the ways of creating the world, had the view of the lotus which had sprung up from His Divinity's (Vishnu's) lake-like navel and of himself, the water, wind and the sky and of nothing else. Intent upon creation, he fixed his mind on the unmanifest God and offered prayer to the Lord, since he deserved it. 6-19

Thus ends chapter eighth of Book III

अथ नवमोऽध्यायः

ब्रह्मोवाच

ज्ञातोऽसि मेऽथ सुचिरान्ननु देहभाजां न ज्ञायते भगवतो गतिरित्यवयम् ।  
 नान्यत्त्वदस्ति भगवन्नपि तन्न शुद्धं मायागुणव्यतिकराद्यदुर्विमासि ॥१॥  
 रूपं यदेतदवयोधरसोदयेन शश्वन्निवृत्ततमसः सदनुग्रहाय ।  
 आदौ सृष्टीतमवतारशतैकवीजं यन्नाभिपद्मभवनादहमाविरासम् ॥२॥  
 तावद्भयं द्रविणगेहमुद्दन्निमित्तं शोकः स्पृहा परिम्वो विपुलश्च लोभः ।  
 तावन्ममेत्यसद्वग्रह आर्तिमूलं यावन्न तेऽद्भुत्प्रमभयं प्रवृणीत लोकः ॥३॥  
 अद्भुतावृत्तार्तकरणा निशि निःशयाना नानामनोरथधिया क्षणभग्ननिद्राः ।  
 वैद्याहृतार्तरचना क्लृप्तोऽपि देव युष्मत्प्रसङ्गविमुखा इति संसरन्ति ॥४॥  
 शब्दस्वरूपमहसैव निर्णीतभेदमोहाय बोधधिषणाय नमः परस्मै ।  
 विभोद्भवास्थितिलयेषु निमित्तलीलारासाय ते नम इदं चकुमेभराय ॥५॥

## CHAPTER IX

**Brahma said :** Lord ! I have come to know you after a very long time. It is regrettable that the course of attaining you is not known to corporeal beings. There is, however, nothing-else in the universe except yourself. That you appear to be manifold due to the pervasion of the attribute of Maya is not real. Your this corpus, in which there is eternal cessation of the quality of tamas due to manifestation of spiritual knowledge, is meant for doing favour to saintly persons. The fact that I was born from the region of your lotus-like navel was the course for which you took hundreds of incarnations. So long as people do not choose to have recourse to your feet, where there is negation of fear, there is apprehension in respect of wealth, house and relatives, and there are sorrows, desires, abundance of avarice and wrong persistence in the notion of meum which is the root of distress. Lord ! Even sages, whose senses are afflicted by about their vocations worries by day and whose sleep is disturbed every moment by thoughts of various desires when they lie down at night and whose desires are not fulfilled due to ill-luck, have to pass through births and deaths in this world if they remain averse to accounts of your activities. We bow to you. You do not consider the universe to be distinct from you on account of the greatness of your eternity since you have no dualism and have no mental illusion which prevents discernment of truth. You are the abode of knowledge. You are playing the "Rasa" dance in the company of "Maya", which is the course of creation, sustenance and

लोको विकर्मनिरतः कुशले प्रसक्तः कर्मण्ययं त्वदुदिते भवदर्शने स्वे ।  
 यस्तावदस्य बलवानिह जीविताशां सद्यश्चिन्तयन्निमिषाय नमोऽस्तु तस्मै ॥६॥  
 तिर्यङ्मनुष्यदिवुधादिषु जीव्योनिष्व्यात्मेच्छयाऽऽत्मकृतसेतुपरीप्सया यः ।  
 रेमे निरस्तरतिरप्यवरुद्धदेहस्तस्मै नमो भगवते पुरुषोत्तमाय ॥७॥  
 सोऽसावदभ्रकरुणो भगवान् विवृद्धप्रेमस्मितेन नयनान्मुखं विजृम्भन् ।  
 उत्थाय विश्वविजयाय च नो निषादं माध्या गिरापनयतात्पुरुषः पुराणः ॥८॥

## श्रीभगवानुवाच

मा वेदगर्भं गस्तन्द्गीं सर्गं उद्यममावह । भूयस्त्वं तप यातिष्ठ विद्यां चैव मेशाश्रयाम् ॥९॥  
 तत आत्मनि लोके च भक्तियुक्तः समाहितः । द्रष्टासि मां ततं ब्रह्मन्मयि लोकांस्थमात्मानं ॥१०॥  
 पदा तु सर्वभूतेषु दाहयन्निमिषं स्थितम् । प्रतिचक्षीत मां लोको जग्याच्छेष कर्मलम् ॥११॥  
 यदा रक्षितमात्मानं भूतेन्द्रियगुणाश्रयैः । स्वरूपेण मयोपेतं पश्यन् स्वाराज्यमुच्छति ॥१२॥  
 नानाकर्मवितानेन प्रजा बह्वीः सिद्ध्यतः । कृपिमायं न वेष्मति पापीयांस्त्वां रजोगुणः ।  
 यन्मनो मयि निर्यद्धं प्रजाः संसृजतोऽपि ते ॥१३॥

destruction of the universe. People remain engaged in wicked activities and are indifferent to the wholesome activities pertaining to your worship. We, therefore, bow to you powerful master as you are, since you instantly cut off peoples hopes of living and do not even wink. We bow to you—the Supreme Being, which diverts itself due to its own desire to preserve the established law of righteousness by voluntarily taking births in the finite bodies of sentient creations of animals, birds, human-beings and deities, though you do not entertain any desires. May your Divinity—the primordial supreme spirit—open His lotus-like eyes with a smile which is replete with bountiful affections, arise and dispel our afflictions by His Lordship's honey-sweet speech. 1-8

**His Divinity said :** Brahma ! You are versed in Vedas. Do not resort to slothfulness. Be industrious. Perform penance again and achieve spiritual knowledge which is dependent on Me. Brahma ! After you become devoted to me and have concentrated on Me, you shall perceive Me pervading the creation and yourself and the creation pervading Me. When men perceive me as residing in all creatures like fire which is latent in wood, they shall have a glimpse of Myself and then only they will shake off dejection. When a man experiences that he is distinct from the elements organs of senses, objects perceived by senses and as being one with Me in reality, he achieves salvation. Even while creating several creatures by a variety of extensive activities the sinful quality Rajas

सर्ववेदमयेनेदमात्मनाऽऽत्माऽऽत्मयोनिना । प्रजाः सृज यथापूर्वं याञ्च मय्यनुशेरते ॥१४॥

मैत्रेय उवाच

तस्मा पवं जगत्स्रष्टु प्रधानपुरुषेश्वरः । व्यज्येदं स्वेन रूपेण कञ्जनामस्तिरोक्ते ॥१५॥

॥ इति श्रीवैष्ण्वभागवते तृतीयस्कन्धे नवमोऽध्यायः ॥१६॥

अथ दशमोऽध्यायः

विदुर उवाच

अन्तर्हिते भगवति ब्रह्मा लोफपितामहः । प्रजाः ससर्ज कतिधा वैदित्कीर्मानसीषिभुः ॥१॥

मैत्रेय उवाच

विरिञ्चोऽपि तथा घके दिव्यं चर्पयतं तपः । आत्मन्यात्मानमावेश्य यदाह भगवानजः ॥२॥

तपसा रोधमानेन विद्यया चात्मसंस्थया । विबुद्धविद्वानग्लो ग्यपाद्वायुं सहाभभसा ॥३॥

तद्विलोपय विषयपापि पुष्करं यदधिष्ठितम् । अनेन लोकाग्मग्लोनां कक्षिपतास्मीत्यचिन्तयत् ॥

(Mundanity) shall not tie you—the primordial spirit as you are—to the temporal existence, since your mind will be attached to Me, Brahma ! You are the embodiment of all knowledge and have identified yourself with Me. Now create worlds, which lie latent in me, as before. 9-14

**Maitreya said :** The chief supreme spirit, having thus given direction to the creator of the world, His Divinity having lotus-like navel, disappeared with His corpus. 15

Thus ends chapter ninth of Book III



## CHAPTER X

**Vidura asked :** When Lord Vishnu disappeared how many corporeal and spiritual creations did God Brahma—the progenitor of the world—create ?

**Maitreya replied :** Brahma, having concentrated his mind on the Supreme Spirit, performed penance for one hundred divine years, as instructed by the Lord of Eternity. With intense penance and his own spiritual knowledge, Brahma, whose power of spiritual knowledge had been intensified with intense penance, and with the spiritual knowledge which he (already) had, absorbed within himself all air and water. Thereupon, he observed the lotus on which he was seated and felt that he alone would create the worlds, which had perished in the diluvian in the past, with it. Having been impelled into activity, he divided the calisc of the lotus severally into three divisions (heaven, earth and nether

पद्मकोशं तदाऽऽविश्य भगवत्कर्मचोदितः । एकं व्यमाद्वीदुरुधा त्रिधा भाव्यं द्विसप्तधा ॥५॥  
पतावाजीवलोकस्य संस्थामेदः समादृतः । धर्मस्य ह्यनिमित्तस्य विपाकः परमेष्ठयसौ ॥६॥

विदुर उवाच

यदात्थ यदुरूपस्य हरेरद्भुतकर्मणः कालाख्यं लक्षणं ब्रह्मन् यथा वर्णय नः प्रभो ॥७॥

मैत्रेय उवाच

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः । पुरुषस्तदुपादानमात्मानं लीलया सृजत् ॥८॥  
सर्गो नवविधस्तस्य प्राकृतो वैकृतस्तु यः । कालद्रव्यगुणैरस्य त्रिविधः प्रतिसंक्रमः ।

आद्यस्तु महतः सर्गो गुणवैपश्यमात्मनः ॥९॥

द्वितीयस्यहमो यत्र द्रव्यज्ञानक्रियोदयः । भूतसर्गस्ततोयस्तु तन्मात्रो द्रव्यशक्तिमान् ॥१०॥  
चतुर्थं पेन्द्रियः सर्गो यस्तु दानक्रियामकः । वैकारिको देवसर्गः पञ्चमो मन्मयं सनः ॥११॥  
षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिरुतः प्रभो । षडिमे प्राकृताः सर्गा वैकृतानपि मे शृणु ॥१२॥

world) in such a way that they could be sub-divided into two groups of seven parts each (a group of seven parts including the earth and seven heavens and another group of seven nether worlds), since the composition of the creations of the three worlds (in which creatures are enabled to enjoy themselves) in this much Brahma himself is the fruit of performing religious deeds without any desire of fruit. 2-6

**Vidura said :** Spiritual Master ! Please describe to us the characteristic known as Time, belonging to Hari (Vishnu), whose deeds are marvellous and who assumes manifold forms. 7

**Maitreya said :** God Vishnu, who represents conversion of the qualities (of Sattwa i.e. sublimity, Rajas i.e. mundanity and Tamas i.e. spiritual darkness) into Mahat-tattwa (cosmic mass) who is immutable, who is Himself the ultimate entity, created the worlds with facility by using the same material.

The creation is of nine types divided into natural and mutable creations. The diluvian (also) is caused in three ways viz., by Time, by matter and by the qualities. The creation of Mahat (cosmic mass) caused by disequilibrium in the qualities of the spirit, is the first creation. The second is the creation of ego, wherein matter (the five elements), Knowledge (senses of perception) and activity (senses of activity) come into existence. The third is the creation of the subtle primary elements (perception of sound, perception of taste, sensation of touch, perception of form and perception of smell) containing potentialities of the matter. The fourth, consisting of cognition and activity, is the creation of the senses of perception and organs of activities. The presiding (functions) of these senses and

रजोभाजो भगवतो लीलेयं हरिमेघसः । सप्तमो मुख्यसर्गस्तु पञ्चविधस्तत्पुत्रां च य ॥१३॥  
 वनस्पत्योपधिलतात्वक्सारो चोरुधो द्रुमाः । उत्स्रोतसस्तमः प्राया अन्तः स्पर्शां विशेषिणः ॥१४॥  
 तिष्ठामप्यमः सर्गः सोऽष्टाविंशद्विबो मतः । अविदो भूतिमसो घ्राणज्ञा हृद्यवेदिनः ॥१५॥  
 अवांस्रोतस्तु नयमः क्षत्तरेकविधो नृणाम् । रजोऽधिकाः कर्मपरा दुःखे च सुखमानिनः ॥१६॥  
 पैकृतास्त्रय पवैते देवसर्गाश्च सत्तमः । देवसर्गश्चाष्टविधो विबुधाः पितरोऽसुरा ॥१७॥  
 गन्धर्वाप्सरसः सिद्धा यक्षरक्षांसि चारणाः । भूतयेतपिश्नचाश्च विद्याघ्राः किन्नरादयः ॥१८॥

organs and the mind (identified with Me) constitute the fifth creation which is mutable. Sir, the sixth is the creation of ignorance, which is created by absence of intellect. These are the natural creations. Hear from Me now about the mutable creations.

These consist of the diversion of Lord Vishnu, adopting the quality of Rajas. The main seventh creation, constituting multitudes of immovable objects, is of six types (1) vegetation (yielding fruits, without flowering), (2) herbs (dying after yielding fruits), (3) creepers (requiring support), (4) plants whose bark has beneficial qualities, (5) shrubs, and (6) trees, their life-stream flows upwards; they are mostly devoid of sensation but can feel the sensation of touch from within and are of various types.

The eighth is the lower creation, which is considered to be of twenty-eight types (animals, birds etc.). These creatures are devoid of intelligence get cognizance through the organ of smell and are devoid of feelings of the heart.

Vidura ! The ninth is the creation of man, which is only of one type. Its life-stream flows downwards. It has more of the quality of Rajas (mundanity), is devoted to physical activities and is used to feel happy even in miseries. 13-16

Exalted Vidura ! These creations are subject to decay. The creation of deities has already been mentioned among creations, which are mutable. The creation of eternal youthfulness (like that of the Sanatkumar brothers) is both mutable and immutable. The creation of deities is of eight types : (1) Gods, (2) manes, (3) demons, evil spirits and ghosts and goblins, (4) Gandharvas (divine songsters and Charmas (bards) and Vidyadharas (bards), (5) Apsarasas (divine nymphs), (6) Siddhas (accomplished souls), (7) Yakshas (demi-gods) and Kinnaras (semi-human beings), and (8) Pretas (departed souls)—Vidura ! I have thus described to you these creations,



वैकारिकस्तु यः प्रोक्तः कौमारस्तु भयात्मकः । दृष्टेते विदुराख्याताः सर्गास्ते विश्वस्यकृताः ॥  
॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे दशमोऽध्यायः ॥१०॥



अथैकादशोऽध्यायः

मैत्रेय उवाच

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा । परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः ॥१॥  
एवं कालोऽप्यनुमितः सौक्ष्मे स्थौल्ये च सत्तम । संस्थानभुक्त्या भगवानव्यक्तो व्यक्तभुग् विभुः ॥  
स कालः परमाणुर्वै यो भुङ्क्ते परमाणुताम् । सतोऽविशेषभुग् यस्तु स कालः परमो महान् ॥३॥  
अणुर्द्वौ परमाणू स्यात्प्रसरेणुद्वयः स्मृतः । जालार्करश्म्यवगतः खमेयानुपतन्मगात् ॥४॥  
प्रसरेणुत्रिंशं भुङ्क्ते यः कालः सद्युटिः स्मृतः । शतभागस्तु वेधः स्यात्तैस्त्रिभिस्तु लवः स्मृतः ॥५॥  
निमेषस्त्रिंशद्विंशेय आम्नातस्ते त्रयः क्षणः । क्षणान् पञ्च विदुः कार्ष्णं लघुता दश पञ्च च ॥६॥

which have been created by the creator of the universe. Henceforth, I will describe to you genealogies and epochs of Manu. Hari (Vishnu) who gets imbibed with the quality of Rajas (mundanity) and who creates Himself, creates creations to the commencement of each Kalpa (Brahma's life-span). 17-19

Thus ends chapter tenth of Book III



## CHAPTER XI

**Maitreya continued :** The ultimate particle of material objects is always singular and is not joined with anything else. It is known as an "atom", wherefrom one gets the misapprehension of one-ness. Exalted Vidura ! Time also has been estimated both in minuteness and in expanse. The all pervading Lord also, though He is unmanifest, become manifest by association with objects. That time also which assumes minuteness and that which pervades the whole existence (not any particular part thereof) is the Mahakala (expansive time). Two atoms (when they come together) constitute a twin atom and three atoms constitute a triad of atoms. The portion of time, required by rays of the Sun in motion to pass through apertures (in a tiled roof or in a lattice) is called the "time of the triad of atoms". The time required by a triad of atoms to pass through apertures is known as a "Truti". A hundred "Trutis" constitute a "Vedha" and three "Vedhas" constitute a "lava". Three "lavas" constitute a "Nimisha" (time required for twinkling of the eyes). Three "Nimishas" constitute a "Kshana" (a moment), five "Kshanas" make one

लघूनि ये समाभ्याता दश पञ्च च नादिका । ते द्वे मुहूर्तः प्रहरः पड्यार्मः सप्त वा नृणाम् ॥७॥  
 द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः । स्वर्णमापैः कृतच्छिद्रं यवात्प्रस्थजलं प्लुतम् ॥८॥  
 यामाश्चत्वारश्चत्वारो मर्त्यानामहनी उभे । पक्षः पञ्चदशहानि शुक्रः कृष्णश्च मानद ॥९॥  
 तयोः समुच्चयो मासः पितृणां तदहर्निशम् । द्वौ तावृतः पड्यनं दक्षिणं चोत्तरं दिवि ॥१०॥  
 अयने चाद्वनी प्राहुर्वत्सरो द्वादश स्मृतः । संवत्सरव्यसतं नृणां परमायुर्निरूपितम् ॥११॥  
 प्रहर्षताराचक्रस्थः परमाश्वादिना जगत् । संवत्सरावसानेन पर्येत्यनिमियो विभुः ॥१२॥  
 संवत्सरः परिवत्सर इडावत्सर एव च । अनुवत्सरो वत्सरश्च विदुरैवं प्रभाष्यते ॥१३॥  
 कृतं वेतां द्वापरं च कलिश्चेति चतुर्युगम् । दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम् ॥१४॥  
 त्रिलोक्या युगसादृशं यद्विरागसप्तमो दिनम् । तावत्वेव निशा तात यन्विमोलति विभ्यसुह ॥१५॥

“Kashtha”; fifteen “Kashthas” make one “Laghu”; fifteen “Laghus” together are known as a “Nadika”. Two of these (Nadikas) constitute a “Muhoorta”. Six or seven “Nadikas” of men constitute a “Prahara”. The time required for a measure of six “Palas” (approximately the weight of six Indian rupees), at the bottom of which a whole is bored with a golden pin of the length of four finger widths, to sink in water is called a “Ghâtika”. Four quarters of day-time and four quarters of night-time constitute a day. Venerable Vidura ! Fifteen days constitute a fortnight—one of which is bright and the other is dark. Their aggregate constitutes a month, which constitutes a single day and a single night of manes. Two of these make one season and six of them a solastice two of which represents the northern and the southern movements of the Sun in the sky. The two solastices constitute respectively a single day and a single night of gods. Twelve months constitute a year. The maximum life-span of man has been prescribed to consist of a hundred years. The Sun would completely circumambulate round the world through the circle of planets, constellations of stars and without a wink of the end of a year calculated with atoms etc. Learned men call a year a “Samvatsara” (solar-according to revolutions of Jupiter), “Idavatsara (calculating a month of thirty days)”, Anuvatsara (lunar year based on revolutions of the Moon) and Vatsara (based on revolutions of stars). 1-13

It is prescribed that four Yugas (epochs), viz., Krita (epoch of truthful activity), Treta (epoch of religious sacrifices), Dwapara (defined as distinct from Krita and Treta Yugas) and Kali (Iron age) are constituted of twelve thousand divine years. Krita Yuga consists of 17,28,000 years of man, Treta Yuga consists of 12,96,000 years of man, Dwapara Yuga

निशाचसान आरब्धो लोककल्पोऽनुवर्तते । यावद्दिनं भगवतो मनूय मुञ्जंश्चतुर्दश ॥१६॥  
 पर्वविधैरहोरात्रैः कालगत्योपलक्षितैः । अपक्षितमिवास्यापि परमायुर्वयः शतम् ॥१७॥  
 यदर्थमायुस्तस्य परार्धमभिधीयते । पूर्वं परार्धोऽपकान्तो ह्यपरोऽद्य प्रवर्तते ॥१८॥  
 पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत् । कल्पो यात्राभवद् ब्रह्मा शब्दब्रह्मेति यं विदुः ॥१९॥  
 अस्यैव चान्ते कल्पोऽभूद् यं पाद्ममभिचक्षते । यद्वरेणाभिसरस आसील्लोकसरोरुहम् ॥२०॥  
 अयं तु कथितः कल्पो द्वितीयस्यापि भारत । घाराह इति विख्यातो यत्रासीत्सूकरो हरिः ॥२१॥  
 कालोऽयं क्षिपरार्धाख्यो निमेष उपचर्यते । अद्याकृतस्याऽनन्तस्य अनादेर्जगदात्मनः ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे एकादशोऽध्यायः ॥११॥



consists of 8,64,000 years of man and Kali Yuga consists of 4,43,000 years of man. The four Yugas together consist of 43,20,000 years of man. Dear Vidura ! In the worlds (from the world of Mahar up to the world of Brahma) which are outside the three worlds (the Earth, heaven and nether world) a day consists of one thousand years. Their night also is of equal duration; during which the creator of the universe sleeps : The task of the creation of the world which commenced at the end of (Brahma's night continues till the day lasts, and spreads over the regimes of fourteen Manus (Primordial man). A hundred years of the life of even this Brahma, thus calculated by passage of time, according to his days and nights, have elapsed. One-half of his life-span is called Parardha. The first Parardha has already elapsed. The second Parardha is continuing. There was an epoch, called Brahma Kalpa at the commencement of the first Parardha, in which the creator Brahma was born. Learned men know him as *Shabda Brahma* ! (embodiment of spiritual knowledge of the supreme spirit.) The Kalpa (epoch) which flourished at its conclusion is called *Padma* (lotus) in which the lotus of the creation of Bharata clan ! The Kalpa (epoch) that came into existence in the second Parardha is famous as *Varaha Kalpa* (the epoch of the divine boar), in which Hari (Vishnu) took the incarnation of a boar. This epoch, composed of two Parardhas, is covered by only a wink of His Divinity, who is unmanifest, limitless and eternal. 14-22

Thus ends chapter eleventh of Book III



अथ द्वादशोऽध्यायः

मैत्रेय उवाच

इति ते वर्णितः क्षत्तः कालाख्यः परमात्मनः । महिमा वेदमर्भोऽथ यथास्त्राक्षीन्निबोध मे ॥१॥  
ससर्जाम्रेऽन्धतामिन्द्रमथ तामिन्द्रमादिकृत् । महामोहं च मोहं च तमश्चाज्ञानवृत्तयः ॥२॥  
दृष्ट्वा पापीयसीं सृष्टिं नात्मानं बह्ममन्यत । भगवद्दधानपूतेन मनसास्यां ततोऽसृजत् ॥३॥  
सनकं च सनन्दं च सनातनमथात्मभूः । सनत्कुमारं च मुनीन्निष्क्रियानूर्ध्वरेतसः ॥४॥  
तान् यभापे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः । तन्नेच्छन्मोक्षधर्माणो वासुदेवपरायणाः ॥५॥  
क्रोधं दुर्बिषहं जातं नियन्तुमुपचक्रमे । धिया निगृह्यमाणोऽपि भुवोर्नैष्यात्प्रजापतेः ॥६॥  
सद्योऽजायत तन्मन्युः कुमारो नीलजोहितः । नामानि कुरु मे धातः स्थानानि च जगद्गुरो ॥७॥  
इति तस्य दधः पादो भगवान् परिपालयन् । अम्यधाद् मदया वाचा मा रोदीस्तत्करोमि ते ॥८॥  
यदरोदीः सुरभेष्ट सोद्रेग इव बालकः । तवस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः ॥९॥  
दृदिन्द्रियाण्यसुष्योम वायुरग्निर्जलं मही । सूर्यश्चन्द्रस्तपश्चैव स्थानान्प्रे कृतानि मे ॥१०॥  
मन्युर्मनुर्नहिनसो महाशिव कृतध्वजः । उपरेता भवः कालो वामदेवो धृतवत ॥११॥

CHAPTER XII

Maitreya said : Vidura ! I have thus described to you the greatness of the Supreme spirit, known as Time. Now, hear from me how that incarnation of knowledge (Brahma) proceeded with the task of the creation. In the beginning, Brahma, the primordial creator, created various forms of ignorance, viz., Tamas (eclipse of reality), Moha (considering body as spirit), Mahamoha (desire for enjoyment of material objects), Tamisra (anger caused by obstruction to enjoyment of material objects), and Andha Tamisra (feeling of destruction of one's self on destruction of objects of material happiness). On observing this sinful creation, he did not consider himself to be competent (as creator). Brahma, therefore, created another creation with his mind purified by contemplation on His Divinity. It consisted of sages named Sanaka, Sanandana, Sanatana and Sanatkumara, who were averse to activity and were celibates. Brahma told his these sons : "Dear sons ! procreate progeny". As, however, their creed was salvation and as they were devoted to Vasudeva (Vishnu), they did not desire that (progeny). The wrath of the creator, even though it was being controlled by intellect, instantaneously emanated from between his eye-brows in the form of a boy of dark red colour, who said : "progenitor of the world ! Brahma ! Give me names and residences." Complying with his request, the lotus-born god told him in soothing words : "Do not weep. I am just giving thee names, oh thou foremost among gods !

धीवृत्तिवशनोमा च नियुत्सर्पिरिलाम्बिका । इरावती सुधा दीक्षा रुद्राण्यो रुद्र ते स्त्रियाः ॥१२॥  
पमिः सृज प्रजा वहीः प्रजानामसि यत्पतिः । इत्यादिष्टः स गुरुणा भगवन्नीललोहितः ।

सत्त्वाकृतिस्वभावेन ससर्जात्मसमाः प्रजाः ॥१३॥

अलं प्रजाभिः सृष्टाभिरीदृशोभिः सुरोत्तम । तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् ॥१४॥

मैत्रेय उवाच

पद्मनाभमुवाऽऽदिष्टः परिक्रम्य निरां पतिम् । वाढमित्यमुमामन्य विवेश तपसे वनम् ॥१५॥

अथाभिध्यायतः सर्गं दश पुत्राः प्रजहिरे । भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥१६॥

उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः । प्राणाद् वसिष्ठः सजातो भृगुस्त्वष्टि करात्क्रतुः ॥

पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोऽक्रपिः । अङ्गिरा मुखतोऽङ्गोऽविर्मरीचिर्मनसोऽभवत् ॥१८॥

धर्मः स्तनाद् दक्षिणतो यत्र नारायणः स्वयम् । अधर्मः पृष्ठतो यस्मान्मृत्युलोकमयङ्करः ॥१९॥

Since thou wept like a dejected boy, people shall call thee Rudra (weeper) by name. Heart, organs of senses, life-breaths, sky, wind, fire, water, the Earth, the Sun, the Moon and penance have already been fixed by me as residences for thee. Manyu, Manu, Maheshana, Mohan, Shiva, Ritudwaja, Ugraretas, Bhava, Kala, Vamadeva and Dhritavrata shall be thy names. Rudra! Rudranis, named Dhee, Vritti, Ushana, Uma, Niyut, Sarpis, Ida, Ambica, Iravati, Sudha and Deeksha shall be thy wives. Procreate peoples through them, since thou art the lord of peoples. Lord Neela, Lohita, having been thus directed by his father, procreated peoples having the same prowess, forms and temperament as he himself had. On seeing them, Brahma said eminent God! Enough of the creation of such peoples. Resort to penance, which would bring happiness to all creatures. Fare thou well." 1-14

**Maitreya continued :** Having been thus instructed by the Lord of speech (Brahma), he circumambulated around him and told him "Let it be so." Then, he entered a forest for performing penance. Then, when, equipped with the power of His Divinity Vishnu, he was contemplating further creation, ten mental sons-the cause of the continuity of the peoples-were born. Narada was born from the lap and Daksha from the thumb of the self-born God. Vashishtha was born from his life-breath, Bhṛigu from his skin and Kratu from his hands. Pulaha was born from his naval, sage Pulatsya from his ears, Angiras from his mouth, Atri, from his eyes and Mareechi from his mind. Dharma, controller of righteousness, was born from the nipple of his right breast, where His Divinity Narayana himself resides, and Adharma (unrighteousness) was born from his back, where-from comes death-dreadful to the people,

इदि कामो भुवः कोधो लोभश्चाचरदच्छदात् । आस्याद्वाग्निस्त्वध्वो मेद्रान्निर्कृतिः पायोरघात्रयः ॥  
छायायाः कर्दमो जज्ञे वेचहृत्पाः पतिः प्रभुः । मनसो देहतश्चेदं जज्ञे विश्वकृतो जगत् ॥२१॥

विदुर उवाच

स धै विश्वसृजामीशो वेदादीन् मुखतोऽसृजत् । यद् यद् येनासृजद् देवस्तन्मे ब्रूहि तपोधन ॥२२॥

मैत्रेय उवाच

क्रयजुःसामाथर्वास्यान् वेदान् पूर्वादिभिर्मुखैः । शास्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात्क्रमात् ॥  
आयुर्वेदं धनुर्वेदं गान्धर्वं वेदगात्मनः । स्थापत्यं चासृजद् वेदं क्रमात्पूर्वादिभिर्मुखैः ॥२३॥  
इतिहासपुराणानि पञ्चमं वेदमीश्वरः । सर्वेभ्य एव वक्त्रेभ्यः ससृजे सयंदर्शनं ॥२४॥  
पोडश्युक्त्यो पूर्वचक्रात्पुरीष्यग्निष्पुतावथ । आतोयांमातिरात्री च वाजपेयं सगोसवम् ॥२५॥

cupid was born from his heart, anger from his eye-lashes, avarice from his lower lip, speech from his mouth, oceans from his generating organ, Nirriti, a demon-resort of sins-from his rectum and His Holiness Kardama-husband of Devahooti-was born from his shadow. Thus was born the world from the mind and the body of the Creator of the Universe. 15-21

**Vidura said :** Oh fountain of penance ! The Lord of the progenitors of the world created the Vedas from his mouths facing the East and the other directions. Please tell me which scriptures did he create and from which mouths ? 22

**Maitreya replied :** He created the Vedas (Rigveda, Yajurveda, Samaveda and Atharvaveda) respectively from his mouths facing the East and other directions. He created in the same order Shashtra-Karma (duties of the priest charged with offering oblations to the fire of ritual sacrifices), Ijya-Karma (duties of the priest charged with correction of faults in ritual sacrifices). He created Ayurveda (science of health), Dhanurveda (science of archery and warfare), Gandharvaveda (science of music) and Sthapatyaveda (science of architecture) respectively from the mouths facing the East and other directions. The Lord knows all sciences, created history and epic, which constitute the fifth Vedas, from all his months. He created the ritual sacrifices known as Shodashi and Uktha from his mouth facing the East, the ritual sacrifices known as Pureeshi and Agnishtoma from his mouth facing the South, the ritual sacrifices known as Aptoryama and Atiratra from his mouth facing the West and the ritual sacrifices known as Vajapeya and Gosava from his mouth facing the North. He created knowledge, charity, penance and truth-the four foundations of religion-religious orders, viz. Brahmacharya (student's

विद्या दानं तपः सत्यं धर्मस्येति पदानि च । आश्रमांश्च यथासंख्यमसृजत्सह वृत्तिभिः ॥२७॥  
 सावित्रं प्राजापत्यं च ब्राह्मं चाथ बृहत्तथा । वार्तां सञ्जयशालीनशिलोञ्ज इति वै गृहे ॥२८॥  
 वैखानसा बालखिल्यौदुम्बराः फेनपा वने । न्यासे कुटीचकः पूर्व बहोदो हंसनिष्क्रियौ ॥२९॥  
 आन्वीक्षिकी त्रयी वार्ता दण्डनीतिस्तथैव च । अष्टं व्याहृतयश्चासन् प्रणवो ह्यस्य दहतः ॥३०॥  
 तस्योष्णिगासीहोमभ्यो गायत्री च त्वचो धियोः । त्रिष्टुप्मांसात्स्तुतोऽनुष्टुप्जगत्स्रग्ध्रः प्रजापतेः ॥३१॥  
 मज्जापाः पङ्क्तिरुत्पन्ना बृहती प्राणतोऽभवत् । स्पर्शस्तस्याभवज्जीवः स्वरो देह उदाहृतः ॥३२॥  
 ऊर्ध्वाणमिन्द्रियाण्यादुरन्तःस्था बलमात्मनः । स्वराः सप्त विहारेण भवन्ति सप्त जापतेः ॥३३॥  
 ततोऽपरानुपादाय स सर्गाय मनो दधे । ज्ञात्वा तद्धृदये भूयश्चिन्तयामास कौरव ।  
 एवं युक्तकृतस्तस्य देवं चावेक्षतस्तदा ॥३४॥  
 कल्प रूपमभूद् देवा यत्कायमभिचक्षते । ताभ्यां रूपविमागाभ्यां मिथुनं समपद्यत ॥३५॥

career), Grihastha (house-holder's career), Vanaprastha (career of a retired life) and Sanyastha (order of renunciation and means of their maintenance in the same order). 23-27

Savitra, Prajapatya, Brahma and Naishthika (four classes of the order of Brahmacharya), Varta, Sanchaya, Shaleena and Shilonchha (four means for maintenance of house-holders), Vaikhanasa, Valakhilya, Audumbara and Fenapa (four types of retired life and means of maintenance), Kuttechaka, Bahvoda, Hansa and Parama Hansa (four types of the order of reduses and means of their maintenance), Anvikshiti, Trayi, Varta, Dandaneeti and Vyahritis (Bhur, Bhavar, Sevar and Mahar) were also created respectively (from Brahma's mouths facing the East and other directions and Pranava (the sacred monosyllable "Om") was created from his heart. 28-30

Ushnik meter was born from the hair and Gayatri meter from the mouth of His Divinity's Trishtuble meter was born from His flesh, Anushtuble meter from his bones and Jagati meter from the life-breath of His Divinity. Pankti meter was born from his marrow and Brihati from His Divinity's life-breaths. The Sparsha letters (to) became his life and vowels His body. Ushma letters (Sh, Sh, S and H) are called his organs of senses and Antastha letters (Y, V, R, and L) constitute His strength. The seven swaras (Rishabha, Gandhara, Madhama, Shedja, Dhaivata, Panchana and Nishada) constituted diversion of the Lord of creation. 31-33

Then, having taken to other bodies, He devoted His mind to creation. Scion of Kuru dynasty ! He again thought of increasing it. Having resolved thus, he waited for the favour of His Divinity Vishnu, the body of Brahma (Ka) then split into two. It is, therefore, called Kaya (body).

यस्तु तत्र पुमान्सोऽभून्मनुः स्वायम्भुवः स्वराट् । स्त्री याऽऽसीच्छतरूपाख्या महिष्यस्य महात्मनः  
तदा मिथुनधर्मेण प्रजा होषाम्बभूविरे । स चापि शनरूपावां पञ्चापत्यान्यजीजनत् ॥३७॥  
प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत । आकृतिर्देवहूतिश्च प्रसूतिरिति सत्तम ॥३८॥  
आकृतिं रुचये प्रादत्तर्दमाय तु मध्यमाम् । दक्षायादात्मसूतिं च यत आपूरितं जगत् ॥३९॥  
॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे द्वादशोऽध्यायः ॥१२॥

Thus ends chapter twelfth of Book III

अथ त्रयोदशोऽध्यायः

विदुर उवाच

स वै स्वायम्भुवः सप्ताद प्रियः पुत्रः स्वयम्भुवः । प्रतिलभ्य त्रियां पत्नीं किं चकार ततो मुने ॥१॥  
सुतस्य पुंसां सुचिरधर्मस्य नन्वज्जसा सूरिभिरीडितोऽर्थः ।  
यत्तद्गुणानुश्रवणं मुकुन्दादारविन्दं हृदयेषु येनाम् ॥२॥  
मैत्रेय उवाच

यश्चा स्वभार्यया साकं जातः स्वायम्भुवो मनुः । प्राजलिः प्रणक्षेदे वेदार्भमभाषत ॥३॥  
त्वमेकः सर्वभूतानां जन्मकृद् वृत्तिदः पिता । अथापि नः प्रजानां ते शुश्रूषा केन वा भवेत् ॥४॥

A couple was born from these halves of his body. Out of them, what was male became the self-born King Manu and what was female-Shataroopa-became the queen of that magnanimous soul. Thereafter, population increased on the principle of union of sexes. He also, procreated five children through Shataroopa. Exalted scion of Bharata dynasty ! They were Priyavrata and Uttanapada (sons). Akooti, Devahooti and Prasooti (daughters). He gave Akooti in marriage to Ruchi, the middle daughter Devahooti to Kardama and Prasooti to Daksha. The world has been filled with their progenies. 34-39

### CHAPTER XIII

**Vidura said :** Sage ! Having had a dear wife, what did, the dear son of the self-born Brahma do thereafter ? The object of men in studying scriptures with protected labour has been reverently mentioned to be hearing of meritorious activities of Him (Vishnu) and of those in whose heart repose the lotus-like feet of Mukunda (Vishnu). 1-2

**Maitreya said :** When Manu, son of self-born Brahma was born along with his wife, he bowed to Brahma (who has given birth to Vedas) with folded hands and said : "Thou alone art the procreator of all creatures, and also providest maintenance to them. Now (tell us) how may we-thy progeny-serve thee ?" 3-4



## ब्रह्मोवाच

प्रोतस्तुभ्यमहं तात स्वस्ति स्ताह्नां क्षितीश्वर । यन्निर्व्वर्ण्यलीकेन दृष्ट्वा शशिमेत्यात्मनापितम् ॥५॥  
 एतावत्यात्मजैर्वीर कार्या ह्यपचित्तिर्गुरो । शक्त्याप्रमत्तैर्गृहीत सादरं गतमत्तरैः ॥६॥  
 स त्वमस्यामपत्यानि सदृशान्यात्मनो गुणैः । उत्पाद्य शास धर्मेण गां यज्ञैः पुरुषं यज ॥७॥  
 परं शुश्रूषणं मह्यं स्यात्प्रजारक्षया नृप । भगवांस्ते प्रजामर्तुर्दृषीकेशोऽनुनुष्यति ॥८॥

## मनुस्वाच

आदेशोऽहं भगवतो वर्तेयामीवसूदन । स्थानं त्विहानुजानीहि प्रजानां मम च प्रभो ॥९॥  
 यदोक्तः सर्वसत्त्वानां मही मग्ना महाम्भसि । अस्या उद्धरणे यत्नो देव देव्या विधीयताम् ॥१०॥

## मैत्रेय उवाच

परमेष्ठी त्वयां मध्ये तथा सन्नामवेक्ष्य माम् । कथमेनां समुन्नेष्य इति दृश्यौ धिया क्षिरम् ॥११॥  
 इयमिध्यायतो नासाचिवरात्सहस्रानघ । वराहतोको निरगाद्भृगुपृष्ठपरिमाणकः ॥१२॥

**Brahma said :** Dear son ! I am pleased with thee, Lord of the Earth ! Blessed be both of you, since thou hast surrendered thyself (to me) with a guileless heart by telling me. " Give me directions. " Heroic son ! This much service should be rendered by children to their father, according to their ability with reverence, casting away indolence and self-interest. Such thou procreate through thy wife-children matching thee in qualities-govern the earth with righteousness and worship Vishnu by performing ritual sacrifices. King ! Protection of the people would constitute a great service to me. Lord Hrishikesh (who controls His organs of senses) will be pleased with thee when thou wouldst maintain people. 5-8

**Manu said :** Destroyer of sins ! I will act in compliance with the precept of the Lord. Oh God ! Please instruct me about the place where my people and I should reside. The Earth, which is meant to be the residence of all creatures is submerged in expansive water. Action may please to taken for uplifting the goddess ( the Earth ) from it. 9-10

**Maitreya said :** Seeing the Earth submerged in water, Brahma brooded over the matter with intelligence for a long time : " How shall I bring it out ? Oh sinless ! When he was thus contemplating, a bear cub of the size of a thumb emerged from one of his nostrils. Scion of Bharata dynasty ! While he was yet looking on it, reached the sky and grew into the size of an elephant in a moment. That was a great marvel. He pondered : " The cub, which was at first observed to be of the size of the phalanx of a thumb, has become equal to a mountain-rock in a

तस्याभिपद्यतः स्वस्यः क्षणेन किल भारत । गजमात्रः प्रवृत्ते तदद्भुतमभून्महत् ॥१३॥  
 दृष्टोऽङ्गुष्ठशिरोमात्रः क्षणाद्गण्डशिलासमः । अपि स्विन्नयवनेप यज्ञो मे खेदयन्मनः ॥१४॥  
 इति मीमांसतस्तस्य ब्रह्मणः सह सुनुभिः । मगवान् यज्ञपुरुषो जगज्जोन्द्रसन्निभः ॥१५॥

निशम्य ते घर्घरितं स्वखेदक्षयिष्णु मायामयसूकरस्य ।

जनस्तपः सत्यनिवासिनस्ते त्रिभिः एविवैर्गुनयोऽगृणन् स्म ॥१६॥

तेषां सतां वेदविज्ञानमूर्तिर्ब्रह्माध्यायात्मगुणालुवाद्म ।

विनय भूयो विबुधोदयाय गजेन्द्रलीलो जलमाविवेश ॥१७॥

सुरैः धुरप्रैर्दरयंस्तदाप उत्पारपारं त्रिषक् रसायाम् ।

ददर्श गां तथ सुपुप्सुरपे यां जीवधानीं स्वयमभ्यक्षत् ॥१८॥

स्वदंष्ट्रयोद्भूत्य महीं निमग्नं स उत्थितः संहृदये रसायाः ।

तत्रापि दैत्यं गदयाऽऽपतन्तं सुनाभसंदीपिततीव्रमन्युः ॥१९॥

जघाम दन्धानमसह्यविक्रमं स लीलयेभं मृगराडियाम्भसि ।

तद्रूपकृद्द्वितगण्डनुण्डो यथा गजेन्द्रो जगतीं विभिन्दन् ॥२०॥

moment. Could it be His Divinity Vishnu-incarnation of ritual-sacrifices-  
 overpowering my mind ?" When Brahma and his sons were thus pondering,  
 His Divinity incarnation of ritual sacrifices—who resembled a mountain,  
 roared. Hearing the roars of His Divinity, who had assumed the form  
 of the illusory boar, which had destroyed their mental affliction sages  
 residing in the worlds named Jana, Tapas and Satya, offered prayers  
 with hymns from the three Vedas. His Divinity, who was the personifi-  
 cation of the three Vedas, on hearing the eulogy of His qualities which  
 are described in the Vedas, roared again and entered the water, imitating  
 sportiveness of an elephant. Cutting through the limitless water with his  
 scimitar-like hoofs and going to Rasatala (the lowest nether world). He  
 saw the Earth, which affords residence to all creatures and which had  
 been previously deposited thereby Himself, when he was desirous of  
 going to sleep (on the occurrence of the deluge) and lifted it up. Lifting  
 the submerged Earth with His tusk, when he came out of Rasatala, He  
 appeared lustrous. Extreme wrath, dreadful like the disc-weapon of Vishnu,  
 having been kindled in Him, He killed the demon, whose exploits were  
 dauntless, as if in a sport, while he was yet in the sky, in the manner  
 of a lion killing an elephant. The demon assaulted and obstructed Him  
 at that juncture. My dear ! He appeared splendid like a lordly elephant,  
 whose temples and trunk have become red with mud when digging earth

तमालनीलं सितदन्तकोट्या क्षमामुत्क्षिपन्तं गजलीलयाङ्ग ।  
प्रक्षाय यद्वाञ्छलयोऽनुधाकैर्विरिञ्चिमुत्था उपतस्थुरीशम् ॥२१॥

त्रापय ऊचुः

जितं जिते तेऽजितं यन्नभावन त्रयीं तनुं स्वां परिधुन्वते नमः ।  
यद्रोमगतेषु निलिख्युरध्वरास्तस्मै नमः कारणसूकराय ते ॥२२॥  
रूपं तथैतन्ननु दुष्कृतात्मनां दुर्दर्शनं देव यदध्वरात्मकम् ।  
छन्दांसि यस्य त्वचि बर्हिरोमस्वान्यं दृशि त्वद्विपु चातुर्होत्रम् ॥२३॥  
सुपुण्ड्र आसीन्स्रुच ईश नासयोरिहोदरे चमत्ताः कर्णरन्ध्रे ।  
प्राशिप्रमास्ये प्रसने ग्रहास्तु ते यश्चर्वणे ते भगवन्तग्निहोत्रम् ॥२४॥  
दीक्षानुजन्मोपसवः शिरोधरं त्वं प्रायणीयोदयनीयदंष्ट्रम् ।  
जिह्वा प्रचर्ग्यस्तव शीर्षकं क्रतोः सम्भावसर्प्य चितयोऽसवो हि ते ॥२५॥  
सोमस्तु रेतः सवनान्ययस्थितिः संस्थाविमेदास्तव देव धातवः ।  
सन्नाणि सर्वाणि शरीरसन्धिस्त्वं सर्वयज्ञक्रतुरिष्टिवन्धनः ॥२६॥  
नमो नमस्तेऽखिलमन्त्रदेवताद्रव्याय सर्वक्रतवे क्रियारम्भे ।  
धैराम्यभक्त्यात्मजयातुभावितज्ञानाय विद्यागुरवे नमो नमः ॥२७॥

surcharged with ochre. My dear ! On observing Him, who was dark like Tamal leaves, lifting the Earth, on the point of His white tusk with the sportiveness of an elephant, sages led by Brahma, extolled His Divinity with Vedic hymns with folded hands. 11-21

**The Sages said :** Invincible Lord ! You are manifest in ritual sacrifices. We bow to you, while you are shaking your body, which is an embodiment of this incarnation of a boar on purpose. Ritual sacrifices are reposing in your hair. God ! Your this figure and body which is the personification of ritual sacrifices, is difficult to be seen by wicked persons. Vedic meters repose in your skin. Kusha grass reposes in your hair. Clarified butter reposes in your eyes the four functions of ritual sacrifices repose in your feet. Lord ! The laddle used for offering oblations in ritual sacrifices in your trunk, the small laddle in your nostrils, Ida (plate for serving remnants of oblations for eating) in your belly, Chamases (cups for soma juice) in your ear-holes, Prashitra (bowl for Brahma's share) in your mouth, Grahās (vessel for Soma plants) in your throat and the Agnihotra sacrifice constitutes your act of chewing. Your incarnation is the Deekshaniya sacrifice and your throat constitutes the triad of Upasad sacrifices. Your two tusks are Prayaniya and Udayaniya sacrifices. Your tongue is the pravargya (the divine eagles) sacrifice, your head is the Sabhya fire (to which

स इत्थं भगवानुवी चिष्वसेनः प्रजापतिः । रसाया लील्योन्नीतामप्सु न्यस्य ययौ हरिः ॥२८॥

य पयमेतां हरिमेघसो हरेः कथां सुमद्रां कथनीयमायिनः ।

भृशवीत भक्त्या श्रवयेत वोद्यतीं जनार्दनोऽस्याशु हृदि प्रसीदति ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे वराहप्रदुर्गावलुवर्णने प्रबोधशोऽध्यायः ॥११॥



### अथ चतुर्दशोऽध्यायः

चिदुर उवाच

तेनैव तु मुनिधेष्ठ हरिणा यद्वर्तिना । आदिवैत्यो हरिण्याशो हत इत्यनुश्रुतम् ॥३॥

तस्य घोद्धरतः क्षोणीं स्वदेष्टुप्रेण लीलया । दैत्यराजस्य च ब्रह्मन् कस्माद्धेतोरभून्मृगः ॥३॥

मैत्रेय उवाच

साधु वीर त्वया पृष्ठामवतारकथां हरेः । यत्त्वं पृच्छसि मर्त्यानां मृत्युपाशविधातनीम् ॥३॥

दितिर्वाक्षायणी क्षत्तमारीचं कश्यपं पतिम् । अपत्यकामा चकमे सन्ध्यायां हृच्छयाविता ॥४॥

इष्टान्निजिह्वं पयसा पुरुषं यजुषां पतिम् । निम्लोचत्यर्के आसीनमग्न्यगारे समाहितम् ॥५॥

no oblations have been given) and Avasathya fire (to which offerings are being made) and the bricks of the altar are your five life-breaths. The Soma juice is your semen. The three ritual sacrifices, which are being performed in the morning at mid-day, and in the evening constitute the three stages of your life. The seven sacrifices (Agnishtoma, Atyagnishtoma, Uktha, Shodashi, Vajapeya, Atiratra and Aptoryama) constitute the primary fluids of your body. All the sacrificial sessions constitute joints of your body and the performance of sacrifices is the constitution of your body. You are the personification of ritual sacrifices performed with Soma juice as well as those that are performed without it. We bow repeatedly to you-the personification of all the Vedic hymns, deities, sacrificial materials and all the ritual sacrifices and activities. Your vision could be had by having recourse to renunciation devotion to God and self-restraint and you are the preceptor of true knowledge. 22-27.

Maitreya said : The all-pervading Master of creations-Hari (Vishnu) placed the Earth, which had been raised by him in a sportive manner, on the oceanic waters and disappeared. 28 [His divinity Janardana (Vishnu-destroyer of the demon named Jana) would be quickly delighted in His heart with whomsoever, who hears or recites with devotion this auspicious account of the sacrifice of Hari (Vishnu) whose Maya is alluring. 29.

Thus ends chapter thirteenth of Book III



## दितिस्वाच

पप मां त्वत्कृते विद्वन् काम आत्तशरासनः । दुनोति दीनां विक्रम्य रम्भामिव मतङ्गजः ॥६॥  
 अथ मे कुरु कल्याण कामे कञ्चविलोचन । अर्तोपसर्पणं भूमन्ममोषं हि महीयसि ॥७॥  
 इति तां वीर मारीचः रूपिणं बहुभाषिणीम् । प्रत्याहानुनयन् वाचा प्रवृद्धानङ्गकश्मलाम् ॥८॥  
 पप तेऽहं विधास्यामि प्रियं भीरु यदिच्छसि । तस्याः कामं न कः कुर्यात्सिद्धिस्त्रैवर्गिकी यतः ॥९॥  
 सर्वाश्रमानुपादाय स्वाद्यमेण कलत्रवान् । व्यसनार्णवमत्येति जलयानैर्यथार्णवम् ॥१०॥  
 यामाहुरात्मनो ह्यर्थं श्रेयस्कामस्य मानिनि । यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः ॥११॥  
 यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः । वयं जयेम ह्येलाभिर्दस्युन्दुगंपतिर्यथा ॥१२॥  
 न वयं प्रभवस्तां त्वमालुर्कतं गृहेऽश्वरि । अप्यायुषा वा कारस्म्येन ये बान्ये गुणगृह्ययः ॥१३॥  
 यथा घोरतरमा वेला घोराणां घोरदर्शना । चरन्ति यस्यां भूतानि भूतेशानुचराणि ह ॥१४॥  
 पतस्यां साध्वि सन्ध्यायां भगवान् भूतमायनः । परीतो भूतगर्षस्त्रिषेणाटति भूतराट् ॥१५॥

## CHAPTER XIV

**Vidura said :** Eminent sage ! We have heard that primordial demon-Hiranyaksha-had been killed by the same His Divinity Hari (Vishnu) who is the personification of ritual sacrifices, when He was raising the Earth with His tusk in a sportive manner. Spiritual sage ! What was the reason that led to the fight ? 1-2

**Maitreya replied :** Eminent Vidura ! It is "good that you have asked me about the account of the incarnation of Hari (Vishnu). What you are asking me is such as would destroy the fetters of death of mortals. Vidura ! Diti—daughter of Daksha who was desirous of having a child and was afflicted by Cupid, approached her husband Kashyapa, son of Mareechi—for sexual knowledge one evening when the Sun was about to set and when he was sitting composed in the hall of sacrificial fire after having offered oblations of milk-pudding to the presiding deity of Yajurveda, to whom the sacrificial fire is his tongue. 3-5

**Diti said :** Sage ! Cupid, having taken up his bow, has invaded me and has been afflicting poor me, like an elephant attacking a banana plant. My lotus eyed propitious lord fulfil my craving, since approach by the afflicted to a great man is not fruitless. Vidura ! The son of Mareechi (Kashyapa) replied the poor gerrulous woman, who was distressed on account of excessive passion with a persuasive speech : "Timid woman : I will do what you desire and like. Who will not comply with the desire of his wife from whom he gets the three-fold advantage, of

मैत्रेय उवाच

सैवं संविदिते भर्ता मन्मथोन्मथितेन्द्रिया । जग्राह वासो ब्रह्मर्षेर्वृषलीव गतत्रया ॥१६॥  
 स विदित्वाथ भार्यायास्तं निर्वन्धं विकर्मणि । नत्वा विष्टाय रक्षसि तया योपविवेश ह ॥१७॥  
 भयोपस्त्वृश्य सलिलं प्राणानायम्य वाग्यतः । ध्यायन्नजाप चिरञ्जं ब्रह्म ज्योतिः सनातनम् ॥१८॥  
 दितिस्तु व्रीहिता तेन कर्मावचेन भारत । उपसंगम्य विप्रपिमघोमुख्यभ्यभाषत ॥१९॥

दिति उवाच

मा मे गर्भमिमं ब्रह्मन् भूतानामुपभो वधीव । रुद्रः पतिर्हि भूतानां यस्याकरयमहसम् ॥२०॥  
 religious merit; economic stability and temporal pleasure? A man having a wife helps followers of all orders of life (orders of calibates, householders, those who have retired to forest and recluses) to cross the ocean of miseries and he himself crosses the same by his house-holders' order; like one crossing one ocean in a sea-going vessel. Self-respecting woman! Lady of my house! Either I or others, who are desirous of their welfare and who appreciate merits, are not able to complete in their whole short life span with you woman whom learned men call the better-half of man. By placing his own yoke on her, a man moves about without anxiety. By resorting to her, we-men-vanquish, as if in a sport, the enemies in the form of organs of senses, which are unconquerable by followers of other orders of life, just as a commandant of a castle vanquishes bandits. The present time is, however, most terrific and frightful in appearance, goblins-followers of the lord of all creatures (Shiva) move about at this time. Pious woman! Shiva—the Lord and protector of all creatures—moves about on his bull at this time of the evening twilight, surrounded by hosts of goblins. 6-15

Maitreya said : The sensual organs of the woman had been, however, sorely oppressed by cupid. When, therefore, she was told this by her husband, she caught the dhoti of the spiritual sage like a shameless prostitute. Having realized the resolve of his wife for the sinful act, he bowed to destiny and lay with her in privacy. Thereafter, he touched water, restrained his breath and controlled his speech. Then, he concentrated on the Divine spirit and muttered the name of the perpetual divine light, without attachment. Scion of Bharata dynasty! Diti, who was struck with shame due to her censurable behaviour, approached the Brahminic sage with a downcast face and told him as under: 16-19  
 Spiritual sage! May Rudra (Shiva) the overlord of creatures—whom I have sinned against, not destroy my this embryo. 20

कश्यप उवाच

अप्रायत्यादात्मनस्तो दोषान्मोहतिफादुत । मन्निवेशातिचारेण देवानां चातिहेलनात् ॥२१॥  
भविष्यतस्तवाभद्रावभद्रे जाठराधमौ । लोकान् सपालांस्त्रींश्चण्डि मुहुराग्रन्विष्यतः ॥२२॥  
प्राणिनां हन्यमानानां दीनानामकृतागसाम् । स्त्रीणां निगृह्यमाणानां कोपितेषु महात्मसु ॥२३॥  
तदा विदवेश्वरः कुड्रो भगवाँल्लोकभावनः । हनिष्यत्यवतीर्यासौ यथाद्रीन् शतपर्वधृक् ॥२४॥  
कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात् । भगवत्युत्मानाश्च भवे मय्यपि चादरात् ॥२५॥  
पुत्रस्यैव तु पुत्राणां भवितैकः सतां मतः । गत्यन्ति यद्यशः शुद्धं भगवद्यशसा समम् ॥२६॥

अन्तर्यामिश्चामलमञ्जनेयं

स्वपूरुषेच्छानुगृहीतरूपम् ।

पौत्रस्तव श्रीलललाललामं द्रष्टा स्फुरत्कुण्डलमण्डिताननम् ॥२७॥

मैत्रेय उवाच

धृत्वा भगवतं पौत्रमभोदत दितिर्भृशम् । पुत्रयोश्च वधं कृष्णद्विवित्वाऽऽसीन्महामनाः ॥२८॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे दितिकश्यपसंवादे चतुर्दशोऽध्यायः ॥१४॥



**Kashyapa said :** Inauspicious woman ! As the consequence of thy disobedience to my order and thy momentary lapse, thou shalt give birth to two obstinate and wicked sons. Passionate woman ! They shall terrorize people of the three worlds and their rulers. When magnanimous men will be enraged at the killing of poor innocent animals and kidnapping of women by them, the overlord of the universe, who is the protector of people, shall kill them, as Indra destroyed mountains, since you have become regretful and sorry on properly pondering over the matter, and since you have great reverence for His Divinity God Shiva and for me, one of thy grand-sons shall be held in respect by saintly persons. People shall sing his glory, which would equal that of His Divinity. Besides, thy grand-son shall have vision of His Divinity Vishnu, who is within and without, has lotus-like eyes, takes incarnations for complying with requests of His devotees, is an ornament to the beauty of goddess Laxmi and whose face is decked with tremulous earrings. 21-27

**Maitreya said :** When she heard that her grand-son shall be a devotee of His Divinity Vishnu and learnt that her two sons shall be killed by Vishnu, large-hearted Aditi was extremely delighted. 28

Thus ends chapter fourteenth of Book III



अथ पञ्चदशोऽध्यायः

मैत्रेय उवाच

प्राजापत्यं तु तत्तेजः परतेजोहनं दितिः । दधार वर्षाणि शतं शङ्कगना सुरार्दनाम् ॥१॥  
लोके तेन दत्तालोके लोकपाल इतीजसः । न्यवेदयन् विश्वसृजे ध्वान्तव्यतिकरं दिशाम् ॥२॥

देवा ऊचुः

तम पतद्भिरो देव्य सविन्ना यद्वयं भृशम् । न ह्यव्यक्तं भगवतः कालेनास्पृष्टवर्मनः ॥३॥  
नमो चिद्भानर्थायां माययेदमुपेयुषे । गृहीतगुणमेदाय नमस्तेऽव्यक्तयोनये ॥४॥

ब्रह्मोवाच

मानसा मे सुता युष्मत्पूर्वजाः सनकादयः । चेर्लविहायसा लोकांल्लोकेषु विगतस्पृहाः ॥५॥  
त एकदा भगवतो वैकुण्ठस्यामलात्मनः । ययुर्वैकुण्ठनिलयं सर्वलोफनमस्कृतम् ॥६॥  
यसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः । येऽनिमित्तनिमित्तेन धर्मेणाराधयन् हरिम् ॥७॥  
यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः । सत्त्वं विप्रभ्य विरक्तं स्वानां नो मृडयन् वृषः ॥८॥

## CHAPTER XV

**Maitreya continued:** Suspecting trouble from the deities, Diti bore for a hundred years the foetus constituted of the lustrous semen of the Prajapati (Kashyapa), which was capable of destroying the might of enemies, when, however, light was destroyed in the world (by the presence of the foetus in Diti's womb), the guardians of the quarters, whose lustre also had been eclipsed, reported the extensive darkness to the creator of the universe (Brahma). 1-2

**The deities said:** Lord! You know about the darkness which has caused us extreme anxiety. Nothing is beyond your cognizance, since you are not affected by the efflux of time. We bow to you. Your strength consists of knowledge. You have assumed the present body, and have resorted to the quality of Rajas on account of Maya. The cause of your birth is, however, not known. We bow to you. 3-4

**Brahma said:** My spiritual sons—Sanaka and others—who are your ancestors and who have no desires, used to move among people while travelling in the sky. Once, these sinless sages went to "Vaikuntha" mansion of Lord Vaikuntha (Vishnu) to which all people bow. All persons there have the form of Vaikuntha and are engrossed in propitiating Hari (Vishnu) in a righteous manner without any motive of self-interest. The Primordial Divinity there, who could be known by recourse to Vedas and who resorts (only) to the quality of Sattwa, has made



यत्र नैऋत्यसं नाम वनं कामदुर्घैर्द्रुमैः । सर्वतुश्रीमिविभ्राजत्कैवल्यमिव मूर्तिमत् ॥९॥  
 तद्विश्वगुर्वधिकृतं मुचनैकवन्द्यं दिव्यं विचित्रविवुधाज्यविमानशोचिः ।  
 आपुः परां मुदमपूर्वमुपेत्य योगमायावलेन मुनयस्तदथो विकुण्ठम् ॥१०॥  
 तस्मिन्नतीत्य मुनयः पटसङ्गमानाः कक्षाः समानवयसावथ सप्तमायाम् ।  
 देवावचक्षत गृहीतगदौ परार्धकेयूरकुण्डलकिरीटविटङ्कवेषौ ॥११॥  
 तान् वीक्ष्य वातरसनांश्चतुरः कुमारान् वृद्धान्दशार्धवयसो विदितात्मतत्त्वान् ।  
 वेवेण चास्त्रलयतामतदर्हणांस्तौ तेजो विद्वस्य भगवत्प्रतिकूलशीलौ ॥१२॥  
 ताभ्यां मितस्वनिमित्तेषु निपिध्यमानाः स्वहृत्तमा ह्यपि हरेः प्रतिहारपाभ्याम् ।  
 ऊचुः सुहृत्तमविद्वक्षितभङ्ग ईपत्कामानुजेन सहसा त उपप्लुताक्षाः ॥१३॥  
 मुनय ऊचुः

को वामिहेत्य भगवत्परिचर्ययोच्चैस्तर्द्धमिणां निवसतां विषमः स्वभावः ।

तस्मिन् प्रधान्तपुरुषे गतविग्रहे वां को वाऽऽत्मवत्कुहकयोः परिशङ्कनीयः ॥१४॥

the quality of Rajas ineffective. He is the personification of righteousness, gives delight to his devotees and resides in that mansion. There is a park named "Nihshreyasa" (absolute bliss), which is the personification of absolution. It is bright and has desire yielding trees, which yield products (foliage, flowers and fruits) of all seasons. On reaching, with their yogic power, "Vaikuntha," which is presided only by the spiritual preceptor of the universe, which is the only venerable object in the three worlds, which is divine and appears bright on account of the presence of aerial chariots of various types belonging to leading deities, the sages were extremely delighted. Having crossed seven of its halls without feeling any attachment for them, the sages saw near the seventh hall two deities, of equal age, were armed with maces and wore costly bright attire, invaluable bracelets, ear rings and crowns. On seeing the four boyish sages, who were naked and who appeared only five years old, though they were aged, and who had spiritual knowledge, the two deities whose behaviour was averse to the Lord, laughed at them and obstructed them with their maces, though they were undeserving of such treatment. Though they were highly venerable, they were thus obstructed in their desire to have audience with their dearest Lord by the two chiefs of door-keepers of Hari (Vishnu). Thereupon, their eyes became red and they addressed them as under: 5-13

**The sages said :** How is it that you have such rough manners though you are living among deities who have developed the same disposition as His Divinity himself by serving Him? Who deserves to be suspected

न ह्यन्तरं भगवतीह समस्तकुशावात्मानमात्मनो नभो नभसीव धीराः ।  
 पश्यन्ति यत्र युवयोः सुरलिङ्गिनोः किं व्युत्पादितं सुदमेदिभयं यतोऽस्य ॥१५॥  
 तद्वाममुष्य परमस्य विकुण्ठभर्तुः कर्तुं प्रकृष्टमिह धीमहि मन्दधीभ्याम् ।  
 लोकानितो व्रजतमन्तरभावदृष्ट्या पापीयसस्रय इमे रिपवोऽस्य यत्र ॥१६॥  
 तेषामितीरितमुभावयधार्म्यं गोरं तं ब्रह्मदण्डमनिवारणमखपूतैः ।  
 सद्यो हरेरनुचरावुरु विन्यतस्तत्पादग्रहावपततामतिकारेण ॥१७॥  
 भूयादघोनि भगवज्जिरकारि दण्डो यो नौ हरेत सुरहेलनमप्यशेषम् ।  
 मा वोऽनुतापकलया भगवत्स्मृतिघ्नो मोहो भवेद्विह ॥ नौ व्रजतोरधोऽधः ॥१८॥  
 एवं तदैव भगवानरविन्दनाभः स्वानां विबुध्य सदतिक्रममार्गद्वयः ।  
 तस्मिन् ययौ परमहंसमहामुनीनामन्वेपणीयचरणौ चलयन् सहस्रीः ।  
 तं त्यागतं प्रतिवृत्तौपयिकं स्वपुत्रिभस्तेऽवक्षताश्चविषयं स्वसमाधिभाग्यम् ॥१९॥

by you rogues with regard to the extremely tranquil Lord, who has (moreover) no ego about his body? Self-possessed persons do not entertain any distinction between themselves and His Divinity. Since the whole universe reposes in his belly like the sky in the ethereal fluid pervading the whole universe. Though you bear the guise of deities, why did you think we were nursing within us the intention of causing harm to Him? We are, therefore, thinking of what is best for you two in this matter. You are weak in intelligence, though you are serving the great Lord of Vaikuntha. Since, therefore, you entertain a feeling of distinction between different persons, you two should go from here to the world of sinful people, where the three enemies in the form of desire, anger and cupidity pervade. 14 16

When the two servants of Hari (Vishnu) pondered over the terrible curse of the Brahmins, which was incapable of being warded off by the best of means, they were alarmed and fell at their feet with extreme timidity. They said : The punishment meted out by your Reverends to us would completely destroy our entire sin consisting of contempt of venerable persons. May we, however, not be overcome by infatuation causing obliteration of the remembrance of His Divinity, when we go down (to the world of humans) by dint of your curse. 17-18

At this very juncture, His Divinity from whose navel the lotus of creation had sprung up, to whom saintly persons are dear and who had observed the irreverence shown to the saintly persons, came up there in company of (His consort) Laxmi on foot which are sought after by recluses of the highest religious order and great sages.

कुमारा ऊचुः

योऽन्तर्हितो हृदि गतोऽपि दुरात्मनां त्वं सोऽद्यैव नो नयनमूलमनन्त राज्ञः ।  
यह्यं कर्णविचरेण गुहां गतो नः पित्रानुवर्णितरहा भवदुहवेन ॥२०॥  
कामं भवः स्ववृजिनैर्निरयेषु नः स्ताच्चेतोऽलिवद् यदि नु ते पदयो रमेत ।  
याचध नस्तुलसिचद् यदि तेऽङ्घ्रिशोभाः पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः ।  
तस्मा इदं भगवते नम इद्विधेम योऽनात्मनां दुरुदयो भगवान् प्रतीतः ॥२१॥  
॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे जयविजययोः सनत्प्रविद्यायो नाम षडशोऽध्यायः ॥१५॥



अथ षोडशोऽध्यायः

श्रीभगवानुवाच

पतौ तौ पार्वयौ मद्यं जयो विजय एव च । कदर्याकृत्य मां यद्वो बह्मक्रातामतिक्रमम् ॥१॥  
यस्त्वेतयोर्धृतो वण्डो भवज्जिमांमनुव्रतैः । स पयानुमतोऽस्माभिर्मुनयो देवहेलनात् ॥२॥  
तद्यः प्रसादयाम्यथ ब्रह्म देवं परं हि मे । तर्क्षत्यात्मकृतं मन्ये यत्स्यपुम्भिरसत्कृताः ॥३॥  
यन्नामानि च गृह्णाति लोको भूत्ये कृतागसि । सोऽसाधुवादस्तत्कीर्तिं हस्ति त्वचमिश्रमयः ॥४॥

They (the Sanatkumara brothers) saw before their eyes His Divinity, who was the lucky fruition of their concentration on the Supreme Being though He was followed by His retinue, He was without the usual paraphernalia. 19

The Sanatkumara brothers said : Venerable Lord of Eternity ! You remain obscure to wicked persons, though you repose in their hearts, but you are present before our eyes. Since you have been described by our father (Brahma) who is born of you, you have already penetrated the recesses of our hearts, through the holes of ears. If our minds were to rest at your feet like a bee, if our speech were to consist of glorification of your feet like the holy basil, and if the holes of our ears were to be filled with the multitude of your merits, let us verily be born even in hell on account of our sins. We, therefore, offer our obeisance to your worship. Though you are not capable of being seen by the wicked, you have come before us. 20-21

Thus ends chapter fiftieth of Book III

## CHAPTER XVI

His Divinity said : That these two attendants—Jaya and Vijaya—have offended you so much virtually amounts to contempt of Myself. Sages ! The punishment inflicted on them by you has My approval, since you

अथ सप्तदशोऽध्यायः

मैत्रेय उवाच

निशम्यात्मभुवा गीतं कारणं शङ्खयोज्जिताः । ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवौकसः ॥१॥  
दितित्तु भर्तुरादेशादपत्यपरिशुद्धिनी । पूर्णे वर्षशते साध्वी पुत्रौ प्रसुपुवे यनौ ॥२॥  
उत्पाता बह्वस्तत्र निपेतुर्जायमानयोः । दिनि भुव्यन्तरिक्षे च लोकस्योरुभयावह्नाः ॥३॥  
सहाचला भुवश्चेलुर्दिशः सर्वाः प्रजन्वन्तुः । सोक्ताश्चाशनयः पेतुः केतवश्चार्तिहेतवः ॥४॥  
इष्टान्याश्च महोत्पातानतत्तत्तद्विदः प्रजाः । ग्रहपुत्रानृते भीता मेनिरे विश्वसम्प्लवम् ॥५॥  
तावादिदैत्यौ सहसा व्यज्यमानात्मपौरुषी । यवृधातेऽस्मसारेण कायेनाद्रिपती इव ॥६॥  
प्रजापतिनाम तयोरकार्षीद् यः प्राक् स्वदेहाद् यमयोरजायत ।  
तं वै हिरण्यकशिपुं बिदुः प्रजा यं तं हिरण्याक्षमसूत साग्रतः ॥७॥

## CHAPTER XVII

**Maitreya said:** When the Gods heard about the cause of their calamity, their doubt about it left them. They, therefore, returned to the heaven. Diti too, suspecting danger to her sons (when they were born) gave birth to twins – both sons – after lapse of a complete hundred years, at the behest of her husband. Many phenomena, portending a great calamity to the two worlds (heaven and the earth) occurred in the heaven, on the Earth and in the sky. The Earth, along with mountains, quivered: all the quarters were ablaze; thunderbolts, surcharged with lightning crashed and meteors forboding disaster rose (in the sky). On observing these and other great phenomena forboding calamities, people who did not know the cause thereof, except the Brahmin boys (the Sanatkumar brothers) were frightened and apprehended that a universal deluge would occur. 1-5

The two primordial demons suddenly demonstrated their prowess, as they grew up. Their bodies had the strength of stones, as if they were mountains. Kashyapa, who was one of the progenitors of the human race, gave names to the twins, People knew him who was conceived earlier from his body (i.e. Soman) and was born later as Hiranyakashipu and him who was born earlier Hiranyaksha.

Hiranyakashipu, whom death could not overtake him from anywhere, brought into submission the three worlds, along with their protectors, with his arms, due to a boon obtained from Brahma and became insolent. His affectionate younger brother, while doing what was dear to him went to the heaven, a mace in hand in search of a battle-field, with

चक्रे हिरण्यकशिपुर्दोभ्यां ब्रह्मवरेण च । घशे सपार्श्वलोकांस्त्रीनकुतोमृत्युरुद्धतः ॥८॥  
 हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकृदन्वहम् । गदापाणिर्दिवं यातो युयुत्सुर्मृगयन् रणम् ॥९॥  
 तं वीक्ष्य दुःसहजवं रणत्काञ्चननूपुरम् । भीता निलिख्यरे देवास्ताक्ष्यत्रस्ता इवाह्वयः ॥१०॥  
 वै तिरोहितात् दृष्ट्वा महसा स्वेन दैत्यपाद् । सेन्द्रान्देवगणान् क्षीवानपश्यन् व्यनद् भृशम् ॥  
 ततो निवृत्तः क्रीडिष्यन् गम्भीरं भीमानिः स्वनम् । विजगाहे महासत्त्वो वार्धि मत्त इव द्विपः ॥१२॥

तस्मिन् प्रविष्टे वरुणस्य सैनिका यादोगणाः सन्नधियः सप्ताध्वसाः ।  
 अहन्यमाना अपि तस्य वर्चसा प्रघर्षिता दूरतरं प्रदुद्रुवुः ॥१३॥  
 तत्रोपलभ्यासुरलोकापालकं यादोगणानामृपभं प्रचेतसम् ।  
 स्मयन् प्रलब्धुं प्रणिपत्य नीचवज्रगाद मे देहाधिराज संयुगम् ॥१४॥  
 स पद्ममुत्सिक्तमवेन चिद्विषा दृढं प्रलब्धो भगवानपां पतिः ।  
 रोपं समुत्थं शमयन् स्वया धिया व्यवोचदङ्गोपशमं गता वयम् ॥१५॥  
 पश्यामि नान्यं पुरुषात्पुरातनाद् यः संयुगे त्वां रणमार्गकोविदम् ।  
 आराधयिष्यत्यसुरर्षमेहि तं मनस्विनो यं शृणते भवादृशाः ॥१६॥  
 तं वीरमारादभिषद्य विस्मयः शयिष्यसे वीरशये श्वभिर्वृतः ।  
 यस्तद्विधानामसतां प्रशान्तये रूपाणि धत्ते सवत्सुप्रहेच्छया ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे हिरण्याक्षविम्बिन्धवे सप्तदशोऽध्यायः ॥१७॥

a desire to fight. On seeing him, the gods were frightened like serpents afraid of an eagle and concealed themselves, since his onslaught was unendurable. He wore jingling anklets. When that demon-king discovered that the gods, along with Indra, had made themselves scarce due to the fear of his great prowess and did not see them, he considered them too timid like eunuchs and roared much more. Retiring therefrom, that very powerful demon sportively delved into the deep ocean, which was roaring terribly like an intoxicated elephant plunging into the ocean.

When he entered the ocean, soldiers of Varuna and multitudes of sea monsters were terrorstricken, became despondent, were awe-struck by his prowess and bolted away, afar, even though they had not been struck by him. Approaching there Varun-the king of goblins and the lord of sea-monsters-he singled gently bowed to him tauntingly as if he were a lowly person and told him : " Great King ! Give me fight." The lord of water, who was thus taunted much by the haughty enemy, subdued his wrath, which was engendered by the taunt with understanding and said : " We have taken to control of senses. King of demons ! I do not see any one, except the primordial God, who would give thee satisfaction in battle, since though knowest ways of battle. Please, therefore,

## अष्टादशोऽध्यायः

मैत्रेय उवाच

तदेवमाकर्ण्य जलेशभाषितं महामनास्तद् विगणय्य दुर्मदः ।  
 हरेर्चिदित्वा गतिमङ्ग नारदाद्रसातलं निर्विकिंशे त्वरान्वितः ।  
 ददशं तवामिजितं घराघरं प्रोन्नीयमानावनिमग्रदंष्ट्रया ॥१॥  
 आहिनमेहान् महौ विमुञ्च नो रसौकसां विश्वसृजेयमर्पिता ।  
 न स्वस्ति यास्यस्वनया ममेक्षतः सुराधमासादितस्करावृते ॥२॥  
 स नुयमानोऽरिदुक्कतोमरैर्दंष्ट्राग्रगं गामुपलक्ष्य भीताम् ।  
 तोदं मृपन्निरगादमुमुष्याद् प्राहाहतः सकरेणुर्ययेमः ॥३॥  
 स गामुदस्तात्सलिलस्य गोचरे विन्यस्य तस्यामदधात्स्वतत्त्वम् ।  
 अभिष्टुतो विश्वसृजा प्रसूनैरपूर्यमाणो विबुधैः पश्यतोऽरेः ॥४॥

approach Him whom wilful persons like thee give a challenge. When thou wouldst approach that champion, who assumes various forms with a desire to do favour to good men away for alleviation of persons like thee, thy arrogance shall disappear and thou shalt lie on a hero's bed (i.e. meet with death on the battle-field), surrounded by dogs. 6-17

Thus ends chapter seventeenth of Book III

## CHAPTER XVIII

**Maitreya said :** On hearing what was told him by Varuna, that exceedingly insolent demon of high ambitions disregarded the implied warning. Dear Vidura ! He learnt about the whereabouts of Vishnu from Narada, quickly entered Rasatala (the lowest nether world), saw there the victorious Vishnu upholding the Earth which was being carried on the tip of His tusk and told him : ' Fool ! Put down the Earth. It has been assigned by the Creator of the universe to us, who reside in Rasatal, Ye lovers of the gods you have assumed the form of a boar. You shall not, however, fare well if you will try to escape with it within my sight. 1-2

Though afflicted by the javelin-like abuses of the enemy, when he observed that the Earth, which was lying on the tip of His tusk, was afraid, He emerged from water, disregarding the affliction, like an elephant, accompanied by his mate struck by an aligator. He placed the Earth on the surface of the water by infusing in it His own vital force from below. He was, thereupon, extolled by the Creator of the Universe. (Brahma) Gods showered flowers on Him within view of His enemy. His Divinity, who was terribly enraged, told the latter,

परानुपक्तं तपनीयोपकल्पं महागदं काञ्चनचित्रदंशम् ।  
मर्माण्यभीक्ष्णं प्रतुदन्तं दुरुक्तैः प्रचण्डमन्युः प्रहसंस्तं वमापे ॥५॥

श्रीभगवानुवाच

सत्यं वयं भो वनगोचरा मृगा युष्मद्विद्यान्मृगये ग्रामसिंहान् ।  
न मृत्युपाशैः प्रतिकुलस्य वीरा विकृत्यन्तं तव गृह्णन्त्यभद्र ॥६॥

मैत्रेय उवाच

सोऽधिद्विष्टो भगवता प्रलब्धश्च रुपा भृशम् । आज्ञहारोत्पणं क्रोधं क्रीड्यमानोऽहिराडिव ॥७॥  
सुज्ज्वलमपिप्तः श्वासान्मन्युपचलितेन्द्रियः । आस्ताद्य तरसा दैत्यो गद्याभ्यहनद्धरिम् ॥८॥  
भगवांस्तु गशक्षेतां त्रिचुष्टं रिपुणोरसि । अवञ्चयच्चिरधीनो योगारूढ इवान्तकम् ॥९॥  
एवं गदाभ्यां सुगुर्वभ्यां हर्षक्षो हरिरेव च । जिगीषया सुसंरघ्वावन्योन्यमभिजघ्नतुः ॥१०॥  
आसन्नशौण्डीरमपेतसाध्वसं कृतप्रतीकारमहार्यधिक्रमम् ।  
विलक्ष्य दैत्यं भगवान् सहस्रणीर्त्रिगाद नारायणमादिचक्रम् ॥११॥

who had put on gold ornaments, was armed with a mace, was wearing a brilliant gold armour, was terribly wounding His vitals and was chasing Him, as if he were smiling. 3-5

**His Divinity said :** Inauspicious demon ! It is true that we are an aquatic animal. We are, therefore, in search of dogs like you. Brave men do not mind censures of persons, who have been caught in the noose of death (like you). 6

**Maitreya said :** When he was thus taunted and much ridiculed by His Divinity, he grew fierce with wrath like a cobra, which is goaded to sport. His senses of perception being agitated, he breathed heavily, became intolerant, hurriedly approached Vi-hnu and struck Him with his mace. His Divinity, however, parried the blow of the mace aimed by the enemy like a Yogi (contemplative ascetic) evading death. Hiran-yaksha and Hari (Vishnu), both of whom were wrathful, thus struck each other with their heavy maces with the desire of scoring victory. Observing that the demon, who had become haughty, was fearless, was offering opposition and had dauntless heroism, Lord Brahma, the leader of thousands of sages, told Narayana-the Primordial Boar, as under : 7-11

**Brahma said :** Your Divinity ! This demon has sinned against Gods, who have approached your feet, and against Brahmins, cows and innocent creatures. He afflicts them, causes them fear, and indulges in wicked activities. Since he has obtained a boon from me, he has become matchless. He has, therefore, been loafing about in search of an adversary like a

## ब्रह्मोवाच

एष ते देव देवानामङ्घ्रिमूलमुपेयुषाम् । विप्राणां सौरमेयीणां भूतानामप्यनागसाम् ॥१२॥  
 आगस्कन्तयक्रुद्गुदस्मद्राक्षरोऽसुरः । अन्यैपन्नप्रतिरथो लोकानटति कण्टकः ॥१३॥  
 मैत्रं मायाविनं हृष्टं निरकुक्षमसत्तमम् । आक्रीड वालवद् देव यथाऽऽशीविषमुत्क्षिप्तम् ॥१४॥  
 अधुनैषोऽभिजिन्नाम योगो मोहृत्तिको ह्यगात् । निकर्ष्यैतं मृचे हत्वा लोकानापेहि शर्मणि ॥१५॥  
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे द्विण्यास्रवधेऽष्टदशोऽध्यायः ॥१८॥



## अथैकोनविंशोऽध्यायः

## मैत्रेय उवाच

अवधार्य विरिञ्चस्य निर्व्यलोकासूतं वचः । ब्रह्मस्य प्रेमगम्येण तदपाङ्गेन सोऽग्रहीत् ॥१॥  
 ततः सपत्नं मुञ्चतश्चरन्तमकुतोभयम् । जघानोत्फय गदया हजावसुरमक्षजः ॥२॥  
 सा हता तेन गदया विहता भगवत्करात् । विघृणितापतद्रेजे तदद्भुतमिषाभघत् ॥३॥

thorn in the flesh. Please do not, therefore, deal with him sportively like a child sporting with a serpent, since he has mystic powers, is arrogant, uncontrollable and wicked. There is now the auspicious planetary juncture called Abhijit. Please overpower him in the duel, kill him and restore people to happiness. 12-15

Thus ends chapter eighteenth of Book III



## CHAPTER XIX

**Maitreya said:** On hearing the guileless and nectar-sweet request of Brahma, His Divinity smiled and concurred with it with a si'e-long wink, pregnant with affection. Thereafter, His Divinity, who had emerged from the nostrils of Brahma, leapt and struck His adversary the demon who was then moving about in front of Him, and who did not entertain fear from anywhere, with His mace on his chin. The latter hit the mace with his own mace so that His Divinity whirled and dropped down. This episode was, indeed, a marvel. Though the demon thus got a chance, he did not strike His Divinity, who was then without a weapon, having regard to the laws of war, but angered Him.

Then, he had recourse to mystic illusions to confuse Vishnu, who is Himself the master of mystic illusions. On seeing this, the worlds were terrified and apprehended that they were about to be extinct. Terrific winds blew; dust raised by them created darkness and stones rained from



स तदा लब्धतीर्थोऽपि न ववाधे निरायुधम् । मानयन् स मृधे धर्मं विप्रस्तेन प्रकोपयन् ॥४॥  
 अथोरुधासृजन्मायां योगमायेश्वरे हरो । यां विलोक्य प्रजालस्ता मेनिरेऽस्योपसंयमम् ॥५॥  
 प्रयवुर्वायवश्चण्डस्तमः पांसवमैरयन् । दिग्भ्यो निपेतुर्ग्रावाणः क्षेपणैः प्रहिता इव ॥६॥  
 बहुभिर्यक्षरक्षोभिः पत्यभ्यथकुञ्जैः । आततायिभिस्तृष्टा हिंसा वाचोऽतिवैशसाः ॥७॥  
 प्रादुर्भूतानां मायानामासुरीणां विनाशयत् । सुदर्शनाखं भगवान् प्रायुङ्क्त दयितं त्रिपात् ।

करेण कर्णमूलेऽहन् यथा त्वाष्ट्रं मरुतपतिः ॥८॥

स आहतो विश्वजिता ह्यवहत्या परिभ्रमद्वात्र उदस्तलोचनः ।

विशीर्णवाहङ्गमिशिरोरुहोऽपतद् यथा नगेन्द्रो लुलितो नभस्यता ॥९॥

यं योगिनो योगसमाधिना रहो ध्यायन्ति लिङ्गादस्तो मुमुक्षया ।

तस्यैव दैत्यश्लेषः पदाहतो मुखं प्रपश्यन्तनुमुत्ससर्ज ह ॥१०॥

देवा ऊचुः

नमो नमस्तेऽखिलयज्ञतन्त्रवे स्थितौ गृहीतामलसत्त्वमूर्तये ।

दिष्ट्या हतोऽयं जगतामलनुदस्तस्वत्पादभक्त्या वयमीश निर्वृताः ॥११॥

the quarters, as if discharged with catapults. Several Yakshas and demons constituting infantry, chariot-riding warriors and elephant-riding warriors, yelled mortal and terrific war cries in their offensive. His Divinity thereupon discharged His favourite Sudarshan disc-missile, which destroyed the demonic mystic illusions which had appeared and struck the demon on the base of his ear with a fistcuff, just as Indra had struck the son of Twashtri with his thunderbolt. Struck by the conqueror of the universe (Varaha-incarnation of Vishnu) with disdain his body whirled about, his pupils came out, his arms and legs were cut off, his hair became dishevelled and he fell down. The leader of the demons was thus struck with His feet by His Divinity, on which Yogis (contemplative ascetics) concentrate with Yogic posture in solitude with the desire of salvation from the unreal subtle body. His soul left his body, while he was looking at the face of His Divinity. 1-10

**The Deities said :** We bow to thee, thou art the central theme of all religious sacrifices. Thou hast assumed the form of the quality of pure sublimity. Lord! It is good that thou hast killed this demon, who had been tormenting the worlds. We have been freed from anxiety by thy grace. 11

**Maitreya said :** Having thus killed Hiranyaksha of invincible prowess, Vishnu-the primordial Boar-repaired to His Vaikuntha, which is ever jubilant while he was being extolled by Brahma and the other deities.

मैत्रेय उवाच

एवं हिरण्याक्षमसहचिक्रमं स सादयित्वा हरिरादिसूकरः ।  
 जगात् लोकं स्वमखण्डितोत्सवं समीडितः पुष्करशिष्टादिभिः ॥१२॥  
 यत्तन्महापुण्यमलं पवित्रं धन्यं यशस्यं पद्मापुराणिषाम् ।  
 प्राणेन्द्रियाणां युधि शौर्यवर्धनं नारायणोऽन्ते गतिरङ्ग शृण्वताम् ॥१३॥  
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे हिरण्याक्षवधो नाम एकोनविंशोऽध्यायः ॥१५॥

अथ विंशोऽध्यायः

विदुर उवाच

प्रजापतिपतिः सृष्ट्वा प्रजासर्गं प्रजापतीन् । किमारभत मे ब्रह्मन् प्रब्रूहान्यक्तमार्गवित् ॥१॥  
 ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो मनुः । ते वै ब्रह्मण आदेशात्कथमेतद्भावयन् ॥२॥

**Soota said :** Brahmin ! Having heard about the exploit of His Divinity, narrated by Maitreya, Vidura, great devotee of Vishnu, was extremely delighted. This account yields great merit. It is sanctifying, sacred and blissful. It lends glory. It is a repository of all blessings. Dear me ! It protects life and organs of senses and enhances bravery in battle. At the time of death, Narayana (Vishnu) becomes the refuge of those who hear this account. 12-18

Thus ends chapter nineteenth of Book III

## CHAPTER XX

**Shaunaka asked :** What else did Vidura, who was a great devotee of His Divinity, whose exclusive friend was Krishna, who had resigned himself to the Krishna who dwells in the hearts of all, who was a follower of His Divinity's devotees and who had been purified by having had visited places of pilgrimage, ask when he approached Maitreya, who was the foremost among spiritual men and had his seat in Kushavarta ?

Soota replied that Vidura had asked Maitreya : " Spiritual Master ! You know the ways of the unmanifest Supreme Spirit. Please tell me what task did the lord of the deities, who was presiding over creation, commence after creating these deities at the creation ? How did Mareechi and other sages and selfborn Manu procreate this world at the command of Brahma ? 1-2

मैत्रेय उवाच

तस्य नामेरभूत्पद्मं सहस्राक्षैरुदीचिभिः । सर्वजीवनिकार्योको यत्र स्वयमभूत्स्वराद् ॥३॥  
 ससर्जच्छाययाविशं पञ्चपद्मंमग्नतः । तामिहमन्धतामिहं तमो मोहो महातमः ॥४॥  
 विससर्जोत्तमनः कायं नाभिनन्दन्तमोमयम् । जग्दुर्गुणैश्चरक्षांसि रात्रिं क्षुत्तृदसमुद्भवाम् ॥५॥  
 क्षुत्तृदभ्यामुपसृष्टास्ते तं जग्धुमभिदुर्बलम् । मा रक्षतैनं जक्ष्यमिहक्षुत्तुः क्षुत्तृद्विदिताः ॥६॥  
 देवस्तानाह संविद्यो मा मां जक्षत रक्षत । अहो मे यक्षरक्षांसि प्रजा सूर्य यभूविथ ॥७॥  
 देवताः प्रभया या या दीव्यन् प्रमुखतोऽसृजत् । ते अहोर्पुदैवयन्तो विसृष्टां तां प्रमानहः ॥८॥  
 प्रहस्य भाषयन्भीरं जिघ्रन्त्यात्मानमात्मना । कान्त्या ससर्ज भगवान् गन्धर्वांस्सरत्तां गणान् ॥९॥  
 सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्त्रिणा । निद्रामिन्द्रियविकलेदो यया भूतेषु दृश्यते ॥१०॥  
 सिद्धान् विद्याधरांश्चैव तिरोधानेन सोऽसृजत् । तेभ्योऽत्रदात्तमात्मानमन्तर्धानाख्यमद्भुतम् ॥

**Maitreya said :** A lotus having the brilliance of a thousand suns sprouted forth from the navel of Ilis Divinity (Vishnu) from which Brahma - the Supreme being himself, who is the source of multitudes of all creatures, had taken birth. In the beginning he created from his shadow, five entities of Maya viz., Tamisra, Andha Tamisra, Tamas, Moha and Maha Tamas. He did not, however, like his this body, since it was composed of darkness. He, therefore, abandoned it. Ghosts and demons availed themselves of this body, which constituted night and was born of hunger and thirst. Having been overcome by thirst and hunger, they rushed upon Brahma himself in order to devour him. Distressed by hunger and thirst, they said : " Do not spare him. Devour him ! " Terrified at this, Brahma told them : " Do not devour me. Spare me, Oh ghosts and demons ! You are my offsprings. "

Whichever bright creations the lustrous Brahma created thereafter, mainly with his lustre, are the deities. While diverting themselves, they took up the lustrous body, which had been abandoned by Brahma, This is "day". 3-8

Lord Brahma also created multitudes of Gandharvas (divine minstrels) and Apsaras (divine nymphs) with his beauty. The Lord created goblins and devils with his drowsiness. The latter took up the yawning of Brahma their body. This constituted night, whereby relaxation of organs of perception is observed in creatures. Thereafter, he created Siddhas (accomplished souls) and Vidyadharas (demi-gods) with his faculty of invisibility and gifted to them the marvellous power of invisibility. Lying down with this body, which was instrumental in enjoyment, he was overcome

देहेन वै भोगयता शयानो बहुचिन्तया । संगेऽनुपचिते क्रोधादुत्सर्ज. ह तद्वपुः ।  
येऽहीयन्तामुतः केशा अहयस्तेऽङ्ग जङ्घिरे ॥१३॥

स आत्मानं मन्यमानः कृतरूपमिवात्मभूः । तदा मनूय ससज्जान्ते मनसा लोकभावनान् ॥१३॥  
तेभ्यः सोऽत्यसृजत्स्वीयं पुरं पुरुषमात्मवान् । तान्दृष्ट्वा ये पुरा सृष्टाः प्रशशंसुः प्रजापतिम् ॥१४॥  
तपसा विद्यया युक्तो योगेन सुसमाधिना । ऋषीन्प्रीर्हिर्षिकेशः ससज्जभिमतः प्रजाः ॥१५॥  
तेभ्यश्चैकैकशः स्वस्य देहस्यांशमदादजः । यत्तत्समाधियोगद्विजितपोविद्याविरक्तिमत् ॥१६॥

॥ इति धीर्सेक्षितभागवते तृतीयस्कन्धे विंशोऽध्यायः ॥२०॥

### अथैकविंशोऽध्यायः

विदुर उवाच

स्वायम्भुवस्य च मनोर्वंशः परमत्तमतः । कथ्यतां भगवन् यश् मैथुनेनैधिरे प्रजाः ॥१॥  
प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य वै । यथावर्चं जुगुपतुः सतद्वीपवर्ती महीम् ॥२॥

with anxiety, caused by absence of progress in creation. He, therefore, abandoned that body in anger. Dear Vidura! The hair of his body, which then fell off, became serpents. 9-12

At last, when Brahma considered that he had achieved his object, he created Manus, who were capable of creating mankind, with his mind. The supreme spirit gifted to them his own body having human form. On seeing them, those, who had been created before, praised the Creator. Brahma, who is wise, controls his organs of senses and who is equipped with penance, learning, Yoga and total concentration, created sages, who were his chosen progeny. Brahma gifted to them separately a portion of his own body, consisting of total concentration, Yoga prosperity, penance, knowledge and freedom from passion. 13-16

Thus ends chapter twentieth of Book III

### CHAPTER XXI

Vidura said: Please tell me, Sir, about the highly esteemed dynasty of Manu in which progeny increased by sexual union and how Priyavrata and Uttanapada the two sons of the self-born Manu protected the Earth consisting of seven islands with righteousness. Sinless sage! You have told me that his daughter, renowned Devahooti was the wife of Kardama, one

तस्य वै दुहिता ब्रह्मन्देवहृतीति विद्युता । पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयानघ ॥३॥  
तस्यां स वै महायोगी युक्तायां योगलक्ष्मणैः । ससर्जकतिष्ठा वीर्यं तन्मे शुभ्रपथे वद ॥४॥  
मैत्रेय उवाच

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः । सरस्वत्यां तपस्तेपे सहस्राणां समा दश ॥५॥  
तावत्प्रसन्नो भगवान् पुष्कराक्ष रुते युगे । दर्शयामास तं क्षत्तः शार्दूलं ब्रह्म दधद्वपुः ॥६॥  
जातहर्षोऽपतन्मूर्ध्ना क्षितौ लब्धमनोरथः । गीर्भिस्त्वभ्यगृणात्मीति स्वभावात्मा कृताञ्जलिः ॥७॥

कपिस्वाच

जुष्टं पञ्चाशद्विलसत्चराशः सांसिध्यमदणोस्तव दर्शनान्नः ।  
यद्दर्शनं जन्मभिरीड्य सद्भिराशासते योमिनो रूढयोगाः ॥८॥  
लोकांश्च लोकान्नुगतान् पशूंश्च हित्वा धितास्ते चरणातपत्रम् ।  
परस्परं त्वद्गुणवादसीचुपीयूयनिर्यापितदेहधर्माः ॥९॥

of the progenitors of the human race. Please tell me how often did that great Yogi create progeny through that lady, who also was endowed with the attributes of Yoga, since I am eager to hear about this. 1-4

**Maitreya replied:** When His Holiness Kardama was directed to procreate children, he practised penance on the bank of the Saraswati for ten thousand years. Vidura ! It was in the age of Satya that His Divinity lotus-eyed Vishnu was propitiated by him and gave to him the vision of the personification of the Vedas. His desire having been thus fulfilled, he, who had an affectionate heart by nature, was delighted, folded his hands, lay his head on the ground and extolled Him with his speech, as under: 5-7

**The sage said:** It is a matter of rejoicing that my eyes have attained their object today by the vision of your Divinity, since you are the repose of all creatures. Yogis, who have perfected themselves in the cult of Yoga, hope for a glimpse of this vision in successive births as saints. The life-span of those who have renounced temporal life and of even people of animal nature following worldly men who resort to the protection of the umbrella in the guise of your feet and who pass their physical existence in drinking the intoxicating nectar of mutual discussion of your attributes, is not destroyed by the wheel of time. The latter revolves on the axle of the imperishable Supreme Spirit (Brahma), has thirteen spokes (months including the leap-month in the Hindu calendar), 360 forks (days), six felloes (seasons) limitless layers (moments), three hubs (consisting of the winter, the summer and the monsoon) and terrific velocity. Its speeds

न तेऽजराक्षधमिरायुरेषां त्रयोदशारं त्रिशतं पष्टिपर्व ।  
 पप्नेम्यनन्तच्छदि यत्त्रिणाभि कपालोतो जगदाच्छिद्य धावत् ॥१८॥  
 तं त्वातुभूत्योपरतक्रियार्थं स्वमायया वर्तितलोकतन्त्रम् ।  
 नमाम्यभीक्ष्णं नमनीयपादसरोजमन्पीयसि कामवर्षम् ॥१९॥

श्रीभगवानुवाच

विदित्वा तव चैत्थं मे पुरैव समयोजि तत् । यदर्थमात्मनियमैस्त्वयैराहं समर्चितः ॥२०॥  
 प्रजापतिसुतः सप्राप्तमनुविख्यातमङ्गलः । ब्रह्मावर्तं योऽध्विसन् शस्ति सप्तार्णवं महीम् ॥२१॥  
 स चेह विप्र राजर्षिर्मेद्विष्या शतरूपया । आयास्यति दिदृक्षुस्त्वां परभ्यो धर्मकोविदः ॥२२॥  
 आत्मजामसितापाङ्गी वयःशीलगुणान्विताम् । मुग्यन्तीं पतिं दास्यत्यशुरूपाय ते प्रभो ॥२३॥  
 या त आत्मवृत्तं धीर्यं नवधा प्रसचिष्यति । धीर्यं त्वदीये ऋय आधास्यन्त्यञ्जसाऽऽत्मनः ॥२४॥  
 कृत्वा दयां च जीवेषु दत्त्वा चाभ्यमात्मवान् । मयात्मानं सह जगद् द्रष्टव्यस्यात्मनि चापि माम् ॥२५॥  
 सदाहं स्यांशफलयो त्वद्दीर्घेण महामुने । तव क्षेत्रे देवहूत्यां प्रजेष्ये तत्त्वसंहिताम् ॥२६॥

on, enveloping the world. I bow to you. Your interest in the fruits of activities has subsided, since you are the Supreme Spirit. You are running the administration of the world with the aid of Maya. Your lotus like feet command reverence. You shower desired objects even on lesser devotees. You are now pleased to give me audience. 8-11

**His Divinity Vishnu said :** Having known the object for which I have been worshipped by you by restraining organs of your senses, I had already devised a plan ere now. Manu, whose auspicious deeds are well-known, who is performing righteous deeds, who is conscious of his righteous duties and who, residing in Brahmavarta (the region between the Saraswati and the Drishadwati northwest of Delhi) and who rules over the Earth, girdled by the seven oceans, shall come here, accompanied by his queen Shataroopa, day after tomorrow. Sir! He shall offer to you his daughter casting side-long glances with her black pupils. She is of marriageable age, is endowed with character and virtues and is in search of a suitable match. You are deserving of her. She shall give birth to nine issues (daughters) from you and sages shall procreate (sons) through them by their virility. You shall have spiritual knowledge, show mercy towards all creatures, make them free from fear and shall see yourself and the world in Me and shall see Me in yourself. Great Sage! I will then take birth in Devahooti through you and will compose a text on philosophy (Sankhya system).

मैत्रेय उवाच

एवं तमनुभाष्याथ भगवान् प्रत्यगक्षजः । जगाम बिन्दुसरस्तः सरस्वत्या परिश्रितात् ॥१९॥  
 अथ सम्प्रस्थिते शुक्ले कर्दमो भगवानृषिः । आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन् ॥२०॥  
 मनुः स्यन्दनमास्थाय शतकौम्भपरिच्छदम् । आरोप्य स्वां दुहितरं समार्यः पर्यटन्महीम् ॥२१॥  
 तस्मिन् सुधःवन्नहनि भगवान् यत्समादिशत् । उपायादाश्रमपदं मुनेः शान्तव्रतस्य तत् ॥२२॥  
 तस्मिन् भगवतो नेत्रान्यपतन्नशुचिन्द्वयः । कृपया सम्परोतस्य प्रपन्नेऽपितया भृशम् ॥२३॥  
 तद्वै बिन्दुसरो नाम सरस्वत्या परिप्लुतम् । पुण्यं शिलामृतजलं महर्षिगणसेवितम् ॥२४॥  
 प्रविश्य तत्तीर्थवरमादिराजः सदात्मजः । वृद्धं मुनिमार्त्तानं तस्मिन् हुतहुताशनम् ॥२५॥  
 गृहीतार्हणमार्त्तानं संयतं प्रीणयन्मुनिः । स्मरन् भगवद्वादेशमित्याह नृक्षणया गिरा ॥२६॥  
 नूनं चक्षुःकमणं देव सतां संरक्षणाय ते । वधाय चासतां यस्त्यं हरैः शक्तिर्हि पालिनी ॥२७॥  
 न यदा रथमास्थाय जैत्रं मणिगणापितम् । विस्फूर्जच्चण्डकोदण्डो रथेन प्रासयन्मघान् ॥२८॥  
 तदैव सेतयः सर्वे वर्णाश्रमनिबन्धनाः । भगवद्रचिता राजन् भिद्येरन् यत इत्युभिः ॥२९॥  
 अधर्मश्च समेधेत लोलुपैर्वैकुण्ठैर्नृभिः । शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनश्यति ॥३०॥  
 अथापि पृच्छे स्वां वीर यदर्थं त्वमिहागतः । तद्वयं निर्व्यलीक्रेण प्रतिपद्यामहे हृदा ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे पञ्चविंशोऽध्यायः ॥ २१ ॥



**Maitreya said :** Having told him this, His Divinity Vishnu departed from the Bindu Sarovar (a lake of this name), situated on the bank of the Saraswati. After his Divinity departed, the sage resided on the bank of the Bindu Sarovar waiting for that time (appointed by His Divinity). Manu, on his part; mounted his gold chariot and placed his daughter in it. Travelling the Earth in company of his queen he reached the hermitage of the sage of equanimous nature on the exact auspicious day, which His Divinity had indicated. The spot where tears had dropped from His Divinity, who is surcharged with extreme compassion for his proteges, is named the Bindu Sarovar. It receives water from the Saraswati which is sacred, contains wholesome nectar-like water and is resorted to by a number of eminent sages. 19-24

On entering that prominent pilgrim-centre with his daughter, he beheld the sage seated in his hermitage, situated on the bank of the lake after having offered oblations into sacrificial fire. After he had been reverently welcomed and taken his seat, the sage, recollecting the directions of His Divinity, told him in sweet language : " King ! " Your tour is meant for protection of the good and destruction of the wicked, since you constitute the protective power of Hari (Vishnu). Mounting your victorious chariot, which is studded with precious stones, and armed

## अथ द्वाविंशोऽध्यायः

मैत्रेय उवाच

पवमाविष्कृताशेषगुणफलोदयो मुनिम् । समीड तं तं सप्राह्मणतमुवाच ॥१॥

मनुस्मृत्य

प्रह्लादजन्तुमुसतो युष्मानात्मपरीप्सया । छन्दोमयस्तपोविधायोगयुक्तानलम्पटान् ॥२॥  
तत्प्राणायामज्ज्वाल्मानन्दोऽसहस्रात्सहस्राणां । हव्यं तस्य हि ब्रह्म क्षत्रमहं प्रचक्षते ॥३॥  
तय संदर्शनादेव च्छिन्ना मे सर्वसंशयाः । यस्त्वं भगवान् प्रीत्या धर्ममाह रिरक्षिणोः ॥४॥  
दिष्टया मे भगवान् द्रष्टो दुर्दर्शो योऽकृतात्मनाम् । दिष्टया पादरजः स्फुटं शीष्णां मे भवतः शिवम्  
दिष्टया त्वयानुशिष्टोऽहं कृतञ्चानुमदो महान् । अपावृत्तैः कर्णरन्ध्रेर्जुष्टा दिष्टयोऽक्षतीर्णिरः ॥५॥  
॥ भयानुद्धिहस्नेहपरिक्लिष्टात्मनो मम । श्रोतुमर्हसि वीनस्य आशितं कृपया मुने ॥७॥

with your terrific resplendent bow, if you were not to undertake tours for scaring away sinful persons, all the institutions consisting of religious castes and orders of life, established by His Divinity would be destroyed by infidels. If you become sleepy, uncontrolled greedy men would promote irreligiosity and the worlds, infested by infidels, would meet with annihilation. Now, may I inquire from you the purpose for which you have come so that I may heartily grant it without reserve? 25-31

Thus ends chapter twentyone of Book III

## CHAPTER XXII

**Maitreya said:** The king, the ascedancy of whose virtues and actions had been thus extolled, told the sage, who had resigned from worldly emotions, as if bashfully, as under :

**Manu said:** His Divinity, Vishnu, who is the very incarnation of the Vedas, has created from his mouth you-Brahmins equipped with penance, learning and Yoga for self-realization. They are devoid of lust. His Divinity, who has a thousand feet, has created us (Kshatriyas the warrior-class) from His thousand arms for your (Brahmins) protection, the sages therefore say that Brahmins are His heart and Kshatriyas are His body. Sir, all my doubts have been severed simply by seeing you, since yourself have lovingly mentioned the duties of protectors. It is my good luck that I could see your Reverence since it is difficult for unlucky persons to see you. It is my good luck that I have touched the blissful dust of your feet with my head. It is my good luck that you have given me advice and have thus done me a favour. It is my good luck that I have heard your penetrating speech. Sage ! since you are such, you may



प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम । अन्विच्छति पतिं युक्तं वयःशीलगुणादिभिः ॥८॥  
तत्प्रतीच्छ द्विजाश्रयेमां धृज्योपहृतां मया । सर्वात्मनानुरूपां ते गृहमेधिषु कर्मसु ॥९॥

ऋषिरुवाच

वाढमुद्रोदुकामोऽहमग्रत्ता च तवात्मजा । आवयोरनुरूपोऽसावाचो वैवाहिको विधिः ॥१०॥

अतो भजिष्ये समयेन साध्वीं यावत्तेजो विभृयाद्वात्मनो मे ।

अतो धर्मान् पारमहंसमुख्यान् शुक्लप्रोक्तान् बहु मन्येऽर्विहंसान् ॥११॥

यतोऽभवद्विध्यमिदं विचित्रं संस्थास्यते यत्र च वावतिष्ठते ।

प्रजापतीनां पतिरेष मह्यं परं प्रमाणं भगवाननन्तः ॥१२॥

मैत्रेय उवाच

सोऽनु ब्राह्म्या इष्यसितं महिष्या दुहितुः स्फुटम् । तस्मै गुणगणादयाय ददौ तुल्यां प्रदक्षितः ॥१३॥

condescend to hear the prayer of my humble self, distressed as I am on account of affection for my daughter. My this daughter, who is sister of Priyavrata and Uttanapada, desires to have a husband, suitable in age, character, virtues etc. Exalted Brahmin ! Please accept her. She has been brought here with confidence. She is quite competent in discharging household duties of your home. 2-9

**The sage replied :** It is true that I am desirous of entering into matrimony and your daughter also has not been given in marriage. This first ceremony of our wedding would, therefore, be appropriate. The only condition is that I will be devoted to the righteous lady till only she conceives through my virile semen. Thereafter, I will reverently resort to the duties of the highest order of recluses, prescribed by His Divinity and curtailing abstinence from injury to others in thought, word or deed. His infinite Divinity from whom the variegated universe has emanated, by whom it is maintained and in whom it merges and who is the overlord of the progenitors of all creatures, would be the final authority for me. 10-12

**Maitreya said :** When the King learnt about the unambiguous decision of his daughter through his queen, he was delighted and wedded her to the sage, since she was a suitable match for him and was repository of multitudes of virtues. Having thus given his daughter to a suitable man, the King became free from anxiety. He was unab'le, however, to bear separation from her, repeatedly shed tears and exclaimed : " Good mother ! child ! " He moistened the hair of his daughter with tears. Then, he took leave of the exalted sage and having been permitted by him, the

भक्तां दुहितरं सप्राह सदृशाय गतव्यथाः । अश्वकुर्वन्तद्विरहं मुञ्चन् पापकलां मुहुः ।

आसिञ्चदग्न्य वत्सेति नेत्रोदैर्दुहितुः शिखाः ॥१४॥

आमन्य ते मुनिवरमुज्जातः सहानुगः । प्रतरथे रथमारुह्य सभार्यः स्थपुं नृपः ॥१५॥

बर्हिष्मती नाम पुरी सर्वसम्पत्समन्विता । न्यपतन् यत्र रोमाणि यत्स्याङ्गं विधुन्वतः ॥१६॥

बर्हिष्मती नाम विभुयां निविश्य समावसत् । तस्यां प्रविष्टो भवनं तापत्रयविनाशनम् ॥१७॥

अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः । शृण्वतो ध्यायतो विष्णोः कुर्यतो भुवतः कथाः ॥१८॥

शरीरा मानसा दिव्या वैयासे ये च मानुषाः । भौतिकाश्च कथं श्लेष्मा वाघन्ते हरिसंश्रयम् ॥१९॥

पतत् आदिराजस्य मनोश्चरितमद्भुतम् । वर्णितं वर्णनीयस्य तदुपत्योदयं शृणु ॥२०॥

॥ इति भौतसंक्षिप्तभागवते तृतीयस्कन्धे त्रयोविंशोऽध्यायः ॥२१॥

अथ त्रयोविंशोऽध्यायः

मैत्रेय उवाच

पितृभ्यां प्रस्थिते साध्वी पतिमिक्षितकोविदा । नित्यं पर्यवरतश्नीत्या भवतीति भवं प्रभुम् ॥१॥

विधस्मेणात्मशौचेन गौरवेण दमेन च । शुश्रूषया सौहृदेन वाचा मधुरया च भोः ॥२॥

King got into his chariot with his queen and retinue and started for his metropolis named Barhishmati; which was full of riches of all sorts. The Divine Boar had shed his hair there while shaking His body. It was, therefore, called Barhishmati (Barhis-Kusha grass).

The King who lived in this city, entered his palace, which was capable of soothing afflictions of the three sorts (physical, ordained by gods and spiritual). No part of his reign was barren, since he was passing his time in hearing about exploits of Vishnu, meditating on them, composing accounts thereof and reciting them. How can physical and mental troubles, caused by destiny or men or worldly calamities cause trouble to one, who has taken resort to Hari (Vishnu)?

I have narrated this marvellous account of Manu—the first King—which deserves to be recited. Now, hear the account of his progeny. 13-20

Thus ends chapter twentytwo of Book III

## CHAPTER XXIII

**Maitreya said :** Her parents having left her, the pious lady (Devahooti), who was proficient in the interpretation of internal sentiments from external gestures, affectionately served her husband daily like Bhavani (Parvati-consort of God Shiva) serving His Divinity Bhava (Shiva). She gave

दिसृज्य कामं दम्भं च द्वेषं लोभमघं मदम् । अप्रमत्तोद्यता नित्यं तेजीयांसमतोपयत् ॥३॥  
कालेन भूयसा क्षामां कशितां व्रतचर्यया । प्रेमगद्गदया वाचा पीडितः कृपयाववीत् ॥४॥

कर्दम उवाच

तुष्टोऽहमद्य तव मानवि मानदायाः शुश्रूषया परमया परया च भक्त्या ।  
यो देहिनामयमतीव सुहृत्स्वदेहो नावेक्षितः सुसुचितः क्षपितुं मदर्थं ॥५॥  
ये मे स्वधर्मनिरतस्य तपःसमाधिविद्यात्मयोगविजिता भगवत्प्रसादाः ।  
तानेव ते मदनुसेवनयावच्छ्रान् रष्टि प्रपद्य चित्तराग्यभयानशोकात् ॥६॥

मैत्रेय उवाच

प्रियायाः प्रियमन्यच्छन् कर्दमो योगमास्थितः । विमानं कामगं क्षत्तस्तर्ह्यवाधिरधीकरत् ॥७॥  
सर्वकामदुषं दिव्यं सर्वरत्नसमन्वितम् । सर्वद्रव्यपचयोदकं मणिस्तम्भेरुपस्कृतम् ॥८॥  
दिव्योपकरणोपेतं सर्वकालसुखाद्यहम् । पट्टिकाभिः पताकाभिर्विचित्राभिरलंकृतम् ॥९॥  
ईदृगृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा । सर्वभूताशयाभिः प्राद्योचत्कर्दमः स्वयम् ॥१०॥

satisfaction to the illustrious sage by fidelity, piety, dignity, self-restraint, service, love and sweet speech and by avoiding lust, pretence, hatred, greed, sinful acts and arrogance, since she was ever vigilant and industrious. After a lapse of considerable time, the sage, who was pained to see her pale and emaciated due to her religious observances, told her mercifully in an affectionate but faltering tone as under. 1-4

**Kardama said :** Daughter of Manu ! I am pleased with the great service and the extraordinary devotion of thine and reverence to me. You have not taken care of your body, though body is extremely dear to all creatures, and have wasted it for my sake. I am giving you supernatural vision. Behold with it the favours of His Divinity, which have been acquired by me by devotion to religious duties such as penance, concentration on His Divinity, spiritual knowledge and practise of Yoga. They are available to you without limit by virtue of thy service to me. 5-6

**Maitreya said :** Vidura ! Desirous of pleasing his beloved wife, Kardama resorted to Yoga and there and then created a heavenly air-chariot, capable of travelling to any desired destination. It was equipped with all desirable objects. It was divine, was studded with all sorts of jewels, was repository of multitudes of all sorts of magnificent objects, was supported by pillars of ruby, was equipped with supernatural furniture, gave comfort in all seasons and was decorated with exquisite curtains and banners. Kardama, who had acquired the faculty of knowing thoughts of all creatures, himself told his wife, who was looking at that peculiar mansion, like contrivance with her mind, which was much delighted :  
“ Timid lady ! Mount the heavenly chariot after having a dip in this

निमज्ज्यास्मिन् हृदे भीरु विमानमिदमारुह । इदं शुक्लकृतं तीर्थमाशिषां यापकं नृणाम् ॥११॥  
 सा तज्जतुः समादाय वचः कुण्डलयेक्षणा । आचिवेश सरस्वत्याः सरः शिवजलाशयम् ॥१२॥  
 सान्तःसरसि येदमस्था शतानि दश कन्यकाः । स्नानेन तां महाहोष स्नापयित्वा मनस्विनीम् ॥  
 दुकूले निर्मले नूत्ने ददुरस्यै च मानसाः । अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् ॥१४॥  
 स तां कृतमलस्नानां विश्राज्जन्तीमपूर्ववत् । जातभावो विमानं तदारोहयदमित्रहन् ॥१५॥  
 तस्मिन्नलुप्तमहिमा प्रिययातुरजो विद्याधरीमिरूपचीर्णवर्षुर्विमाने ।

यथात्र उत्कचकुमुद्रणयानपीच्यस्ताराभिरानृत इवोदपतिर्नभःस्था ॥१६॥  
 वैश्रम्भके सुरसने नन्दने पुष्पभद्रके । मानसे चैत्ररथ्ये च स रेमे रामया रतः ॥१७॥  
 प्रेक्षयित्वा भुयो रोलं पन्थे यावान् स्वसंस्था । बह्वाश्रयं महायोगी स्वाश्रमाय न्यवर्तत ॥१८॥  
 पयं योगानुभावेन दम्पत्यो रममाणयोः । शतं व्यतीयुः शरदः कामलालसयोर्मनाक् ॥१९॥  
 अतः सा सुपुत्रे सद्यो देवहूतिः स्त्रियः प्रजाः । सर्वास्ताश्चावृत्तयाङ्गणो लोहितोत्पलगन्धयः ॥२०॥  
 पतिं सा प्रमज्जिष्यन्तं तदाऽऽलक्ष्योशती सती । स्मयमाना विस्लथेन हृदयेन विवृणुता ।  
 उपाच ललितां वाचं निरुच्याद्युक्तां शनैः ॥२१॥

lake. This is a vertiable shrine created by His Divinity Vishnu and affords blessings to men." In obedience to the direction of her husband, the lotus-eyed lady plunged into the lake, situated on the bank of the Saraswati and containing wholesome water. Inside the lake, one thousand virgins of the (aerial) mansion offered respects to her and bathed her with its highly valuable water and gave to her a pair of spotless clothes of silk, wholly beneficial food and drink containing nectarlike liquor. Vidura ! Destroyer of enemies ! Kardama developed feeling of love which was engendered in him for her, when she had washed off dirt from her body and appeared, therefore radiant as never before. He helped her ascend the aerial chariot. Kardama, who had unimpaired eminence, who was devoted to his beloved wife and who was being served by demigoddesses, shone in the aerial chariot like the beautiful Moon in the sky, surrounded by stars and blooming night lotuses. He dallied with his beloved wife in heavenly gardens named Vaishrambhaka, Surasana, Nandana, Pushpabhadra, Manasa and Chaitraratha. The great Yogi showed to his wife the very marvellous terrestrial globe and then returned to his hermitage with her beside him. A hundred autumns elapsed, as if this was only a short period while the couple of the ardent lovers dallied with the aid of Yoga. Thereafter Devalfooti gave birth to nine daughters forthwith. All of them had all-beautiful bodies and exhaled the fragrance of red lotuses. Then, observing that her husband was desirous of embracing the order of recluses, a devoted wife she was pained and smilingly told him as under: 7-21

## देवहतिरुवाच

सर्वं तद्भगवान्महामुपोवाह प्रतिश्रुतम् । अथापि मे प्रपन्नाया अभयं दातुमर्हसि ॥२२॥  
 प्रहसन् दुहितृभिस्तुभ्यं विमृश्याः पतयः समाः । कश्चित्स्यान्मे विशोकाय त्वयि प्रमज्जिते वनम्  
 सङ्गो यः संसृतेर्हेतुरसत्सु विहितोऽधिया । स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥२३॥  
 नेह यत्कर्म धर्माय न विरागाय कल्पते । न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥२४॥  
 साहं भगवतो नूनं वञ्चिता मायया दृढम् । यत्त्वं विमुक्तिदं प्राप्य न मुमुक्षुश्च वन्दनात् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेश्वरोक्त्याने प्रबोविशोऽध्यायः ॥२१॥

## अथ चतुर्विंशोऽध्यायः

## ऋषिरुवाच

मा खिदो राजपुत्रीत्यमत्मानं प्रत्यनिन्दिते । भगवांस्तेऽक्षरो गर्भमदूरात्सम्प्रपत्स्यते ॥१॥  
 धृतप्रतासि भद्रं ते दमेन नियमेन च । तपोद्रविणदानैश्च भद्रया चैश्वरं भज ॥२॥  
 स त्वयाऽऽराधितः शुक्लो वितन्वन्मामकं ययः । ऐसा ते हृदयप्रग्न्यमौदर्यं प्रह्लाभावनः ॥३॥

**Devahooti said :** All that my lord had promised has been fulfilled. All same, he deserves to confer on me freedom for fear, since I have surrendered myself to him. Spiritual sage ! You will have to find out bridegrooms, good matches for our daughters. There should also be someone to console me in my grief when you have retired to the forest. Attachment to wicked persons, formed by foolishness, is the cause of worldly existence. If, however, attachment is contracted with saintly persons, it results in detachment from worldly existence. A man, whose actions do not result in righteousness, detachment from worldly life or devotion to Vishnu, is like a dead person, even though he may be alive. The self-same I have been however, deceived by the Maya of His Divinity, since having resorted to you, who are capable of giving salvation, I did not entertain desire for salvation. 22-26

Thus ends chapter twentythree of Book III

## CHAPTER XXIV

**Sage Kardama said :** Irreproachable Princess ! Do not afflict thyself thus, since the Lord of Eternity shall enter thy womb ere long. Thou art leading an austere life. I bless thee. Worship His Divinity by restraint of organs of senses, self control, penance, donations to charitable

मैत्रेय उवाच

देवहूत्यपि संदेशं गौरवेण प्रजापतेः । सयक् श्रद्धाय पुरुषं कूटस्थमभजद्गुरुम् ॥५॥  
 तस्यां बहुतिथे काले भगवान्मधुसूदनः । कर्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥६॥  
 तत्कर्दमाधमपदं सरस्वत्या परिश्रितम् । स्वयम्भूः साकम्पिभिर्मरीच्यादिभिरभ्यधात् ॥६॥  
 तत्त्वसंख्यानिबद्धप्यै जातं विद्वानजः स्वराट् । प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् ॥७॥

ब्रह्मोवाच

इमां दुहितरः सभ्य तव वत्स सुमन्यमाः । सर्गमेतं प्रभावैः स्वैर्वृहद्विष्यन्त्यनेकधा ॥८॥  
 अतस्त्वमृपिमुल्येभ्यो यथाशीलं यथाकचि । आत्मजाः परिदेह्यतां विस्तृणीहि यशो भुवि ॥९॥  
 एष मानसि ते गर्भं प्रविष्टः कैटभादेव । अविद्यासंशयप्रान्थि छित्त्वा गां विचरिष्यति ॥१०॥  
 अयं सिद्धगणाधीशः साङ्ख्यार्चाचार्यैः सुसम्मतः । लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः ॥११॥

institutions and faith. His Divinity Vishnu thus adored by thee, shall impart to thee spiritual knowledge, shall cut the knot of thy heart which causes attachment to worldly existence and shall thus extend His own glory. 1-3

**Maitreya said:** Devabooti too, reverently reposed confidence in the advice of Kardama, who was one of the progenitors of the creation and worshipped the eternal supreme spirit-master of the world. After a number of days elapsed, His Divinity, destroyer of the demon named Madhu—penetrated the semen of Kardama, like fire pervading wood and incarnated Himself through her. Thereupon, Brahma the self-born God came to the hermitage of Kardama, which was girdled by the Saraswati, in company of Marcechi and other sages. Since Brahma—the supreme spirit who had no worldly birth—knew that His Divinity Vishnu had incarnated Himself for imparting the Sankhya system of philosophy, he was extremely delighted and told Kardama as under: 4-7

**Brahma said:** My venerable child ! These slender-waisted daughters of thine shall expand this creation several fold by their own vitality. You should, therefore, give your daughters in marriage to principal sages in consonance with their desires and dispositions today and spread your glory on the Earth. Daughter of Manu ! The destroyer of the demon named Kaitabha, who has penetrated thy womb, shall flourish on the Earth and shall cut thy knot of indecisiveness arising from Maya. He shall be the master of multitudes of Siddhas (accomplished souls), shall be highly revered by the masters of the Sankhya system of philosophy, attain glory under the name of Kapila and shall extend thy fame. 8-11

मैत्रेय उवाच

तावात्स्वास्य जगत्त्रयं कुमारैः सहनारदः । हंसो हंसेन यानेन त्रिधामपरमं ययौ ॥१२॥  
 मरीचये कलां प्रादादनसूयामयात्रये । श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम् ॥१३॥  
 पुलदाय गतिं युक्तां क्रतवे च क्रियां सतीम् । ह्यातिं च भृगवेऽयच्छद्वसिष्ठायाप्यरुन्धतीम् ॥१४॥  
 अथर्वणेऽदशच्छान्तिं यथा यक्षो वितन्यते । विप्रर्षमान् कृतोद्वाहान् सदारान् समलालयत् ।

प्रातिष्ठन्निदिमापन्नाः स्वं स्वमाश्रममण्डलम् ॥१५॥

स चावतीर्णं त्रियुगमाश्राय विवुर्धर्मभम् । विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥१६॥  
 बहुजन्मविपश्चेन सम्पद्योगसमाधिना । द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥१७॥  
 स पय भगवानद्य हेल्लं नगण्य नः । गृहेषु ज्ञातो ग्राम्याणां यः स्वानां पक्षपोषणः ॥१८॥  
 परं प्रधानं पुरुषं महान्तं फालं कविं भिवृतं लोकपालम् ।  
 आत्मानुभूत्यानुगतप्रपञ्चं स्वच्छन्दशक्तिं कपिलं प्रपद्ये ॥१९॥  
 आ स्माभिपृच्छेऽद्य पतिं प्रजानां त्वयावतीर्णार्ण उताप्तकामः ।  
 परिव्रजत्तद्वयोमास्थितोऽहं चरिष्ये त्वां हवि युञ्जन् विशोकः ॥२०॥

**Maitreya said :** After congratulating the couple, Brahma-the creator of the world-went to his own abode in Satyaloka, which lies beyond the three worlds (the nether world, the Earth and the heaven) on his swan, accompanied by Sanatkumara brothers and Narada. Thereafter, Kardama gave his daughter Kala to Mareechi, Anasooya to Atri, Shraddha to Angiras, Havirbhoo to Pulatsya, Gati to Pulaha, Chaste Kriya to Kratu, Khyati to Bhrigu, Arundhati to Vasishtha and Shanti, whose aid religious sacrifices are performed to Atharvan. After they had gone through the wedding ceremonies, he entertained these eminent sages along with their wives. The happy couples then went to their respective hermitages. 12-15

Knowing that Vishnu, who is foremost among the deities, had incarnated Himself, Kardama approached Him in solitude, bowed to Him and told Him : "His Divinity, who is partial to His devotees and for the vision of whose feet ascetics strive in secluded places with deep concentration achieved by Yoga which has ripened after many births, has incarnated Himself in our home, disregarding our sins. I, therefore, take refuge in Kapila, who is the Supreme spirit, the exalted source of the universe, incarnation of Time, embodiment of knowledge of religious sacrifices, in whom temporal aspects of life merge through self realization and whose prowess is self-dependent. My desires have come to fruition due to thy birth. I solicit thy permission, since thou art the lord of the creations, so that I may embrace the order of recluses, be free from sorrow and depart from this place, keeping thee in my heart. 16-20

## श्रीभगवानुवाच

एतन्मे जन्म लोकेऽस्मिन्मुमुक्षूणां दुराशयात् । प्रसंख्यानाय तत्त्वानां सम्मतायात्मदर्शने ॥२१॥  
 परं आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा । तं प्रवर्तयितुं देहमिमं यदि मया भूतम् ॥२२॥  
 गच्छ कामं मयाऽऽप्नुष्वे मयि सन्यस्तकर्मणा । जित्वा सुदुर्बलं मृत्युममृतत्वाय मां भजे ॥२३॥  
 मामात्मानं स्वयं ज्योतिः सर्वभूतगुहाश्रयम् । आत्मन्येवात्मना बीजं विशोकोऽभयमृच्छसि ॥२४॥  
 मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् । वितरिष्ये यया चासौ भवं चातितरिष्यति ॥२५॥

## मैत्रेय उवाच

एवं समुदितस्तेन कपिलेन प्रजापतिः । इक्षिणीकृत्य तं प्रीतो वनमेव अगतम् ॥२६॥  
 निरङ्कृतिर्निर्ममश्च निर्द्वन्द्वः समदक् स्वदक् । प्रत्यक्षप्रशान्तधीर्धीरः प्रशान्तोऽभिरिषोऽब्धिः ॥२७॥  
 वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मानि । परेण भक्तिमत्त्वेन लब्ध्वात्मा मुक्तयन्धनः ॥२८॥  
 इच्छाद्वेषविहोनेन सर्वत्र समचेतसा । मगवन्नक्तियुक्तेन प्राप्ता भागवती गतिः ॥२९॥

॥ इति श्रीशंखिप्तभागवते तृतीयस्कन्धे कपिलेन चतुर्विंशोऽध्यायः ॥२९॥



**His Divinity said :** My this, incarnation is meant for preaching the Sankhya system of philosophy, which is acknowledged to be capable of leading to self-realization in the case of persons, who are desirous of securing salvation from the abhorable temporal world. This path of self-realization and attainment of the unmanifest supreme spirit had been extinct for a long time. Know that I have assumed this body for exposition of this system. Since you have consigned the fruits of your activities to Me, you have My permission to go wherever you like. Vanquish the extremely unconquerable death and resort to Me for attaining immortality. When you shall have vision of Me, who am self-illuminous and shall repose in the hearts of all creatures and yourself in Me with your spirit, you shall be free from sorrow and achieve fearlessness. I will expound to My mother spiritual knowledge, which erases the effect of all actions, whereby she too shall transcend fear. 21-25

**Maitreya said :** Having been thus permitted by Kapila, Kardama (who is one of the progenitors of the creation) circumambulated around the former and went to a forest in a delightful mood. He cast off his ego and attachment to temporal objects. He became free from any feeling of duality and became balanced in viewing at things.

He got spiritual insight and his mind became completely unruffled. He became patient like an ocean having placid waves, having secured



## अथ पञ्चविंशोऽध्यायः

मैत्रेय उवाच

पितरि प्रस्थितेऽरण्ये मातुः प्रियचिकीर्षया । तस्मिन् बिन्दुसरेऽधात्सीद्भगवान् कपिलः किल ॥१॥

तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम् । स्वसुतं देवहूत्याह धातुः संस्मरती वचः ॥२॥

देवहूतिरुवाच

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्पणात् । येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥३॥

अथ मे देव सम्मोहमपाकटुं त्वमर्हसि । योऽयग्रहोऽहंममेतीत्येतस्मिन् योजितस्थया ॥४॥

तं त्वा गताहं शरणं शरण्यं स्वभृत्यसंसारतरोः कुठारम् ।

निज्ञासयाहं प्रकृतेः पुरुषस्य नमामि सद्धर्मचिदां परिष्टम् ॥५॥

श्रीभगवानुवाच

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे । अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च ॥६॥

self-realization by his conscious extreme devotion to His omnipotent Divinity Vasudeva (Vishnu) who is the soul of all creatures. He became free from worldly bonds, devoid of desires and feeling of hatred, had universal mental equilibrium, became devoted to His Divinity and attained Vaikuntha (abode of Vishnu). 26-29

Thus ends chapter twentyfour of Book III



## CHAPTER XXV

**Maitreya said :** After his father had departed for the forest, His Divinity Kapila resided on the bank of the Bindu Sarovar itself with the desire of doing what His mother desired. Recollecting the words of the creator (Brahma), Devahooti asked her son, who was then seated who did not engage in any activity and who was a guide to philosophical studies, under. 1-2

**Devahooti said :** All pervading Master! I have become extremely disgusted with my craving for the unreal sensualness, by resorting to it I have only reached spiritual darkness. Your Divinity! You should, therefore, drive off my infatuation, which is an impediment, contrived by you, in spiritual pursuits and results in egoism and possessiveness. I have, therefore, resigned myself to you, with the desire of attaining Purusha (Supreme Spirit) and Prakriti (Nature). You are pre-eminent among exponents of the righteous paths. 3-5

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् । गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥७॥  
 भ्रमंममाभिमानोत्थैः कामलोभादिभिर्मलैः । वीतं यदा मनः शुद्धमदुःखमसुखं समम् ॥८॥  
 न युज्यमानया भक्त्या भगवत्यखिलात्मनि । सदशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये ॥९॥  
 प्रसङ्गमजरं पाशमात्मनः कवयो विदुः । स यव साधुषु कृतो मोक्षद्वारोपावृतम् ॥१०॥  
 तितिक्ष्वः कावणिकाः सुहृदः सर्वदेहिनाम् । अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥११॥  
 मग्न्यनन्येन भावेन भक्तिं कुर्वन्ति ये ददाम् । मरुते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः ॥१२॥  
 भद्राश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च । तपन्ति चिविधास्तापा नैतान्मद्वृतचेतसः ॥१३॥  
 त पते साधनः साध्वि सर्वसङ्गविवर्जिताः । सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गोपहरा हि ते ॥१४॥

सतां प्रसङ्गाम्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।  
 तज्जोषणादाद्यप्यर्गवार्मेनि यदा रतिर्भक्तिरनुकमिष्यति ॥१५॥

**His Divinity (Kapila) said :** For attainment of final beautytude by men, I approve spiritual knowledge, which leads to extinctions of feelings of pleasure and pain. The mind is considered to be the veritable cause of bondage or salvation of the soul. If it were attached to the qualities (of Sattwa, Rajas and Tamas), the result is bondage and if it were devoted to the Supreme Spirit (Purusha), the result is salvation. When the mind is purged of the impurities consisting of desires, avarice etc. which arise from egoism, possessiveness and self-indulgence, it becomes purified, does not have feelings of pleasure and pain and attains mental equilibrium. There is no propitious path for attainment of the Supreme spirit by Yogis, which could match resort to devotion to His Divinity, who is the soul of the whole creation. Sainly persons have held that attachment to sensuousness is the undecaying bond of the soul, while the same attachment, if directed to saintly persons, is tantamount to the open door to salvation. Saintly persons are for-bearing, compassionate and friendly to all creatures. They do not consider any one as an enemy. They are tranquil and consider saintly character as an ornament. They are firmly devoted to Me without any feeling of reserve. Renounce temporal activities and forsake friends and relatives for My sake in their devotion to Me. They hear and narrate accounts relating to Me. Various afflictions do not afflict those whose mind is devoted to Me. Saintly mother ! You should seek association with such saintly persons who shun all associations, since they destroy the evil effects of association. Association with saintly persons results in recital of accounts which impart knowledge of My exploits, which are, therefore, an elixir to the heart and ears. Recourse

भक्त्या पुमाञ्जातविराग पेन्द्रियाद् दृष्ट्युतात्मद्रव्यनानुचिन्तया ।  
चित्तस्थ यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिर्योगमार्गैः ॥१६॥  
असेवयायं प्रकृतेर्गुणानां ज्ञानेन वैरम्यविजृम्भितेन ।  
योगेन मर्यापितया च भक्त्या मां प्रत्यगात्मानमिद्वचस्कन्धे ॥१७॥

देवहतिरुवाच

काचिररयुचित्ता भक्तिः कीदृशी मम गेचरा । यया पदं ते निर्वाणमञ्जसान्वाप्तया अहम् ॥१८॥  
यो योगो भगवद्वाणो निर्वाणात्मस्त्वयोदितः । कीदृशः कति चाङ्गानि यतस्तत्प्राप्तयोधनम् ॥१९॥

श्रीभगवानुवाच

देवानां गुणलिङ्गानामाशुश्रविकर्मणाम् । सत्य एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥२०॥

to them quickly results in faith on the ways of attaining salvation, love for it and devotion to it. A man imbibes aversion from firmly established sensuous objects by devotion to Me, which ensues from contemplation of My creation. Thereafter, he gets ready for control of mind by resort to Yoga by adoption of the simple Yogic school of philosophy. Thus, an ascetic gets My vision—the soul of all creatures—by abstaining from resort to the qualities of Prakriti (Nature) by spiritual knowledge, augmented by abstinence from attachment to temporal objects, by resort to Yoga and by devotion to Me. 6-17

**Devahooti said :** What sort of devotion to you, whereby I may enjoy unity with you with ease, is open to me ? Oh personification of salvation ! Which sort of Yoga by which knowledge of the Supreme Spirit is obtained, did you mention and how many aspects has it ? 18-19

**His Divinity said :** If single-minded attitude of the organs of perception, which normally attract sensuous objects and which are devoted to ritual enjoined by the Vedas, were to turn voluntarily to His Divinity, it results in devotion to His Divinity without being inspired by any object. Such devotion to His Divinity is superior to even salvation and wears out the subtle frame of the soul, like the digestive fire of the stomach consuming eaten food. Some persons, who are devoted to the service of My feet and endeavour to achieve Me do not desire even union with Me. These devotees of Vishnu meet each other and sing about My exploits, Mother ! These saintly persons have the vision of My radiant divine forms, having gracious countenances and ruddy eyes and which confer favours. They have even covetable conver-

अनिमिता भागवती भक्तिः सिद्धेर्गरीयसी । जरयत्याशु या कोऽं निगोर्गमनलो यथा ॥२१॥

नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः ।

येऽग्योन्मतो भागवताः प्रसज्य सभाजयन्ते मम पादपाणि ॥२२॥

पश्यन्ति ते मे रुचिराण्यम्य सन्तः प्रसन्नवक्त्रारुणलोचनानि ।

रूपाणि दिव्यानि वस्त्राणि साकं वाचं स्पृहणीयां वदन्ति ॥२३॥

न कर्हिचिन्मरुताः शान्तरूपे नहुवन्ति नो मेऽनिमिपो लेडि हेतिः ।

येपामहं मिय आत्मा सुतश्च सत्ता गुरुः सुहृदो दैवमिष्टम् ॥२४॥

इमं लोकं तथैवामुमात्मानमुभयायिनम् । आत्मानमनु ये चेह ये रावः पशवो गृहाः ॥२५॥

विस्ज्य सवान्पांश्च मामेवं विभक्तोमुत्तम् । भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारये ॥२६॥

नान्यत्र मङ्गलदतः प्रधानपुरुषेश्वरात् । आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥२७॥

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः । क्षमाय पादमूलं मे प्रविशन्त्यकुतोभयम् ॥२८॥

पतावानेव लोकेऽस्मिन् पुंतां निश्चयेसोदयः । तीक्ष्णेन भक्तियोगेन मनो मय्यर्पितं स्थिरम् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे अष्टविंशोऽध्यायः ॥२५॥



sations with these forms. Unruffled mother ! Those who hold Me dear or consider Me as their son, friend, teacher, lover, divinity or a chosen one and are dedicated to Me do not perish. My ever vigilant weapon (the wheel of time) does not touch them. Those discard attraction for their present existence or for life after death or those whose heart is not attached to these or to body, wealth, domestic, animals, houses and all other possessions and resort with singular devotion to Me, who am omnipresent, are helped by Me to transgress death. That intense fear death, entertained by all creatures, does not abate, except by resort to Me, since I am the master of Purusha and Prakriti. Yogis enter the protection of My feet, where there is no fear from anywhere, with the aid of the cult of devotion to God, accompanied by spiritual knowledge and abstinence from wordly passions for happiness. Dedication of a steady mind to Me with intense devotion by men is tantamount to complete final beatitude. 20-29

Thus ends chapter twentyfifth of Book III



अथ षड्विंशोऽध्यायः

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् । यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ॥१॥  
 अनाविरात्मा पुरुषो निर्गुणः प्रकृतेः परः । प्रत्यङ्गामा स्वयंज्योतिर्विश्वं येन समन्वितम् ॥२॥  
 स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः । यदृच्छयैवोपगतामभ्यपद्यत लीलया ॥३॥  
 गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः । विलोक्य मुमुहे सद्यः स इह ज्ञानगूढया ॥४॥  
 पयं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान् । कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥५॥  
 तदस्य संसृतिर्वन्धः पारस्तन्यं च तत्कृतम् । भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः ॥६॥  
 कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः । भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् ॥७॥

देवहूतिरुवाच

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम । ब्रूहि कारणयोरस्य सदसच्च यदात्मकम् ॥८॥

## CHAPTER XXVI

**His Divinity said :** I will now describe to you distinct characteristics of primary elements. A man is liberated from the effects of the qualities of Prakriti (the original source of the material world) by the knowledge of these qualities. The Soul, which is eternal, is the Supreme Spirit (Purusha). It pervades the universe; is devoid of all the qualities viz. Sattwa-Sublimity), Rajas (mundanity) and Tamas (Spiritual darkness), is distinct from Prakriti in every creature and is self-illuminous. It was this all pervading Supreme spirit which, by its own will, received the subtle and divine Prakriti, which has the qualities of Sattwa, Rajas and Tamas, when it approached the former. On observing that the Prakriti was creations, which were variegated on account of their qualities and which were similar to it in forms, the Supreme Spirit (Purusha) became instantly infatuated since its knowledge was shrouded by it. Thus, actions performed by the qualities of Prakriti were considered by it to be its own actions, since it was constantly thinking of it. Though the soul itself is inactive, is the master, is only an overseer and is blissful, its ego is the cause the bond of worldly life and dependence caused by it. Learned men held that the Parkriti is the cause in bringing about cause and effect, while it is the soul, which is distinct from the Prakriti, which enjoys happiness and miseries. 1-7

**Devahooti said :** Supreme Spirit ! I have learnt about the character-

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यत्तद्विगुणमन्यकं नित्यं सदसदात्मकम् । प्रधानं प्रकृतिं प्रादुरविशेषं विशेषयत् ॥९॥  
पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा । एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः ।  
संनिवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ॥१०॥

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि । चेष्टा यतः ता भगवान् काल इत्युपलक्षितः ॥११॥  
अन्तः पुरुषरूपेण कालरूपेण यो बहिः । समन्वयेण सत्त्वानां भगवानात्ममायया ॥१२॥  
दैवात्तद्भुजितधर्मिण्यां स्वस्यां योनौ परः पुमान् । आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्यम् ॥१३॥  
यत्तत्सत्त्वगुणं स्वच्छं शान्तं भावतः पदम् । यद्वाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥१४॥  
स्वच्छत्वंमविकारित्वं शान्तत्वमिति चेतसः । वृत्तिर्भिलक्षणं प्रोक्तं यथाप्रां प्रकृतिः परा ॥१५॥  
महत्तत्त्वाद्विदुर्वाणाद्भगवद्दीर्घसम्भवात् । क्रियाशक्तिरहंकारश्चिद्विधः समपद्यत ॥१६॥

istics of the Prakriti and also of the soul. Now, tell me which of the Prakriti are real and which of them are unreal. 8

**His Divinity said:** The primary principal entity (Mahat-tattwa or cosmos), which has the qualities of Sattwa, Rajas and Tamas, which is unmanifest, which is composed of real and unreal entities and which appears to be possessed of the qualities, though it has none, is called Prakriti. Learned men say that a congregation of twenty-four elements consisting of two groups of five elements each, one group of ten elements and one group of four elements, is the primary entity. Time is the twenty-fifth element. Daughter of Manu! The element, which brings about activity in the even state of the qualities of the Prakriti, is known as Time, which is the manifestation of His Divinity. This manifestation of His Divinity as time resides in creatures in the form of soul by dint of His Divinity's Maya and stays outside as Time. Purusha (Supreme Spirit) deposited His semen in the womb of the Prakriti, which was then in an agitated condition, with His divine power. The Prakriti thereupon gave birth to the lustrous Mahat-tattwa. 9-13

The mind, which has the quality of Sattwa (alone), which is pellucid and tranquil and which is the seat of God, is what is known as Vasudeva and is composed of the Mahat-tattwa. The characteristics of the mind are said to be pellucidity, immutability and tranquility with regard to its attitudes, like the original state of water. 14-15

Ego is of three types, viz., (1) Subject to change (which pertains to quality of Sattwa), (2) lustrous (which pertains to the quality of Rajas), and (3) dark which pertains to the quality of Tamas

वैकारिकस्तैजसश्च तामसश्च यतो भवः । मनसश्चेन्द्रियाणां च भूतानां महतामपि ॥१७॥  
 सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते । संकर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम् ॥१८॥  
 कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम् । शान्तघोरविमूढत्वमिति वा स्यादहंकृतेः ॥१९॥  
 वैकारिकाद्विकुर्वाणान्मनस्तत्त्वमजायत । यत्संकल्पविकल्पाभ्यां वर्तते कामसम्भवः ॥२०॥  
 यद्विदुर्हनिहृदाख्यं हृषीकाणामधीश्वरम् । शारदेन्द्रीवरदयामं संराध्य योगिभिः शनः ॥२१॥  
 तैजसाच्च विकुर्वाणाद् बुद्धितत्त्वमभूत्सति । द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः ॥२२॥  
 संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च । स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् ॥२३॥  
 तैजतानीन्द्रियाण्येव क्रियाज्ञानविभागशः । प्राणस्य हि क्रियाशक्तिर्बुद्धेर्विज्ञानशक्तिः ॥२४॥  
 तामसाच्च विकुर्वाणाद् भगवद्दीर्घबोदितात् । शब्दमात्रमभूत्स्मान्मनः श्रोत्रं तु शब्दगम् ॥२५॥  
 अर्थाभ्यस्तं शब्दस्य लक्षणं कवयो विदुः ॥२५॥

It was born of the Mahat-tattwa, which was born of the semen of His Divinity when it underwent change and has the power of activity. The mind, the organs of senses and the five elements (ether, wind, light, water and earth) were born of them, ego, consisting of the five elements, the organs of senses and the mind, is called the Supreme Being, is known as Sankarshana (attracting everything to itself), who is the veritable God of Infinity; having a thousand heads. The characteristics of the ego consist of the functions of an agent, cause, effect, tranquility, terrificness and ignorance. 16-19

When the quality of Sattwa—which is subject to change, underwent change, the element called mind, which gives birth to desires by resoluteness and indecision, was born. Learned men know it by the name of Aniruddha, who is the master of the organs of senses, is bluish in the object of adoration by Yogis. 20-21

**Virtuous lady:** When the lustrous element (the quality of Rajas) underwent change, the element called intellect ensued, whereby the organs of senses acquire knowledge of elementary substances and are favoured with that knowledge. The characteristics of intellect are doubt, false perception, resoluteness, remembrance and sleep, according to its different attitudes. The organs born of lustrous elements are classified as organs of activity and organs of perception. The functions of activity belong to the life-breath and those of perception belong intellect. 22-24

When the element of spiritual darkness (Tamas), inspired by the power of His Divinity, underwent change, the ether having the primary

भूतानां छिद्रदातृत्वं वहिरन्तरमेव च । प्राप्तेन्द्रियात्मधिष्यत्वं नमसो वृत्तिलक्षणम् ॥२६॥  
 नभसः शब्दतन्मात्रात्कालगत्या विकुर्यतः । स्पर्शोऽभवत्ततो वायुस्त्वक् स्पर्शस्य च संग्रहः ॥२७॥  
 मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च । पतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नमस्वतः ॥२८॥  
 चालनं व्यूहनं प्राप्तिर्नैतृत्वं द्रव्यशब्दयोः । सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम् ॥२९॥  
 वायोश्च स्पर्शतन्मात्राद्रूपं देवेरितावभूत् । समुत्थितं ततस्तेजश्चाक्षू रूपोपलम्बनम् ॥३०॥  
 द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च । तेजस्त्वं तेजसः साधि रूपमात्रस्य वृत्तयः ॥३१॥

element of sound, came into existence. The ear (the organ of hearing) receives sound. Learned men say that the characteristic of sound is the resort of meaning to it. The characteristics of other consist of giving space outside and inside to all creatures. It is the resort of the life-breath, organs of perception and the soul. When the ether, having the primary element of sound, underwent change by afflux of time, the feeling of sensation was born therefrom. The wind was born of the sensation of touch. The skin is capable of feeling the sensation of touch. Feelings of softness, hardness, coolness and heat are the characteristics of the sensation of touch, which is born of the element of wind. Propulsion, collection, connecting objects with the organs of perception, uniting with its meaning and imparting vigour to all organs are the characteristics of the element of wind.

When the primary element of touch which, was born of the wind, underwent change at the instance of His Divinity, the perception of form arose. From it was born light, Eyes are the organs of acquiring perception of form. Saintly lady! Giving shape to a substance, pervading it with qualities and resulting in forms of substances are the characteristics of the element of form. Shining, digestion, drinking, eating, destruction of cold, drying, hunger and thirst are the functions of the element of light.

When the primary element of the perception of form underwent change at the instance of His Divinity, the element of taste ensued therefrom and water resulted from the latter. The tongue has the function of taste, though taste by itself is singular, it divides itself into several tastes, such as astringent, sweet, pungent, bitter and sour on account of the change in the nature of objects associated with it. Moistening, collecting atoms, etc., giving contentment, nourishing life, thirst, softening any object, removing heat and being produced again are the characteristics of water.



घोटनं पचनं पानमदनं हिममर्दनम् । तेजसो वृत्तयस्त्वेताः शोषणं क्षन्तृदेव च ॥३२॥  
 रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात् । रसमात्रमभूत्स्मात्पृथ्वी जिह्वा रसग्रहः ॥३३॥  
 कपायो मधुरस्तिक्तः कट्वम्ल इति त्रैकधा । भौतिकानां विकारेण रस एको विभिद्यते ॥३४॥  
 बलेद्वनं पिण्डनं वृष्टिः प्राणनाप्यायनोन्दनम् । तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः ॥३५॥  
 रसमात्राद्विकुर्वाणादम्भसो दैवचोदितात् । गन्धमात्रमभूत्स्मात्पृथ्वी घ्राणस्तु गन्धगः ॥३६॥  
 कर्मभूतिसौरभ्यशान्तोग्राम्लादिभिः पृथक् । द्रव्यावयववैषम्याद्गन्ध एको विभिद्यते ॥३७॥  
 भावनं ग्रहणः स्थानं धारणं सद्भिश्चोपणम् । सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ॥३८॥  
 परस्य हृदयते धर्मो ह्यपरस्मिन् समन्वयात् । अतो विशेपो भावानां भूमावेवोपलक्ष्यते ॥३९॥  
 यताम्यसंहृत्य यदा महदादीनि सप्त वै । कालकर्मगुणोपेतो जगदादिरुपाविशत् ॥४०॥  
 ततस्तेनानुविज्ञेभ्यो युक्तेभ्योऽण्डमचेतनम् । उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ॥४१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कपिलेये तत्त्वसामान्याये पञ्चविंशोऽध्यायः ॥१९॥



When the primary element of the perception of taste, resulting from water underwent change at the instance of His Divinity, the element of smell ensued therefrom and earth resulted from the latter. The nose has the function of smelling. Though the Smell by itself is singular, it divides itself into several Smells on account of association with other objects, as mixed, putrid, good, agreeable, strong, sour etc. Making the supreme spirit manifest (by images, pictures etc.) which exists without support, while it affords support (to others), measuring, determining genus or species, genders etc. of creatures are the characteristics of the functions of earth.

Since the qualities of previous elements are seen in the succeeding ones by conjunction of a new one, the qualities of all the elements are observed in earth. 25-39

When the seven elements of the Mahat-tattwa etc. were separate, His Divinity, who existed even before the creation, entered it equipped with time, activity and qualities. Hence, the inanimate egg of the universe resulted from the elements, which are pervaded by His Divinity and are conjoined with each other. 40-41

Thus ends chapter twenty-sixth of Book III



## अथ सप्तविंशोऽध्यायः

## श्रीभागवानुवाच

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्रकृतैर्गुणैः । अविकारादकृतृत्वान्निर्गुणत्वाज्जलार्कवत् ॥१॥  
 स एव यद्दि प्रकृतैर्गुणेष्वभिषिपन्नते । अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥२॥  
 तेन संसारपदवीमवशोऽभ्येत्यनिर्वृतः । प्रासङ्गिकैः कर्मदोषैः सदसन्मिथ्ययोनिषु ॥३॥  
 अयं ह्यविद्यमानोऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥४॥  
 भूत एव शनैश्चित्तं प्रसक्तमज्ज्ञतां पथि । भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम् ॥५॥  
 यमादिभिर्योगपथैरभ्यस्य श्रद्धयान्वितः । मयि भावेन सत्येन मत्कथाश्रवणेन च ॥६॥  
 सर्वभूतसमत्वेन निर्वरेणाप्रसङ्गतः । ब्रह्मचर्येण मोक्षेन स्वधर्मेण बलीयसा ॥७॥  
 यदच्छयोपलब्धेन संतुष्टो मितमुङ्ग मुनिः । विविक्तशरणः शान्तो मेघः करुण आत्मवान् ॥८॥

## CHAPTER XXVII

**His Divinity continued :** Eventhough the Supreme spirit resides in the Prakriti, it is not affected by the qualities of the latter, since it is immutable and free from activity, like into the Sun, which is not affected by water, eventhough its reflection falls on it. When, however, the soul is affected by the qualities of the prakriti, it is infatuated with ego and activity and considers that it itself the door of the activities. Helpless and devoid of beauty, it thereby comes into good, bad and mixed births by reason of errors in its activities caused by reason of errors in its activities caused by associations. Just as a person experiences harm in a dream (which experience is unreal and is not set at naught till the person is awake), the worldly existence does not cease, so long as a person continues to brood over sensuous objects, eventhough the experiences of worldly life (like birth, death, joy, sorrow, etc.) are unreal. A man should, therefore, gradually bring under control his mind, which might have been attached to ways of wicked persons, by extreme devotion to His Divinity and abstinence from passions. 1-5

A man attains the Supreme Spirit, which is free, from the qualities of Sattwa, Rajas and Tamas and which, therefore, appears to be real in the unreal self, by recourse to Yogic practises, such as selfcontrol etc, by sincere devotion to Me, hearing accounts relating to Me, equal treatment of all creatures, absence of enmity, shunning association with others, observance of celibacy, maintaining silence strict performance of duty, contentment with whatever comes by chance, moderate food, meditation

सानुबन्धे च देहेऽस्मिन्नुर्वन्तसदाग्रहम् । ज्ञानेन इष्टतत्त्वेन प्रकृतेः पुरुषस्य च ॥१॥  
निवृत्तबुद्ध्यवस्थानो दूरीभूतान्यदर्शनम् । उपलभ्यात्मनाऽऽत्मानं चक्षुषेर्वार्कमात्मदृक् ।  
मुक्तलिङ्गं सदाभासमंसति प्रतिपद्यते ॥२॥

देवहूतिरुवाच

पुरुषं प्रकृतिर्ग्रहान् विमुञ्चति कर्हिचित् । अन्योन्यापाशयत्वाच्च नित्यत्वादनयोः प्रभो ॥१॥  
यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः । अपां रसस्य च यथा तथा बुद्धेः परस्य च ॥२॥  
अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः । गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम् ॥३॥  
एवचित्तस्त्वायमर्शनं निवृत्तं भयमुल्लवणम् । अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते ॥४॥

श्रीमगवानुवाच

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना । तौघया मयि भक्त्या च श्रुतसंभृतया चिरम् ॥१॥  
ज्ञानेन इष्टतत्त्वेन बैराग्येण चलीयसा । तपोयुक्तेन योगेन तीक्ष्णेणात्मसमाधिना ॥२॥

on the Supreme Spirit, recourse to a secluded place, tranquility, friendliness with all, compassion, self-respect, total absence of attachment to his body and relatives, knowledge resulting from realization of the truth regarding the Prakriti and the Supreme Spirit, freedom from resort to intellect and denial of seeing anything except spirit by direct perception of the Supreme spirit with the aid of the soul, like upto one seeing the Sun with the sunlight that is reflected in the eyes. 6-10'

**Devahooti said :** Spiritual Master ! The Prakriti never leaves the soul, since both of them are closely connected with each other and since both are eternal. Just as smell and earth have no separate existence, nor have taste and water, the Prakriti and the soul have no separate existence. Even if the soul itself were not to engage in any activity, how can it have beauty, so long as the qualities (Sattwa, Rajas and Tamas) of the Prakriti, which are the cause of the fetters of activity, continue to exist ? Sometimes, the terrific danger (of worldly existence) may abate, consequent upon deliberation on the real nature of the soul (as being identical with the Supreme Spirit), but the cause of worldly existence (viz., the qualities of Sattwa, Rajas and Tamas) having not been eliminated, the danger reverts. 11-14

**His Divinity Replied :** Just as a faggot of Shami wood, which is the generating cause of fire, is itself consumed by its own fire, the Prakriti of the soul would gradually disappear, being consumed day and night by unmotivated performance of ones duties, spotless mind, intense devotion to

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम् । तिरोभविव्री शनकैरग्नेयैर्निखारणिः ॥१७॥  
मन्त्रकः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा । निःश्रेयसं स्वसंस्थानं कैवल्याख्यं मदाश्रयम् ॥१८॥  
यदा न योगोपचितासु चेतो मायासु सिद्धस्य विपज्जतेऽहम् ।  
अनन्यहेतुष्वथ मे गतिः स्यादात्यन्तिकी यत्र न मृत्युहासः ॥१९॥  
इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे अष्टाविंशोऽध्यायः ॥१९॥

## अथाष्टाविंशोऽध्यायः

### श्रीभगवानुवाच

योगस्य लक्षणं वक्ष्ये सर्वज्ञस्य नृपात्मजे । मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥१॥  
स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् । देवाह्वयेन संतोष आत्मविच्चरणार्चनम् ॥२॥  
प्राप्त्यधर्मे निवृत्तिश्च मोक्षधर्मे रतिस्तथा । मितमेध्यादनं शब्दविक्रमसेवनम् ॥३॥

Me, nourished by hearing accounts pertaining to Me for a long time, knowledge resulting in perception of the Supreme Spirit, intensive detachment from sensuous objects, Yoga augmented by penance, and concentration on the Supreme Spirit. Thus My devotee shall acquire spiritual knowledge and shall attain within himself beatitude, known as salvation, which rests in Me. 15-19

Thus ends chapter twenty-seventh of Book III

## CHAPTER XXVIII

**His Divinity continued :** Royal Princess ! I will now describe the characteristics of Sabeeja Yoga (adoration of an image of the Supreme Spirit) by practising which the mind is delighted and takes to the path of saints. It consists of discharging one's duty according to ability, desisting from unrighteous activities, contentment with whatever comes by luck, worshipping feet of saints who have attained knowledge of the supreme spirit, abstinence from mundane activities, love for means of attaining salvation, eating moderate and consecrated food, permanent resort to a secluded and safe place, non-violence, truth abstaining from thieving, acquisition of only absolutely needed wealth, celibacy, penance, study of wholesome literature, adoration of the Supreme Spirit, vow of maintaining silence, steadiness resulting from control of sitting posture, gradual control of breath, withdrawal of organs of senses from mundane

अहिंसा सत्यमस्तेयं याचदर्थपरिग्रहः । ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥४॥  
मौनं सदाऽऽसनजयः स्थैर्यं प्राणजयः शनैः । प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥५॥  
स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् । वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः ॥६॥  
पतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् । बुद्ध्या युञ्जीत शनैर्जितमाणो ह्यतन्द्रितः ॥७॥  
शुचौ देशे प्रतिष्ठाप्य निजितासन आसनम् । तस्मिन् स्वस्ति समासीन ब्रजुकायः समभ्यसेत् ॥८॥  
प्राणायामैर्देहोपान्धारणाभिश्च क्लिप्तिषान् । प्रत्याहारेण संसर्गान्ध्यानेनानोन्ध्वरान् गुणान् ॥९॥  
यदा मनः स्व विरजं योगेन सुसमाहितम् । काष्ठां भगवतो ध्यायेत्स्वनासाग्राचलोकनः ॥१०॥  
प्रसन्नपदनान्भोजं पद्मगर्भास्त्रेक्षणम् । नीलोत्पलदलद्वयम् शङ्खचक्रगदाधरम् ॥११॥  
लसत्पद्मकफिकृष्णकपीतकौशेयवाससम् । श्रीवत्सवस्त्रसं भ्राजत्कौस्तुभामुक्कण्ठधरम् ॥१२॥  
मत्तद्विरेफकलया परितं वनमालया । परार्ध्यहारबलयकिरीटाङ्गदनुपुरम् ॥१३॥

objects and diverting them inside the heart, concentration of the breath in one of the mystical centres in the body (eg. the centre above the organ of generation called Mooladhara) by a mental effort, contemplation on the amorous sports in the company of His Divinity in Vaikuntha and fixing the mind on abstract contemplation on the true nature of spirit. A man should gradually connect his mind, which might be bent on unrighteous ways, with God with the aid of intellect in these and other ways. By controlling breath and by casting off slothfulness, he should connect his evil disposed mind, which might be bent on unrighteous ways, with intellect by these and other means. 1-6

He should have controlled various poses of sitting (prescribed for practising Yoga), should place his seat in a sacred place and sit thereon erect with crossed legs and practise Yoga. He should burn disorders of his three humours (wind, bile and phlegm) of his body and his sins with Dharana (i.e. by keeping his mind composed holding the breath and steady abstraction of the mind), his social contacts by Pratyahara (i.e. by withdrawing his mind therefrom) and his unholy contacts by contemplation of the Supreme Spirit. When his mind becomes detached and composed with the practise of Yogs, he should fix his eyes on the tip of his nose and meditate on an image of His Divinity. 7-10

With mind surcharged with pure love, he should meditate. His Divinity, who has a charming lotus-like face, ruddy eyes like the inside of lotus-petals, and who is dark like the petals of a dark blue lotus flower, bears a conch, a disc-weapon, and a mace (in His hands), wears

काञ्चीगुणोल्लसद्गोपि हृदयाम्भोजनिष्ठरम् । दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥१४॥  
स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम् । प्रेक्षणीयेहितं ध्यायेन्नुदभावेन चेतसा ॥१५॥  
तस्मिँल्लब्धपदं चित्तं सत्वावयवसंस्थितम् । विलक्ष्यैकत्र संयुज्यादङ्गे भगवतो मुनिः ॥१६॥

एवं हरो भगवति प्रतिलब्धभावो भक्त्या द्रवदृढय उत्पुलकः प्रमादात् ।  
आत्मानमत्र पुरुषोऽव्यधानमेकमन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥१७॥

देहं च तं न चरमः स्थितमुत्थितं वा सिद्धो विपश्यति यतोऽध्यगमस्त्वरूपम् ।  
दैवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदान्धः ॥१८॥

बेहोऽपि दैववशः खलु कर्म यावत्स्वारम्भकं प्रतिसमीक्षत एव तासुः ।  
तं सप्रपञ्चमधिरूढसमाधियोगः स्वप्नं पुनर्न मजते प्रतिबुद्धवस्तुः ॥१९॥

bright yellow silk garments resembling filaments of a lotus, has a curl of hair on the chest, wears the Kaustubha-gem which hangs from His neck, a garland of Sylvan flowers over which intoxicated bees are humming and which reaches His toes, an invaluable necklace, bracelets, crown, armlets and anklets, His hips are adorned with a shining tinkling girdle (of gold). He has his seat in lotus-like hearts (of His Devotees). He is extremely handsome tranquil and delightful to the mind and the eyes. His posture may be standing walking or sleeping. He resides in the cavity of the heart and is charming. When the mind gets fixed on all the limbs of the image severally, the devotee should fix it on His Divinity's corpus as a whole. 11-16

When he thus acquires love for His Divinity Vishnu, his heart melts with devotion and he experiences horripilation through rapturous delight. In this state, the soul experiences itself as being wholly one with the supreme spirit, since the current of the qualities of Sattwa, Rajas and Tamas has then turned away from him. 17

Just as a man, who is intoxicated with liquor, does not notice whether his clothes are on his body, a devotee, who is in the final stage of being an accomplished soul, does not notice whether his body is sitting or standing or whether it has come or is going by destiny, since he has attained knowledge of his spiritual self. His body too, as long as the soul continues to reside in it, surrenders itself to destiny and continues to live, awaiting consumption of the fruits of his actions, which have already started their effect. Since, however, he has reached the stage of abstract meditation, and has had perception of the supreme spirit,

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि । ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥२०॥  
 स्वयोन्येषु तथा ज्योतिरेकं नाना प्रतीयते । योनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः ॥२१॥  
 तस्मादिमां स्वां प्रकृतिं देवां सदसदात्मिकाम् । दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेये साधानुष्ठानं नामाष्टाविंशोऽध्यायः ॥२८॥



### अथैकोनत्रिंशोऽध्यायः

देवहूतिस्त्वाच

यथा सांख्येषु कथितं यन्मूलं तत्प्रवक्षते । भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो ।  
 चिरागो येन पुरुषो भगवन् सर्वतो भवेत् ॥१॥

श्रीभगवानुवाच

भक्तियोगो बहुविधो मार्गैर्भामिनि भाष्यते । स्वभावगुणमार्गेण पुंसां भावो विभिद्यते ॥२॥

he does not take cognizance of that body and worldly affairs associated with it, which are to him then only experiences of a dream. A devotee should, therefore, see himself in all creatures and see all creatures in himself with signal love and should feel identity of his soul with the souls of all creatures. Eventhough fire itself is one, it appears to assume various shapes in the objects of its origin, due to the differences in the qualities of its objects, the soul also, though one, appears to be several when it reposes in different bodies, composed of the Prakriti. It is, therefore, that a man attains his original form only after overcoming this his own inexplicable Prakriti, which has to submit to destiny and is composed of real and unreal elements. 18-22

Thus ends chapter twenty-eight of Book III



### CHAPTER XXIX

**Devahooti said :** My Lord ! Please describe to me extensively the way to the cult of devotion to God (Bhakti) as prescribed in the Sankhya school of philosophy by having recourse to which one may be free from passions. The knowledge of Mahat-tattwa is said to be its root. 1

**His Divinity said :** Young lady ! The cult of devotion to God is of various types. Devotion to God is achieved in various ways, since the temperament of men is also diverse depending on their nature and

अभिसंधाय यो हिंसां दम्भं मात्सर्यमेव वा । संरम्भी भिन्नरूपाय मयि कुर्यात्स तामसः ॥३॥  
 विषयानभिसंधायः यश्च वैश्वर्यमेव वा । अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥४॥  
 कर्मनिर्हारमुद्दिश्य परस्मिन् वा तद्वर्णम् । यत्रेष्टं पृथग्मिति वा पृथग्भावः स सात्त्विकः ॥५॥  
 मद्गुणश्रुतिमात्रेण मयि सर्वगुहायये । मनोगतिरविच्छिन्ना यथा गङ्गाभसोऽम्बुधौ ॥६॥  
 लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् । अहेतुक्यव्यवहितं वा भक्तिः पुरुषोत्तमे ॥७॥  
 सालोक्यसांप्रिसामीप्यसारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥८॥  
 स एष भक्तियोगाख्य अत्यन्तिक उदाहृतः । येनातिव्रज्य विगुणं मद्भावारोपयच्छते ॥९॥  
 निदेवितेनानिमित्तेन स्वधर्मेण महीयसा । क्रियायोगे शस्तेन नातिहिंसेण नित्यशः ॥१०॥  
 मद्भिष्यदर्शनस्यैर्गुणैस्तुत्यमिवन्मनैः । भूतेषु मन्त्रायनया सत्त्वेनासङ्गमेन च ॥११॥  
 मद्भतां बहुमानेन दीनानामनुकम्पया । मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ॥१२॥

qualities. A man, who practises devotion to Me by having recourse to violence, hypocrisy, jealousy, impetuosity or partiality, is a man having the quality of Tamās (Spiritual darkness). He who worships Me with the aim of obtaining mundane objects, fame or greatness, worships Me in My image and is partial in his attitudes, is a man of Rajas quality (mundanity). He who worships Me with the aim of destruction of the fruits of his past actions or surrenders them to the will of the Supreme Being, worships Me because he considers it to be his duty to do so and is impartial in his attitudes is a man of Sattwa quality (Sublimity). When a man's mind rushes without interruption into Me, only on hearing about My merits, like the water of the Ganges flowing into the ocean, because I have my seat in the hearts of all creatures, it would be an example of the cult of devotion performed without any desire. This is spontaneous and uninterrupted devotion to the supreme spirit. Such devotees do not accept, except as an opportunity of serving Me, any type of salvation in which (1) devotees reside in the same heaven with His Divinity or (2) devotees have the same status as His Divinity or (3) devotees reside in the presence of His Divinity or (4) devotees acquire the same form as His Divinity or (5) devotees attain identity with His Divinity, even if such salvation were gifted to him. This is what is called the cult of everlasting devotion to the Supreme Lord, whereby a devotee gets over the qualities of Sattwa, Rajas and Tamās and attains the state or oneness with Me. 2-9

The mind of a devotee who hears about My qualities is completely purified and reaches Me effortlessly by discharging his high righteous



यद्गयाद्वाति चातोऽयं सूर्यस्तपति यद्गयात् । यद्गयाद्वर्षते देवो भगणो भाति यद्गयात् ॥६॥  
 गुणाभिमानिनो देवाः सर्गादिष्वस्य यद्गयात् । वर्तन्तेऽनुयुगं येषां वशं एतच्चराचरम् ॥७॥  
 सोऽनन्तोऽन्तर्करः कालोऽनादिरादिर्लुब्धव्ययः । जनं जनेन जनयन्मारयन् मृत्युनान्तकम् ॥८॥  
 तस्यैतस्य जनो नूनं नायं वेदोरुचिक्रमम् । कात्यमानोऽपि बलिनो वायोरिव घनाबलिः ॥९॥  
 यं यमर्थमुपादेते दुःखेन सुखहेतवे । तं तं धुनोति भगवान् पुमाञ्छोचति यत्कृते ॥१०॥  
 यद्भुवस्य देहस्य सानुबन्धस्य दुर्मतिः । ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च ॥११॥  
 जन्तुर्वै भव एतस्मिन् यां यां योनिमनुव्रजेत् । तस्यां तस्यां स लभते निर्वृतिं न विरज्यते ॥१२॥

being itself free from idleness and is the death of all: The wind blows, the Sun shines God Indra showers rain and constellations shed brilliance through its fear. Vegetation, creepers and herbs yield flowers and fruits in their respective seasons, being afraid of it. Rivers flow, oceans do not overflow and fire burns through its fear. The Earth does not sink along with the mountains due to its fear. Under its orders, the sky yields air to breathing creatures and the great Mahat-tattwa extends its corpus, consisting of the world and shrouded with the seven elements (sky, wind, light, water, earth, ego and Mahat) due to its fear. Gods presiding over the qualities (Sattwa, Rajas and Tamas), which control all animate and inanimate objects, work for the creation etc. in every age due to its fear. It is eternal, causes destruction, has no beginning and does not decay. It brings about birth and death of one person through another and causes the death of even the God of Death. Man has no knowledge of the extensive strides of this supreme spirit even though he is pushed about by it, like unto a duster of clouds being pushed about by a strong wind (not knowing that it is being pushed). His Divinity—the supreme spirit—destroys whatever objects a man may acquire with pains with the motive of achieving happiness and then bewails their loss. 3-10

Foolish as he is, he considers through ignorance that houses, fields etc. associated with his non-permanent body, are permanent. A creature gets worldly happiness in whatever form of existences, he comes by in the course of his worldly existences, but he does not get disgusted with it. Though all his limbs are getting worn out by the trouble of maintaining these properties, the wicked fool incessantly commits sins. In his unwearied efforts to cure miseries confronting him in domestic affairs in which falsehood is considered a duty and which are infested with painful

संदह्यमानसर्वाङ्गं पपामुद्विनाशिना । करोत्यविरतं मूढो दुरितानि दुराशयः ॥१३॥  
 गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः । कुर्वन्दुःखप्रतीकारं सुखवन्मन्यते गृहो ॥१४॥  
 यातीयां लुप्यमानायामारब्धायां पुनः पुनः । लोभमभिभूतो निःसत्त्वः परार्थं कुरुते स्पृहाम् ॥१५॥  
 कुटुम्बभरणाकण्यो मन्दमान्यो वृथोद्यमः । धियो विहीनः कृपणो ध्यायन्सुखसिद्धिं मूढधीः ॥१६॥  
 पूर्वं स्वभरणाकण्यं तत्कलत्रादयस्तथा । नाद्रियन्ते यथा पूर्वं कीनाशा इव गोजरम् ॥१७॥  
 तत्राप्यजातनिर्वेदो त्रियमाणः स्वयमर्थैः । जरयोपात्तवैरूप्यो भरणमिमुखो गृहे ॥१८॥  
 आस्तेऽवयत्योपन्यस्तं गृहपाल इवाहरन् । आमयान्यप्रदीप्ताग्निरल्पाहारोऽल्पचेष्टितः ॥१९॥  
 याच्यमानोऽपि न मूढे कालपाशबन्धं गतः । त्रियते रुदतां स्यान्नामुखेऽनयास्तथीः ॥२०॥  
 यातनादेह आधृत्य पार्श्वेऽध्वा गले बलात् । नयतो दीर्घमध्वानं दण्ड्यं राजभट्टा यथा ॥२१॥  
 केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः । याति जीवोऽन्धतामित्रं चरमं तमस्तः पदम् ॥२२॥  
 अधस्तान्तरलोफस्य याचतीर्यातिनादयः । कमशः समनुकम्य पुनरत्राग्रेच्छुचिः ॥२३॥  
 अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते । या यातना वै नारक्यस्ता इहाप्युपलक्षिताः ॥२४॥  
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कपिलेयोपाख्याने कवीविष्णो नमः त्रिंशोऽध्यायः ॥३०॥



machinations, he considers himself happy as a house-holder. Even when his occupation is ruined, he engages himself in it again and again. Being overcome with avarice, he covets wealth for the sake of others. Foolish as he is, he sighs when he becomes incapable of maintaining his family or when he is unlucky, is frustrated in his undertakings, is devoid of wealth and is miserable. Thus, his wife and others do not treat him with regard as previously, when he becomes incapable of maintaining them, just as a cultivator treats his old bullock with disregard. Even thus, he does not get disgusted and when he has become deformed by old age, in his limbs, which had been nourished personally by him and is dying, he resides in his house awaiting death, accepting, like a domestic dog, whatever is flung at him. The digestive fire of his stomach then remains unkindled due to disease. He can eat but little food and can move about also little. Having been caught in the noose of the God of Death, he is encircled and tied by the neck with fetters and is led along a long road, like an offender being lead by servants of a King. 11-20

A soul, which had been eager to maintain his family by only impious methods, goes to the farthest hell named Andha Tamisra. After suffering as many torments as there are in the hell beneath his world of humans and after successively passing through various forms of existence, he returns to the world, purified. 21-24

Thus ends chapter thirty of Book III



अथैकत्रिंशोऽध्यायः

श्रीभगवानुवाच

कर्मणा देवनेत्रेण जन्तुर्देहोपपत्तये । स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः ॥१॥  
 कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् । दशाहेन तु कर्कन्धूः पश्यण्डं वा ततः परम् ॥२॥  
 मासेन तु शिरो द्वाभ्यां बाह्व्योऽध्यायद्वयविग्रहः । नखलोमास्थिचर्माणि लिङ्गच्छिद्रोऽङ्गवस्त्रिभिः ॥३॥  
 चतुर्भिर्धातवः सप्त पञ्चभिः क्षुत्तृदृक्प्रवः । पट्भिर्जरायुषा वीतः कुक्षौ भ्राम्यति दक्षिणे ॥४॥  
 मातुर्जघान्तपानाधारेधद्वातुरसम्मतः । शेते विष्मूत्रयोगतः स जन्तुर्जन्तुसम्भवे ॥५॥  
 उक्ष्येन संवृतस्तस्मिन्मन्त्रैश्च बहिरावृतः । अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ॥६॥  
 तत्र लब्धस्मृतिर्वैवात्कर्म जन्मशतोद्भवम् । सरन्दीर्घमनुच्छ्वासां शर्म किं नाम विन्दते ॥७॥  
 आरभ्य सप्तमाप्तासहस्रबोधोऽपिवेपितः । स्तुवीत तं विह्वलया वाचा येनोदरेऽपितः ॥८॥

CHAPTER XXXI

**His Divinity continued :** As the result of its actions, which constitute virtual eyes of destiny, an individual soul enters the womb of a female, resorting to a particle of the semen of a male, for acquiring a body. It becomes an embryo in one night, assumes the form of a bubble within five nights and the size of a jujube fruit in ten days. Thereafter, it assumes the form of a ball of flesh (in the case of humans) or of an egg (in the case of invertebrate creatures). The head is formed in 1 month; arms, legs and other limbs are formed in two months; and nails; hair, bones, skin and holes of genital organs are formed in three months. Seven primary fluids (viz., fluid, blood, flesh, fat, bones, marrow and semen) are formed in four months. Hunger and thirst arise in five months. It gets covered with the outer skin in six months and begins movements in the right part of the womb (if a male and in the left part if a female). The soul is nourished by the food and liquids, consumed by its mother and lies in a pit of faeces and urine, which generate germs. It is enveloped by an umbilical bag, is covered with entrails (of the mother) and is incapable of voluntary movements of its limbs, like a bird in a cage. It gets, however, the power of recollection through divine action, and recollects actions done by it in hundreds of previous births. It is incapable of breathing and gets no ease. Beginning from the seventh month on its existence, it gets the power of comprehension and prays with distressed spirit to God by whom it was deposited in the womb, as under. 1-8

## जन्तुस्त्वाच

तस्योपसन्नमवितुं जगदिच्छयाऽऽत्तनानात्मोर्भुवि चलच्चणारविन्दम् ।  
 सोऽहं व्रजामि शरणं ह्यकुतोमयं मे येनेदं गतिरदर्शयसतोऽनुरूपा ॥९॥  
 यस्त्यक् वद इव कर्मभिपन्नतात्मा भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।  
 आस्ते विशुद्धमविकारमखण्डबोधमातप्यमानहृदयेऽवसितं नमामि ॥१०॥  
 हानं यदेतदवधात्कृतमः स देवसैकालिकं स्थिरचरेष्वनुवर्तितांशः ।  
 तं जीयकर्मपद्मीमनुवर्तमानास्तापत्रयोपशमनाय वयं भजेम ॥११॥  
 देहान्यदेहयिदरे जठराग्निनाष्टग्विण्मूत्रकूपयतितो भृशतप्तदेहः ।  
 इच्छन्निनितो धियस्तितुं गणयन् स्वमासान्निर्वास्यते कृष्णधीर्मगवन् कदा नु ॥१२॥

The soul prays ! I surrender myself to Him, who voluntarily incarnates Himself to protect the world when it seeks His shelter and walks on the Earth with is lotus-like feet. He has no fear from anywhere. It is He who has brought me to this sort of plight. Due to resort to Maya, characterized by the five elements, organs of perception and conscience, my soul is shrouded with the effects of actions (of my previous births). I bow to Him, who is an embodiment of piety, who is immutable, who is indestructible, and who dwells in my afflicted heart. He pervades all the animate and inanimate objects with one phase of Himself. Which other deity could have imparted to me this knowledge relating to the three phases of time (past, present and future)? We-souls-who pursue the activities common to all souls, therefore, resort to Him for allaying our three types of afflictions (worldly brought about by destiny and spiritual). Lord ! I have fallen into a well of feces and urine in a pit of another (mother's) body. My body has been extremely scorched by the digestive fire of the stomach. I am desirous of escaping from here and have been counting months for doing so. I am pitiable. When will you take me out ? There are other creatures, which have got their present bodies by way of punishment, which are enveloped by the seven primary fluids, and which get experience (of only happiness and miseries) in their corporal bodies, but I see the eternal supreme spirit by whose creative function I have come into existence and which manifests itself as an individual soul. Such as I am, I do not desire to go into the camouflaged well of worldly life from the womb though I am residing (at present) in a place, which is the repository of many hardships, since the Maya of the Supreme Spirit invades anyone who

सोऽहं यसन्नपि विभो बहुदुःखासं गभान्न निर्जिगमिषे बहिरन्धकूपे ।  
 यत्रोपयातमुपसर्पति देवमाया मिथ्यामतिर्यदनु संसृतिचक्रमेतत् ॥१३॥  
 तस्मादहं विगतविक्रव उद्धरिष्य आत्मानमाशु तमसः सुहृदाऽऽत्मनैव ।  
 भूया यथा व्यसनमेतदनेकरन्ध्रं मा मे भविष्यदुपसादितविष्णुपादः ॥१४॥

कपिल उवाच

पवं कृतमतिर्गर्भं वशमास्यः स्तुवन्नृषिः । सद्यः क्षिपत्यवाचीनं प्रसूत्यै सृतिमायतः ।  
 चिन्तिकांमति कृच्छ्रेण निवृच्छ्वासो हतस्मृतिः ॥१५॥

पठितो भुग्यसृष्टमूत्रे विगडाभृदि चेष्यते । रोक्ष्यति गते ज्ञाने विपरीतां गतिं गतः ॥१६॥  
 परच्छन्दं नचिदुपा पुण्यमाणो जनेन सः । अनभिप्रेतमापन्नः प्रत्यास्यातुमनीश्वरः ॥१७॥  
 शायितोऽद्युचिपर्यंके जन्तुः स्वेदजदूषिते । नेशः कण्डूयनेऽज्ञानामासनोत्थानचेष्टने ॥१८॥  
 हत्येवं शैशवं भुक्त्वा दुग्धं पौगण्डमेव च । अलम्बाभीप्सिद्रोऽज्ञानादिद्विमन्युः शुचापितः ॥१९॥  
 सह देहेन मानेन वर्धमानेन मन्युना । अहंममेत्यसद्व्याहः करोति कुमतिर्मतिम् ॥२०॥  
 यद्यसद्भिः पथि पुनः शिद्यनोदरकृतोद्यमैः । अस्थितो रमते जन्तुस्तमो विशति पूर्ववत् ॥२१॥

enters into it; who is pursued by it and by this wheel of metempsychosis. I will, therefore, soon succour myself fearlessly from the darkness of delusion with the help of my spirit itself. As it is my well-wisher, I will attain the shelter of the feet of Vishnu, so that the wordly life, which has so many openings for calamities, may not have to be confronted with. 9-14

**Kapila said :** When the pious ten months old soul has thus come to a decision, the parturient wiew immediately pushes it head-long for its delivery. It emerges (from the womb) with difficulty—breathless and bereft of the power of recollection. Fallen on the ground in blood and urine, it behaves like a fecal germ. Since its power of recollection has left it and since it has come to a disagreeable plight, it weeps. Being nourished by persons, who are incapable of knowing the mind of others, it is unable to protest even if it is confronted with an undesirable situation. Made to lie down in a filthy bed, which is defiled with insects generated by sweat, it is incapable of even scratching its limbs, sitting up or arising. Having thus had experience of infancy and painful childhood, it becomes angry and sorrowful when it fails to obtain what it desires. The feeling of self-respect and anger grow along with its body. Foolish as it is, it persists in thinking: "This is I. This is mine." If the soul derives pleasure in the association of wicked persons, whose

सत्यं शौचं दया मौनं बुद्धिः शीर्हीर्यशः क्षमा । शमो दमो भगव्येति यत्सङ्गाद्यति संक्षयम् ॥२२॥  
 तेष्वशान्तेषु मूढेषु सण्डितात्मस्वसाधुषु । सङ्गं न कुंयाच्छोच्येषु योषित्कीडासुरेषु च ॥२३॥  
 तस्मात्तु कार्यः संश्रयो न कार्पण्यं न सम्भ्रमः । बुद्ध्या जीवगतिं धीरो मुक्तसङ्गश्चरेद्दिह ॥२४॥  
 सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्तया । मायाविरचिते लोके चरेन्न्यस्य कलेवरम् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे क्षण्डियोगस्थाने जीवगतिर्नामैकविंशोऽध्यायः ॥११॥

### अथ द्वाविंशोऽध्यायः

कपिल उवाच

अथ यो गृहमेधीयान्धर्मानैवावसन् गृहे । यजते क्रतुभिर्देवान् पितृष्वथ दद्यान्मृतः ॥१॥  
 गत्या चान्द्रेमसं लोकं सोमपाः पुनरेष्यति । निःसङ्गा न्यस्तकर्माणां प्रशान्ताः शुद्धचेतसाः ॥२॥  
 activities are restricted to carnal pleasures and filling their bellies, by taking to their ways, it enters hell as before. 15-21

A man should not, therefore, associate with persons, by associating with whom truthfulness, piety, compassion, restraint of speech, intellect, wealth, modesty, fame, forgiveness, mental equilibrium, control of organs perception and good luck decline. He should not associate with such frivolous and silly persons, who identify the body with the soul, who are wicked and pitiable and who serve as play-things of women. 22-23

A self-possessed man should neither entertain terror for death nor have despondancy for living; nor should be confused, but he should live in the world with detachment in the knowledge that such has to be the fate of his soul. While maintaining his body, he should live this wordly life, created by Maya, with right thinking, accompanied by Yoga and renunciation. 24-25

Thus ends chapter thirty-one of Book III

### CHAPTER XXXII

**Kapila continued :** A house-holder, who adores with faith deities and manes with religious sacrifices while discharging the functions of his order of life, goes to the Lunar Region (after death), drinks Soma juice there and then returns to this world. Persons, who have renounced wordly attachments, have discarded mundane, activities, are free from

निवृत्तिधर्मेनिरता निर्ममा-निरहंक्रताः । सूर्यद्वारेण ते यान्ति पुरुषं विश्वतोमुखम् ॥३॥  
 द्विपराद्धावसाने यः प्रलयो ब्रह्मणस्तु ते । तावदध्यासते लोकं परस्य परचिन्तकाः ॥४॥  
 भायः स्थिरचराणां यो वेदगर्भः सर्वाभिः । योगेश्वरैः कुमारैः सिद्धैर्योगप्रवर्तकैः ॥५॥  
 मेवदृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा । कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम् ॥६॥  
 सः संख्यस्य पुनः काले कालेनेश्वरमूर्तिना । जाते गुणव्यतिकरे यथापूर्वं प्रजायते ॥७॥  
 वेध्वयं परमेष्ठ्यं च तेषु धर्मविनिर्मितम् । निषेव्य पुनरायान्ति गुणव्यतिकरे सति ॥८॥  
 तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् । तद्गुणाधयया भक्त्या भजनीयपदाम्बुजम् ॥९॥

passions, have pious minds, are free from emotions, have no feeling of Meum and are without ego, reach the all pervading Supreme Spirit through the Solar Region. Those, who adore Brahma and engage in meditation of the Supreme Spirit, reside in the dominion of Brahma till the end of two Parardha periods (200,000,000,000,000 years) when Brahma himself merges into the Supreme Spirit. 1-3.

Thus, even Brahma, who is the primordial progenitor of animate and inanimate objects and who is the fountain-head of the Vedas, is born again along with sages, masters of the cult of Yoga, the Sanat-kumara brothers, Siddhas (accomplished souls) and founders of the Yoga school of philosophy, as of Yore, after performing his task with detachment and after attaining the Supreme Spirit, which is the master of all souls, due to efflux of Time, which is the image of God on account of the manifestation of the qualities (of Sattwa, Rajas and Tamas) as the result of his belief that the universe is distinct from the Supreme spirit, his ego and his feeling that it is he who is the Creator. Thus, even after enjoying divinity and the status of Brahma, achieved by performance of his allotted functions, Brahma and others revert to their respective existences due to the manifestation of the qualities. 4-7

You should, therefore, adore with all your heart the Supreme Spirit Vishnu, whose lotus-like feet are the object of adoration with devotion based on His qualities. Concentration in devotion to His Divinity Vasudeva creates aversion to attachment to mundane objects and results in the knowledge of the Supreme Spirit, which, in its turn, results in the perception of the latter. When the mind of such a man does not lose equilibrium due to attitudes of his organs of perception in respect of equal objects and does not consider some of them to be agreeable and some of them to be disagreeable, he sees through his soul that the

वासुदेवे भगवति भक्तियोगः प्रयोजितः । जनयत्याशु वैराग्यं ज्ञानं यद्ब्रह्मदर्शनम् ॥१०॥  
 पदास्य चित्तमपेक्षु समेष्विन्द्रियवृत्तिभिः । न विगृह्णाति वैषम्यं प्रियमप्रियमित्युत ॥११॥  
 स तदैवात्मनाऽऽत्मानं निःसङ्गं समदर्शनम् । हेयोपादेयरहितमारुढं पद्मीक्षते ॥१२॥  
 यथा महानहंरूपस्त्रिवृत्पञ्चविधः स्वराद् । एकादशविधस्तस्य वपुरण्डं जगद्यतः ॥१३॥  
 एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः । समाहितात्मा निःसङ्गो विरक्त्वा परिपश्यति ॥१४॥  
 हृष्येतत्कथितं गुर्वि ज्ञानं तद्ब्रह्मदर्शनम् । येनानुबुद्धयते तत्त्वं प्रकृतेः पुनस्तस्य च ॥१५॥  
 ज्ञानयोगश्च सन्निष्ठो नैर्गुण्यो भक्तिलक्षणः । द्वयोरप्येक पदार्थो भगवच्छब्दलक्षणः ॥१६॥  
 यद्येन्द्रियैः पृथग्द्वारैरर्थो बहुगुणश्रयः । एको नानेयते तद्ब्रह्मगवान् शास्त्रवर्त्मभिः ॥१७॥  
 क्रियया कृतुभिर्दानैस्तपःस्वाभ्यासमर्जनैः । आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम् ॥१८॥

spirit is in such a state that it has no attachment to these objects, views all things with equanimity and is devoid of the desire either to shun or to covet anything and attains the state in which he considers himself to be one with the Supreme Spirit.

The self-illuminous Supreme Spirit became Mahat-tattwa (Cosmos); the latter developed ago, which, in its turn, developed, into the three qualities of Sattwa, Rajas and Tamas and the eleven organs of perception and activities. Its corpus constitutes the egg of the universe from which the world has been created. Whoever is self-composed and devoid of attachment to mundane objects can have vision of the Supreme spirit with the aid of faith, devotion to the Supreme Spirit, continuous practise of Yoga and asceticism. 8-13.

Venerable mother! I have preached to you this lore, which leads to the vision of the Supreme Spirit, whereby the reality about the spirit and the Prakriti could be comprehended. The system of philosophy teaching a man how to understand his own nature and how he may be reunited with the Supreme spirit, which is not affected by the three qualities of Sattwa, Rajas and Tamas and the cult of devotion to God, based on Me, yield the same result; of having vision of His Divinity. Just as an object having many attributes is perceived by different organs of perception, having separate apertures in the body; His Divinity also is similarly perceived by recourse to different systems of philosophy. The self-illuminous Supreme Spirit, whether conceived as having the three qualities (of Sattwa, Rajas and Tamas) i.e. Personal God or as not affected by them (i.e. the Supreme Spirit) can be gradually realized by performance of religious sacrifices, charity, penance, study of



योगेन विविधाङ्गेन भक्तियोगेन चैव हि । धर्मोभयविद्वेन यः प्रवृत्तिनिवृत्तिमान् ॥१९॥  
 आत्मतत्त्वावबोधेन वैराग्येण दृढेन च । ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक् ॥२०॥  
 य इदं शृणुयादस्य श्रद्धया पुरुषः सफुल । यो वाभिधत्ते मच्चित्तः स ह्येति पदवीं च मे ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिल्ये द्वाविंशोऽध्यायः ॥३२॥



अथ त्रयस्त्रिंशोऽध्यायः

मैत्रेय उवाच

पदं निशम्य कपिलस्य वचो जनित्री सा कर्मस्य श्रिता किल देवहृतिः ।  
 धिक्स्तमोहपटला तमभिप्रणम्य तुष्टाय तत्त्वविषयाङ्कितसिद्धिभूमिम् ॥१॥

देवहृतिरुवाच

स एव विश्वस्य भवान् विधत्ते गुणप्रवाहेण विभक्तवीर्यः ।  
 सर्गाद्यनीहोऽवितथामिसन्धिघातेश्वरोऽतर्क्यसहस्रशक्तिः ॥२॥

philosophy self-restraint, control of organs of perception, renunciation of mundane activities, practice of Yoga with its various constituents, the cult of devotion to the Supreme Spirit, pursuit of duties with or without desires which involve performance of religious acts and remuneration of all activities, since they lead to acquisition of the knowledge of self-realization and unwavering detachment from wordly life. 14-19

Mother! A man, who hears this discourse even once or who recites it while concentrating his mind on Me, attains My status. 20

Thus ends chapter thirty-two of Book III



## CHAPTER XXXIII

**Maitreya said :** Having thus heard the sermon of Kapila, Devahooti—His mother and sweet heart of Kardama—bowed and prayed to Him, since he is the source of achieving spiritual knowledge. 1

**Devahooti said :** Your worship has no desires; your desires never fail. You are the master of yourself. Your thousands of faculties are unimaginable. You distribute your faculties in consonance with the currents of the qualities (Sattwa, Rajas and Tamas) and undertake creation etc. Even a Chandala (i.e. one who eats dog's carion) becomes pure like a Brahmin who has performed the Soma religious sacrifice, by

यन्नामधेयथयणानुकीर्तनाद् यत्प्रवृत्ताद्यत्स्मरणादपि क्वचित् ।  
 श्वाशोऽपि सद्यः सवनाय कल्पते कुतः पुनस्ते भगवन्तु दर्शनात् ॥३॥  
 तं त्वामहं ब्रह्म परं पुमांसं प्रत्यक्स्मृतस्यात्मनि संविभाज्यम् ।  
 स्वतेजसा ध्वस्तगुणप्रवाहं वन्दे विष्णुं कपिलं वेद्गर्भम् ॥४॥

कपिल उवाच

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे । आस्थितेन पशं काष्ठामचिरादवरोत्स्यसि ॥५॥  
 भद्रत्स्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः । येन मामभवं याया मृत्युमृच्छन्त्यतद्विदः ॥६॥

मैत्रेय उवाच

इति प्रदर्श्य भगवान् सतीं तामात्मनो गतिम् । स्वमात्रा ब्रह्मवादिभ्या कपिलोऽनुमतो ययौ ॥७॥  
 सा चापि तनयोक्तेन योगादेशेन योगयुक् । तस्मिन्नाश्रम थापीडे सरस्वत्याः समाहिता ॥८॥  
 भभीक्ष्णावगाहकपिशन् जटिलाङ्कुटिलाढकान् । आत्मानं नोयतपसा विश्रुती चीरिणं कृशम्  
 मजापतेः कर्ममरण तपोयोगविहृन्मिमत् । स्वगार्हस्थ्यमनोपम्यं प्रार्थ्य वैमानिकैरपि ॥९॥

hearing and reciting your name, by bowing to You and by continuously remembering your name. Then, what to talk of the good luck of one who has your vision? I, therefore, bow to you—the Supreme Spirit and the highest deity. You could be realized in the mind of it were turned inwards by withdrawing it from mundane objects. 2-4

**Kapila said :** Mother! You shall soon reach the final stage (of Salvation) by adopting this course, which is easy to resort to and which has been described by Me. Rely on this course, which has been adopted by Sages, who have expounded the nature of the Supreme Spirit, so that you shall attain Me. Those who do not have knowledge of the Supreme Spirit meet death (i.e. continue in the worldly life in which the fear of death exists). 6

**Maitreya said :** Having explained the ultimate goal of the spirit to the saintly woman, He (Kapila) went away with the permission of His mother. She, too, adopted the Yoga cult in accordance with the principles of the Yoga school of philosophy which had been expounded by Him and continued to stay in the same hermitage, which was like the crown of the Saraswati. She wore curly matted hair, which had grown tawny by frequent baths and a worn out Sari. She renounced her home in which she had lived as a house-wife, which was blooming with the penance and practice of Yoga by Kardama who was one of the progenitors of mankind, which had no match and which was such

पयःफेननिभाःशय्या दान्ता रुक्मपरिच्छदाः। आसनानि च हेमनि सुस्पृशास्तरणानि च ॥११॥  
 हित्वा तदीक्षिततममप्याखण्डलयोपिताम् । किञ्चिच्चकार वदनं पुत्रविश्लेषणानुरा ॥१२॥  
 वनं प्रव्रजिते पत्यावपत्यविरहातुरा । ज्ञाततत्त्वाप्यभून्नष्टे कसे गौरिव वत्सला ॥१३॥  
 तमेव ध्यायती देवमपत्यं कपिलं हरिम् । बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे ॥१४॥  
 ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् । सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया ॥१५॥  
 भक्तिप्रवाहयोगेन वैराग्येण बलीयसा । युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ॥१६॥  
 ब्रह्मण्यवस्थितमतिभगवत्यात्मसंश्रये । निवृत्तजीवापचित्त्वात्क्षीणक्लेशोऽऽप्तनिर्वृतिः ॥१७॥  
 नित्यारूढसमाधित्वात्परावृत्तगुणभ्रमा । न संसार तदोऽऽत्मानं स्वप्ने दृष्टमिवोत्थितः ॥१८॥  
 तद्देहः परतःपोषोऽप्यकृशश्चाप्यसम्भवात् । यमौ मलैरवच्छिन्नः सधूम इव पावकः ॥१९॥

■ would be desired by gods residing in air-chariots. It was furnished with beds which were white like froth of milk, furniture of ivory and gold, seats of gold and carpets of agreeable touch, so that even celestial damsels would covet it. Having been separated from her son, her face became melancholy. Since her husband also had taken to the forest, she was tormented by the separation from her son, an affectionate mother as she was, even though she had received spiritual knowledge, like a cow whose calf had been lost. 7-13

My dear ! Engrossed in thinking about her divine son Kapila, who was an incarnation of Vishnu, she grew indifferent to even such a home in a short time, she meditated on the corpus of His Divinity, which was capable of being seen by meditating on Him. Casting away all anxiety she meditated on the corpus of His Divinity, which had a charming face and which had been described to her by her son, by directing the flow of her devotional fervour to it, by strong detachment from mundane objects and with the knowledge of the Supreme Spirit, which was born of appropriate religious practices and which led to realization of the Supreme Spirit. Her mind became fixed on His Divinity, which is the refuge of all souls. Since her notion of being an individual had soul had receded and her mental distress had worn out, she attained beatitude. When her delusion about the three qualities ( Sattwa, Rajas and Tamas ) had receded on account of her being in a perpetual state of concentration on the Supreme Spirit, she became oblivious of even her own existence, just as a man does not remember a dream when he is awake. Her body, which was being nourished by others, did not become emaciated, since she had no mental anguish. It shone brilliantly

यं सा कपिलोकेन मार्गेणाचिरतः परम् । आत्मानं ब्रह्म निर्वाणं भगवन्तमवाप ह ॥२०॥  
 तद्वीरासीत्युच्यतमं क्षेत्रं त्रैलोक्यविद्युतम् । नाम्ना सिद्धपदं यत्र सा संसिद्धिसुपेयुषी ॥२१॥  
 तस्यास्तयोगविभुतमात्यं मर्त्यमभूत्सरित् । स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ॥२२॥  
 कपिलोऽपि महायोगी भगवान् पितुराश्रमात् । मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ।  
 स्तूयमानः समुद्रेण दत्तार्द्धेणनिकेतनः ॥ २३ ॥

भास्ते योगं समास्थाय सांख्याचार्यैरभिष्टुतः । त्रयाणामपि लोकानामुपशान्त्यैसनाहितः ॥२४॥

य इदमुच्यतेति योऽभिधत्ते कपिलमुनेर्मतमात्मयोगगुहम् ।

भगवति कृतधीः सुपर्णकेतावुपलभते भगवत्पदारविन्दम् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कपिलेयोपाख्याने त्रयस्त्रिंशोऽध्यायः ॥२६॥

इति तृतीयः स्कन्धः समाप्तः



eventhough it was covered with dirt, like fire shrouded by smoke. In this way, she had soon realization of the Supreme Spirit, attained the presence of His Divinity and beautitude by recourse to the path preached by Kapila. 14-20

When she had attained beautitude, the place of her residence became the most sacred shrine, which became renowned in the three worlds by the name of Siddhapura. Good man! Her mortal body, which had been sanctified by her practice of Yoga and which metamorphised into a river of the mortal world is the most sacred river, confers superhuman powers and is resorted to by Siddhas (accomplished souls). 21-22

His Divinity Kapila too, a great Yogi as he was, took leave of His mother and went in the North East direction. The ocean prayed to Him and gave him a place for residence. Applying himself to Yoga, he resided there for the peace of the three worlds and was being extolled by masters of the Sankhya school of philosophy. 23-24

He who hears this account, takes to this secret spiritual Yoga and meditates on His Divinity Vishnu, whose banner is marked with the emblem of the divine eagle, attains to the lotus-like feet of His Divinity. 25

Thus ends chapter thirty-three of Book III



ॐ श्रीपरमात्मने नमः

# श्रीसंक्षिप्तभागवतम्

चतुर्थः स्कन्धः



अथ प्रथमोऽध्यायः

मैत्रेय उवाच

मनोस्तु शतरूपायां तिस्रः कन्याश्च जज्ञिरे । आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः ॥१॥  
आकूतिं रुचये प्रादादपि भ्रातृमतीं नृपः । पुत्रिकाधर्ममाश्रित्य शतरूपादुत्पेदिता ॥२॥  
प्रजापतिः स भगवान् रुचिस्तस्यामर्जीजनत् । मिथुनं ब्रह्मवर्चस्वी परमेण समाधिना ॥३॥  
पस्तयोः पुरुषः साक्षाद्विष्णुर्यज्ञस्वरूपधृक् । या स्त्री सा दक्षिणा भूतेरंशभूतानपायिनी ॥४॥  
आनित्ये स्वगृहं पुण्याः पुत्रं विततरोचिषम् । स्वायंभुवो मुदा युक्तो रुचिर्जन्माह दक्षिणाम् ॥५॥  
तां कामयानां भगवानुवाह यजुषां पतिः । तुष्टायां तोषमापन्नोऽजनयद् द्वादशान्मजान् ॥६॥  
तोषः प्रतोषः संतोषो भद्रः शान्तिरिडस्पतिः । इष्मः कथिचिभुः स्वहः सुदेवो रोचनो द्विपद् ॥

## CHAPTER I

**Maitreya said :** Manu begot three daughters in Shatarooopa, who were renowned by their respective names of Akooti, Devahooti, and Prasooti. The King gave Akooti in marriage to Ruchi, making it a condition, with approval of Shatarooopa, that she should hand over her son to him, eventhough she had ■ brother (i.e. eventhough Manu had a son). Ruchi, who was one of the progenitors of mankind, and had spiritual lustre, begot in her, by extreme concentration on the Supreme Spirit, twins. Out of them the child which was ■ male was Vishnu himself—personification of religious sacrifices,— and the child which was a female was Dakshina,— partial incarnation of Laxmi, inseparable from Vishnu. The son of Brahman (Manu) delighted at this brought home his daughters lustrous son, while Ruchi retained Dakshina. The Lord of sacrificial prayers (Vishnu) married the latter since she had love for him. Pleased with her, he procreated in her, who was also delighted, twelve sons named Tosha, Pratosha, Santosha, Bhadra, Shanti, Idaspati, Idhma, Kavi, Vibhu, Swahna, Sudeva and Rochna. 1-7

याः कर्दमसुताः प्रोक्ता नव ब्रह्मर्षिपत्नयः । तासां प्रसूतिप्रसवो प्रोच्यमानं नियोग मे ॥८॥  
 पत्नी मरीचेस्तु कला सुपुत्रे कर्दमात्मजा । कदम्बं पूर्णिमानं च त्रयोरापूरितं जगत् ॥९॥  
 भ्रूणेः पत्न्यनसूया श्रीकृष्णे सुयशसः सुतान् । दत्तं दुर्वाससं सोममात्मेशब्रह्मसम्भवान् ॥१०॥

विदुर उवाच

भवेर्वृद्धे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः । किञ्चिच्चिकीर्ष्यो जाता एतदास्याहि मे गुरो ॥११॥

मैत्रेय उवाच

ब्रह्मणा नोदितः सृष्टावर्षिर्ब्रह्मविदां वरः । सह पत्न्या ययावृक्षं कुलादि तपसि स्थितः ॥१२॥  
 शरणं तं प्रपद्येऽहं य एव जगदीश्वरः । प्रज्जामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन् ॥१३॥  
 तप्यमानं त्रिभुवनं प्राणायामधराग्निना । निर्गतेन मुनेर्मूर्ध्निः समीक्ष्य प्रभवत्त्रयः ॥१४॥  
 वितायमानयशस्तदाश्रमपदं ययुः । प्रणम्य दण्डवद्भूमावुपतस्थेऽर्हणाञ्जलिः ।  
 रुद्धयया सूकया चाचा सर्वलोकगरीयसः ॥१५॥

Hear from me the description of the progeny of the nine daughters of Kardama, who were wives of the spiritual sages :

Kala—wife of Marichi and daughter of Kardama—gave birth to Kashyapa and Purnima, whose progeny filled up the world.

Atri's wife—Ansooya gave birth to three sons of great fame : Datta, Duryasas and Soma, who were born of a phase each of Vishnu, Shiva and Brahma respectively. 8-10

Vidura said : Master ! what are the tasks for performing which the foremost of Gods concerned with maintenance, creation and end of the world (Brahma, Vishnu and Shiva respectively) were born in the house of Atri ? Please tell me this. 11

Maitreya said : Atri—the best among men having spiritual knowledge—instructed by Brahma to engage himself in creation, proceeded to Riksha mountain accompanied by his wife and devoted himself to penance.

He prayed : " I surrender myself to him, who is the Lord of the world. May He grant to me progeny like himself." On observing that the three worlds were being scorched by the heat, generated by ceremonial restraint of breath emanating from the head of the sage, the three Gods, went to his hermitage, thus extending their Glory. The sage prostrated himself like a staff, then stood before them with folded hands in reverence and prayed to them who are held in reverence in all the worlds with wellspoken gentle speech. 12-15

## अत्रिरुवाच

विश्वोद्भवस्थितिलयेषु विभज्यमानैर्मायागुणैरनुयुगं विनृहीतदेहाः ।  
 ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्म्यहं वस्तेभ्यः क एव भवतां म इहोपकृतः ॥१६॥  
 पको मयेह भगवान् विबुधप्रधानश्चिच्छीकृतः प्रजननाय कथं नु यूयम् ।  
 अत्रागतास्तनुभृतां मनसोऽपि दूराद् ब्रूत प्रसीदत महानिह चिस्मयो मे ॥१७॥

## देवा उचुः

यथा कृतस्ते संकल्पो भाव्यं तेनैव नान्यथा । सत्संकल्पस्य ते ब्रह्मान् यद्वै ध्यायति ते वयम् ॥१८॥  
 अथास्मद्वंशभूतास्ते आत्मजा लोकविभृताः । भवितारोऽङ्ग भद्रं ते विद्यन्त्यन्ति च ते यशः ॥१९॥  
 पथं कामवरं दत्त्वा प्रतिजन्मुः सुरेश्वराः । सभाजितास्तयोः सम्यग्दम्पत्योमिपतोस्ततः ॥२०॥  
 सोमोऽभूद्भक्षणोऽशेन दत्तो विष्णोस्तु योगवित् । दुर्वासाः शक्रस्यांशो निबोधाङ्गिरसः प्रजाः ॥२१॥  
 अङ्गा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः । सिनीवाली कुङ्ग राका चतुर्थ्यनुमतिस्तथा ॥२२॥  
 तत्पुत्रायपरायास्तां व्यातोः खारोचिणेऽन्तरे । उत्थ्यो भगवान् साक्षाद्गृह्णिष्य वृद्धस्पतिः ॥२३॥  
 पुलस्त्योऽज्जनयत्पत्न्यामगस्त्यं च हविर्भुवि । सोऽन्यजन्मनि द्वाग्निर्विधवाश्च मद्भ्रातृपाः ॥२४॥  
 तस्य यक्षपतिर्द्वयः कुबेरस्त्विडयिडासुतः । रावणः कुम्भकर्णश्च तथान्यस्यां धिभीषणः ॥२५॥

**Atri said :** Oh Brahma ! Vishnu ! Shiva ! you incarnate yourselves in every age with your qualities emanating from maya, respectively channelled into creation, maintenance and extinction of the universe : I bow to you. Who among your reverences is the God, invited by me here ? I had meditated only on one god, who is the chief of gods for (favouring me with a boon for) procreation. How are you (all)—who though far away even from the minds of creatures—have come here ? Please tell (me). Be pleased (with me). I have a great surprise in this matter. 16-17

**The Gods said :** Oh spiritual sage ! The very things shall happen as per resolve made by you—not otherwise. We are the same who had been meditated upon by you, whose resolves are successful. Dear ! you will have sons, composed of our (respective) phases. They shall be renowned in the world and shall extend your fame. Fare you well ! The lords of deities, well worshipped by the couple then repaired from there, within their sight, after granting this excellent boon. Soma (the Moon) was born from a phase of Brahman, Datta-master of Yoga from a phase of Vishnu and Durvasas from a phase of Shanker. Now hear (from me) about the progeny of Angirasas :

Shraddha—wife of Angirasas—likewise gave birth to four daughters—Sincrali, Kuhoo, Raka and Anumati, who was the fourth. He had two

पुलहस्य गतिर्भायां धीनसूत सती सुतान् । कर्मश्रृङ्खं वरीयांसं सदिष्णुं च महामते ॥२६॥  
 क्रतोरपि क्रिया भार्या बालसित्यानसूयत । कपोन् पष्टिसहस्राणि ज्वलतो ब्रह्मतेजसा ॥२७॥  
 ऊजायां जसिरे पुत्रा वसिष्ठस्य परंतप । चित्रकेतुप्रधानास्ते सप्त ब्रह्मर्षयोऽमलाः ॥२८॥  
 चित्तिस्त्वथर्वणः पत्नी लेमे पुत्रं धृतव्रतम् । दध्यञ्जमभशिरसं भृगोर्वशं निबोध मे ॥२९॥  
 भृगुः स्यात्यां महाभागः पत्न्यां पुत्रानजीजनत् । धातारं च विधातारं श्रियं च भगवत्पराम् ॥३०॥  
 परं कर्ममदौहित्रमंतानः कथितस्तव । गृण्वतः थद्वानस्य सद्यः पापहरः परः ॥३१॥  
 प्रसूतिं मानवीं दक्ष उपयेमे ह्यजात्मजः । तस्यां सप्तर्जं दुहितृं पोडशमल्लोचनाः ॥३२॥  
 त्रयोदशाशदमां तथैकामभ्ये विभुः । पितृभ्य एकां युकेभ्यो भवायैकां भवच्छिदे ॥३३॥  
 धजा मैत्री द्या शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः । बुद्धिर्मेधा तितिक्षा दीर्घीर्तिर्घर्मस्य पत्नयः ॥  
 थदासूत शुभं मैत्री प्रसादमभयं दया । शान्तिः सुखं मुदं तुष्टिः स्मयं पुष्टिरसूयत ॥३५॥

sons in addition—Utathya, who was the Lord himself and Brihaspati—who had realized the Supreme Spirit.

Pulastya begot in his wife Havirbhoo Agatsya who was stomach-fire in another birth and Vishravas, who had performed great penance. The latter had a son—Kubera, who was a deity and the King of Yakshas, born of his wife Idavida and Ravan, Kumbhakarna and Vibheeshana through another wife (Keshince).

Oh Vidura of high ideals! Gati—the devoted wife of Pulaha—gave birth to three sons: Karmashreshtha, Varceyans and Sahishnu. Kriya—wife of Kratu—also gave birth to sixty thousand Valakhilyas, who were sages resplendent with spiritual lustre. Oh conqueror of enemies! Seven sons of Vasistha among whose Chitraketu was prominent, were born of Oorja. They were pious spiritual sages. Chitti—wife of Atharvan got a pious son—Dadhyaca alias Ashwashiras. Now hear about the progeny of Bhṛigu. Lucky Bhṛigun begot in his wife Khyati sons named Dhatri and Vidhatri and a daughter named Shri (normally known as Laxmi—consort of Vishnu). I have described to you this progeny of the daughter of Kardama. Sons of one who hears about it with faith are immediately destroyed. 18-31

Daksha—son of Brahman—married Prasooti—daughter of Manu and begot in her sixteen bright-eyed daughters. The king (Daksha) gave in marriage thirteen (of them) to Dharma, one to Fire-God, one to the group of manes and one to Bhava (Shiva), who brings an end to worldly existence. Straddha, Maitree, Dāya, Shanti, Tushti, Pushti. Kriya, Unnati, Buddhi, Medha, Titiksha, Hreṇ and Moorti were the wives of Dharma.



योगं क्रियोन्नतिर्दोषमर्थं बुद्धिरस्यत । मेधा स्मृतिं तितिक्षा तु क्षेमं ह्रीः प्रथमं सुतम् ।

मूर्तिः सर्वगुणोत्पत्तिर्नारायणावृणी ॥३६॥

ययोजन्मन्यदो विभ्रमभ्यनन्दत्सुनिवृतम् । मनांसि ककुभो वाताः प्रसेदुः सरितोऽद्रयः ॥३७॥

एवं सुरगणैस्तात भगवन्तावभिष्टुतो । लब्धाबलोकैर्वयतुरर्चितो गन्धमादनम् ॥३८॥

भयस्य पत्नी तु सती भवं देवमनुवता । आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः ॥३९॥

पितर्यप्रतिरूपे स्वे भवायानागसे रया अग्रोद्वैवात्मनाऽऽत्मानमज्ञाद्योगसंयुता ॥४०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे विदुरमंत्रेयसंवादे प्रथमोऽध्यायः ॥ १ ॥

## अथ द्वितीयोऽध्यायः

विदुर उवाच

भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः । विद्वेषमकरोत्कस्मादनादृत्यात्मजां सतीम् ॥१॥  
कस्तं चराचरगुरुं निर्वैरं शान्तविग्रहम् । आत्मारामं कथं हेष्टि जगतो दैवतं महत् ॥२॥

Shraddha gave birth to Shubha, Maitri to Prasada, Daya to Abhaya, Shanti to Sukha, Tushiti to Muda, and Pushti to Smaya, Kriya gave birth to Yoga, Unnati to Darpa, Buddhi to Artha, Medha to Smriti, Titiksha to Kshema and Hree to a son named Prashraya. Moorti—the source of all quantities—gave birth to two sages—Nara and Narayana. The universe felt very happy and rejoiced at their birth and minds (of people), quarters, winds, rivers and mountains were delighted. Dear me ! These divinities were extolled and worshipped by multitudes of deities who got a vision of them, and went away to mount Gandhamadana. 32-38

Satee, the consort of Bhava (Shiva), who was devoted to the latter, did not have a son, equal to herself in qualities and character. When her father became averse to Bhava through wrath, though the latter had given him no offence, she, young as she was, and endowed with mystic powers, voluntarily abandoned her body. 39-40

Thus ends chapter one of Book IV

## CHAPTER II

Vidura inquired : Why did Daksha, who loved his daughter, bear hatred towards Bhava (Shiva)—the best among the virtuous—in disregard of his daughter Satee ? Who would bear hatred towards that

पतदाख्यादि मे ब्रह्मन् जामातुः श्वशुरस्य च । विद्वेषस्तु यतः प्राणांस्तत्पजे दुस्त्यजान् सती ॥

मैत्रेय उवाच

पुरा विश्वरुजां सत्रे समेताः परमर्षयः । तथापरमणाः सर्वे सातुगा मुनयोऽग्नयः ॥३॥  
तत्र प्रविष्टमृषयो दृष्ट्वाकर्मिव रोचिषा । भ्राजमानं वितिमिरं कुर्वन्तं तन्महत्सवः ॥५॥  
उदतिष्ठन् सदस्यास्ते स्वधिष्येम्यः सहाग्नयः । ऋते विरिञ्चं शर्वं च तद्भासाऽऽक्षितचेतसः ॥  
सदसस्पतिभिर्दक्षो भयवान् साधु सक्ततः । अजं लोकगुहं नत्वा निपसाद तदाश्रया ॥७॥  
प्राज्ञनिपण्णं मृडं दृष्ट्वा नासृष्यत्तदनादतः । उवाच वामं चक्षुर्भ्यामभिवीक्ष्य बहन्निव ॥८॥  
धूयतां ब्रह्मर्षयो मे सहदेवाः सहाग्नयः । साधूनां ध्रुवतो वृत्तं नाहानान्न च मत्सरात् ॥९॥  
अयं तु लोकपालानां यशोज्जो निरपश्रयः । सद्भिराचरितः पन्था येन स्तब्धेन दूषितः ॥१०॥

lord of animate and inanimate objects, who does not nurse enmity, who has a quiet bearing, who is a seeker of spiritual knowledge, and who is the great divinity of the world and why should he do so? Spiritual Master! Please tell me about this—about the enmity between the son-in-law and the father-in-law, due to which Satee renounced her life—difficult to renounce as it is. 1-3

Maitreya said : Of yore, great seers, as well as multitudes of deities—sages, and Fire-Gods,—all with their retinues—gathered in the session of a religious sacrifice, performed by Daksha, one of the progenitors of mankind. On seeing that Daksha, who was shining with lustre like the Sun and who (thus) dispelled the gloom of that great assembly, had entered the place, the members of the assembly, along with the Fire-Gods whose minds were attracted by his lustre, stood up with the exception of Brahman and Shiva. Lord Daksha—who was the president of the assembly having been thus well greeted, bowed to Brahman, the overlord progenitor of mankind, and sat down with his permission. Observing that Shiva had sat down prior to him, he could not put up being (thus) disrespected by him and viewed Shiva, as if he would scorch the latter with his eyes and addressed them as under. 4-8

Oh spiritual sages! Deities! Fire-Gods! Hear me describe, the manners of good persons. I am doing this neither through ignorance nor through jealousy. This (Shiva) by whom the manners followed by good men are violated, has thus destroyed the glory of the regents of the quarters of the world. He is shameless. He has subjected himself to my discipline, since he has accepted the hand of my daughter in the presence of Brahmins and sacred fire, like a pseudo-saint taking to the Gayatri

एष मे शिष्यतां प्राप्तो यस्मे दुहितुरग्रहीत् । पाणिं विप्राग्निमुखतः सावित्र्या इव साधुवत् ॥  
 प्रत्युत्थानाभिवादाहं याचाप्यकृतं नोचितम् । लुप्तक्रियायाश्च ये मानिने भिन्नसेतवे ॥१२॥  
 अनिच्छन्त्यप्यदां बालां शूद्रायेयोश्चर्तौ गिरम् । अयं तु देवयज्वर इन्द्रोपेन्द्रादिभिर्भवः ।  
 सह भागं न लभतां देवैर्देवगणाधमः ॥१३॥

मैत्रेय उवाच

निषिध्यमानः स सदस्यमुख्यैर्दक्षो गिरित्राय विसृज्य शापम् ।  
 तस्माद्विनिष्क्रम्य विबुद्धमन्युर्जगाम कौरव्य निजं निकेतनम् ॥१४॥  
 विज्ञाप्य शापं गिरिशानुगाग्रणीर्नन्दीश्वरो रोपकपायदूषितः ।  
 दक्षाय शापं विसर्ज्य दारुणं ये चान्यमोदंस्तदवाच्यतां द्विजाः ॥१५॥

य पतन्मर्त्यमुद्दिश्य भगवत्यप्रतिद्रुहि । द्रुह्यत्यङ्गः पृथग्दृष्टिस्तत्त्वतो विमुखो भवेत् ॥१६॥  
 बुद्ध्या पराभिध्यायिन्या चिस्मृतात्मगतिः पशुः । स्त्रीकामः सोऽस्त्वतितरां दक्षोवस्तनुवोऽचिरात्

hymn, since he did not greet me, even with words, though I deserve to be greeted by standing up.

Like one imparting Vedic lore to a shoodra, reluctant though I was, gave my daughter to him, who does not observe religious practices, is impious, egoistic and had violated the rules (of good conduct). This Shiva, who is the lowest in the ranks of Gods, shall not therefore receive any share with Indra, Upendra and others in religious sacrifices. 9-13

**Maitreya said :** Scion of Kuru dynasty ! After having given the curse to Shiva, though dissuaded by prominent members of the assembly, Daksha retired from it with increased anger and returned to his mansion.

On learning about the curse, Nandeeshwara, leader of the retinue of Shiva, affected as he was with the passion of anger, gave terrible curses to Daksha and to those Brahmins, who had indicated their approval for that censurable action. "This silly Daksha, who considers the universe as distinct from the Supreme Spirit and who is regardful of only his mortal body, has offended against the Lord (Shiva), who bears no ill-will, shall be bereft of spiritual knowledge. The brute Daksha, who has forgotten the course of the soul's existence, as his intellect is concentrated in mundanity, and who is extremely desirous of sexual pleasure, shall have the head of a goat in a short while. Brahmins (who had approved Daksha's action) shall eat all types of food (without discriminating between prohibited and unprohibited food) shall engage

सर्वभक्षा द्विजा वृत्तौ धृतविद्यातपोव्रताः । वित्तदेहेन्द्रियारामा याचका विचरन्तिवह ॥१८॥  
 तस्यैवं ददतः शपं श्रुत्वा द्विजकुल्य वै । भृगुः प्रत्यसृजच्छापं ब्रह्मदण्डं दुरत्ययम् ॥१९॥  
 भवव्रतधरा ये च ये च तान् समनुव्रताः । पाक्षण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥२०॥  
 तस्यैवं ददतः शपं भृगोः स गगवान् भवः । निश्चक्राम ततः किञ्चिद्विमना इव सानुगः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दशश्लो नाम तृतीयोऽध्यायः ॥ २ ॥

### अथ तृतीयोऽध्यायः

मैत्रेय उवाच

सदा विद्वित्तोरेवं फालो वै ध्रियमाणयोः । जामातुः भ्रसुरस्यापि सुमहानतिचक्रे ॥१॥  
 यदाभिमिको दक्षस्तु ब्रह्मणा परमेष्ठिना । व्रजापतीनां सर्वेषामधिपत्ये स्रयोऽभयत् ॥२॥  
 इष्ट्या स राजपेयेन ब्रह्मिष्ठानभिभूय च । दृढस्पतिसर्वं नाम समारेने कृतूतमम् ॥३॥

in learning, penance and austerity for the sake of livelihood shall have love for wealth, body and organs of senses and shall loaf about in this world as madicants. 14-18

On hearing the curse given by him to the community of Brahmins, Bhrigu (who was himself a Brahmin) discharged an unwardable Brahminic missile in the guise of this curse: "Those who are devotees of Shiva and those who follow their religious practices shall be heretics and antagonists of sacred scriptures." 19-21

Maitreya said: When Bhrigu was pronouncing the curse, Lord Shiva, became some what dejected and went away therefrom, accompanied by his retinue. The prominent members of the assembly completed the sacrificial session lasting for a thousand years, in which the great Vishnu is the object of worship, performed the concluding sacrificial bath at the place where the Ganges is met by Yamuna, and went home there with purified souls.

Thus ends chapter second of Book IV

### CHAPTER III

Maitreya said: A very long time elapsed (thereafter) during which the son-in-law and the father-in-law continued to quarrel. When Daksha was coronated as overlord of all the progenitors of mankind by Brahman, he grew arrogant. After performing Vajapeya sacrifice and

तस्मिन् ब्रह्मर्षयः सर्वे देवर्षिपितृदेवताः । आसन् कृतस्वस्त्ययनास्तत्पत्न्यश्च सभर्तृकाः ॥४॥  
तदुपश्रुत्य नभसि खेचराणां प्रजस्पताम् । सती दाक्षायणी देवी पितुर्यज्ञमहोत्सवम् ॥५॥  
व्रजन्तीः सर्वतो दिग्भ्य उपदेवचरस्त्रियः । पतिं भूतपतिं देवमोत्सुक्यादभ्यभाषत ॥६॥

### सत्युवाच

प्रजापतेस्ते श्वशुरस्य साम्प्रतं निर्यापितो यज्ञमहोत्सवः किल ।  
ययं च तत्राभिसराम वाम ते वदार्थितामी वितुषा व्रजन्ति हि ॥७॥  
तस्मिन् भगिन्यो मम भर्तृभिः स्वकैर्भुवं गमिष्यन्ति सुहृदिदृक्षवः ।  
अहं च तस्मिन् अवताभिकामये सहोपनीतं परिवर्द्धमर्हन्तुम् ॥८॥  
तत्र स्वसृमं ननु भर्तृसम्मिता मातृष्वसृः क्लिन्नधियं च मातरम् ।  
द्रश्ये चितोत्कण्ठमना महर्षिभिरुत्नीयमानं च सृडाव्यरध्वजम् ॥९॥  
कथं सुतायाः पितृगोहकौतुकं निश्चम्य देहः सुरवर्ध नेहते ।  
अनाहुता अप्यभियन्ति सौहृदं भर्तृगुरोर्देहकृतश्च केतनम् ॥१०॥

humiliating learned men thoroughly proficient in Vedas, he commenced performance of religious sacrifice, named Brihaspatisava—the best of religious sacrifices. Brahmin sages, all divine sages, manes and deities, along with their consorts were received by him with benedictions. Goddess Sati—daughter of Daksha—learnt about the great festival, being celebrated by her father by overhearing the conversations of semi-divine ladies flying in the sky. She saw beautiful ladies of Yaksha, Gandharva and Apsara communities going (to the festival) from all quarters and told the lord of all creatures (Shiva), as under actuated by eagerness (to offend it). 1-6

Sateo said : Your father-in-law—one of the progenitors of mankind has at present inaugurated a great sacrificial festival. Shiva! We may also go there, if you desire, since these gods are going (there). My sisters, accompanied by their husbands will certainly go there with the desire of seeing relatives. I (too) desire to go to that festival with you in order to be entitled to receive presents (from my father). Your Grace! I will see there my sisters, who are held in esteem by their husbands, my mother's sisters and my affectionate mother whom I have been eager to see for long and the excellent topmost religious sacrifice being performed by great sages. Chief of Gods! On hearing about an auspicious occasion in father's home, how would the body of daughter not throb (with joy)? People go to the lovable homes of their husbands, preachers and fathers, even uninvited. God of Eternity! be, therefore,

तन्मे प्रसीदेदममर्त्यं चाञ्छितं कर्तुं भवान् कारुणिको यतार्हति ।  
 त्वयाऽऽत्मनोऽर्घ्येऽहमदभ्रचक्षुषा निरूपिता मालुगृहाण चाचितः ॥११॥

श्रीभगवानुवाच

त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियन्ति बन्धुषु ।  
 ते यद्यनुत्पादितदोषदृष्ट्यो पलीयसानात्म्यमदेन मन्युना ॥१२॥  
 विघातपोचित्तचपुर्वयःकुलैः सतां गुणैः पद्भिरसत्तमेतैः ।  
 स्मृतौ हतायां भूतमानदुर्दशः स्तब्धा न पश्यन्ति हि धाम भूयसाम् ॥१३॥  
 नैतादृशानां स्वजनव्यपेक्षया गृहान् प्रतीयादन्यस्थितात्मनाम् ।  
 येऽभ्यागतान् वक्रधियाभिचक्षते आरोपितभूमिरमर्पणाश्रिभिः ॥१४॥  
 तथारिभिर्न व्यथते शिलीमुखैः शेतेऽर्जिताहो हृदयेन दूषता ।  
 स्वानां यथा वक्रधियां दुर्कृतिभिर्द्वानिशं तप्यति ममंतादितः ॥१५॥  
 व्यक्तं त्वमुक्तादृगतेः प्रजापतेः त्रिषाऽऽत्मज्ञानामसि सुभु सम्मता ।  
 अद्यापि मानं न पितुः प्रपत्यसे मदाभ्रयात्कः परितप्यते यतः ॥१६॥  
 प्रत्युद्गमप्रश्रयणाभिवादनं विधीयते साधु मिथः सुमप्यमे ।  
 प्राज्ञैः परस्मै पुरुषाय चेतसा गुडाश्रयायैव न देहमानिने ॥१७॥

pleased. Your Grace deserves to grant my desire. You have received me as your better half with plentiful love. Please, therefore, favour me by granting my request. 7-11

**His Divinity said :** Beautiful lady! What thou hast said that people go to their relatives uninvited is quite right but only if the latter's attitude is not vitiated with arrogance born of staunch mundanity and anger. Those persons, however, whose wicked eyes are full of arrogance, because their discretion has been struck down and benumbed with the six qualifications of learning, penance, wealth (handsome), physique, (young) age and (high) family, which serve as good qualities in the case of good man, but debase other most wicked persons, do not appreciate the splendour of great men because they are relatives. One should not go to houses of such men, whose minds are unsteady and who view their guests with crooked feelings and with intolerant eyes signified by twisted eye-brows. A man is not so much hurt or afflicted day and night by arrows, struck by enemies, when he is struck in the vitals by abuses of his crooked relatives, but sleeps with his paining body and afflicted heart. Lovely lady! It is evident that among his daughters thou art dear to prosperous Daksha, who is one of the

सत्त्वं विशुद्धं वसुदेवशब्दितं यदीयते तत्र पुमानपावृतः ।  
 सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते ॥१८॥  
 तत्ते निरीक्ष्यो न पितापि देहकृद् दक्षो मम हृद् तदनुवताश्च ये ।  
 यो विभ्यसृग्यज्ञगतं वरोह मामनागसं दुर्वचसाकरोत्तिरः ॥१९॥  
 यदि व्रजिप्यस्यतिहाय मद्बचो भद्रं भवत्या न ततो भविष्यति ।  
 सम्भावितस्य स्वप्ननात्पराभवो यदा स सद्यो मरणाय कल्पते ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे उमादत्तवादे तृतीयोऽध्यायः ॥ १ ॥

### अथ चतुर्थोऽध्यायः

मैत्रेय उवाच

पतावदुक्त्वा चिरराम शंकरः पत्न्यङ्गनाशं ह्यभयम् चिन्तयन् ।  
 सुहृद्दिदृशुः परिशुद्धिता भवाक्षिकामती निर्विघ्नी द्विधाऽऽस सा ॥१॥

progenitors of mankind. Even then, thou shalt not receive any regard from thy father, since he is inflamed on account of thy attachment to me. Thou Lady of beautiful waist! Wise persons offer mutual regards by standing up, and with courtesey and salutations, which are mentally directed to the Supreme Spirit residing in the recess of the heart and not to the individual soul possessed of ego. I offer my obeissance to this, spotless spirit which is spoken of as Vasudeva and which the Supreme Spirit shines, since Lord Vasudeva, who is not comprehensible by organs of perception, shines therein..Thou should not, therefore, see Daksha and those who agree with him, eventhough he is thy father, and has brought thy body into existence since he is my enemy, oh lady of beautiful thighs! He had insulted me with abusive language, though I was innocent, when I attended the religious sacrifice named Vishwasruj. If thou shalt go there, disregarding my advice, it would not do good to thee. When a worthy person meets with an insult from a relative, it results in death. 12-20.

Thus ends chapter third of Book IV

### CHAPTER IV

**Maitreya said :** Having told her this much, Shiva ceased speaking, thinking that the mortal body of his wife would come to be destroyed either way. Though she was desirous of seeing her relatives, being afraid of Shiva, she (often) got out of the house and re-entered it in

सुहृदिदक्षाप्रतिघातदुर्मनाः स्नेहाद्रुदत्यथुकलातिविह्वला ।  
 भवं भवान्यप्रतिपूरुषं रुपा प्रथक्ष्यतीवैक्षत जातवेपथुः ॥२॥  
 ततो यितिःश्वस्य सती विहाय तं शोकेन रोपेण च द्यूता इदा ।  
 पित्रोऽप्यात्तौणविमृद्धीर्गृहान् प्रेम्णाऽऽत्मनो योऽधमदात् सतां प्रियः ॥३॥  
 तामन्वगच्छन्नुदितविक्रमां सतीमेकां त्रिनेत्रानुचराः सहस्रशः ।  
 सपापैदयक्षा मणिमन्मदादयः पुरोवृषेन्द्रास्तरसा मतव्यथाः ॥४॥  
 तामागतां तत्र न कञ्चनाद्रियद्विमानितां यत्कृतो भवाञ्जनः ।  
 क्लृते स्वमूर्धे जननीं च सादराः प्रेमाश्रुकण्ठ्यः परिगल्लुर्मुदा ॥५॥  
 सौन्दर्यसम्पन्नसमर्थवार्तया भावा च मातृत्वसृमिश्च सादरम् ।  
 दत्तां सपर्यां वरमासनं च सा नादत्त पित्राप्रतिनिदिता सती ॥६॥  
 भरुद्रभागं तमवेक्ष्य चाध्वरं पित्रा च देवे कृतहेलनं विभी ।

a dilemma. Troubled in her mind, as her desire to see relatives had received a blow, and weeping due to love (for her relatives, since her desire to see them was frustrated) she was so much distressed, that she shed tears and trembled. Bhavani (Satee) looked at matchless Bhava (Shiva), as if she would scorch him with her wrath. Her intelligence having been confounded by her feminine nature, she proceeded towards the residences of her parents, sorrowfully and angrily, leaving him, who is dear to good people, and who had surrendered his half self to her with love, with a sigh. Thousands of three-eyed attendants—Manimat, Mada and others accompanied by their associates and Yakshas, and keeping the divine bull ahead of them forcibly kept back their distress and followed her, who was fast pacing on—all alone. They placed her on Nandi (the divine bull) and marched ahead to the tune of musical instruments, such as drums, conches and bamboo lutes, showing themselves, white umbrellas, garlands etc. 1-4

When she reached there, no one greeted her, through fear of the sacrificer (Daksha) since she was held in contempt by the latter, with the exception of her sisters and mother, who reverently greeted her and joyfully embraced her, their throats being choked with tears of love. Satee did not (however), accept the entertainment and prominent seat, reverently offered to her by mother who joined the conversation her sisters had with her and by her mother's sisters, since she was insulted by her father. When she observed that there was no share prescribed for Rudra (Shiva) in the sacrificial offering and that



सत्त्वं विदुदं वसुदेवशब्दितं यदीयते तत्र पुमानावृतः ।  
 सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते ॥१८॥  
 तत्ते निरीक्ष्यो न पितापि देहकृद् दक्षो मम हृद् तदनुमताश्च ये ।  
 यो विभ्वसृम्यङ्गतं वरोरु मामनागसं दुर्वचसाकरोत्तिरः ॥१९॥  
 यदि व्रजिष्यस्यतिहाय मद्भक्तो भद्रं भवत्या न ततो भविष्यति ।  
 सम्भावितस्य स्वजनात्पराभवो यदा स सद्यो मरणाय कल्पते ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे उमाकृतसंवादे तृतीयोऽध्यायः ॥ ३ ॥

### अथ चतुर्थोऽध्यायः

मैत्रेय उवाच

पतावबुक्त्वा विरराम शंकरः पत्न्यङ्गनाशं ह्यभयञ्च चिन्तयन् ।  
 सुहृद्दिदृक्षुः परिशुद्धिता भवान्निष्कामर्ता निर्विशती द्विधाऽऽस सा ॥१॥

progenitors of mankind. Even then, thou shalt not receive any regard from thy father, since he is inflamed on account of thy attachment to me. Thou Lady of beautiful waist! Wise persons offer mutual regards by standing up, and with courtesey and salutations, which are mentally directed to the Supreme Spirit residing in the recess of the heart and not to the individual soul possessed of ego. I offer my obeissance to this, spotless spirit which is spoken of as Vasudeva and which the Supreme Spirit shines, since Lord Vasudeva, who is not comprehensible by organs of perception, shines therein..Thou should not, therefore, see Daksha and those who agree with him eventhough he is thy father, and has brought thy body into existence since he is my enemy, oh lady of beautiful thighs! He had insulted me with abusive language, though I was innocent, when I attended the religious sacrifice named Vishwasruj. If thou shalt go there, disregarding my advice, it would not do good to thee. When a worthy person meets with an insult from a relative, it results in death. 12-20.

Thus ends chapter third of Book IV

### CHAPTER IV

**Maitreya said :** Having told her this much, Shiva ceased speaking, thinking that the mortal body of his wife would come to be destroyed either way. Though she was desirous of seeing her relatives being afraid of Shiva, she (often) got out of the house and re-entered it in

सुहृदिदक्षाप्रतिघाततुर्मेनाः स्नेहाद्दुदत्यधुकलातिविह्वला १  
 भवं भवाम्यप्रतिपूरुषं रुपा प्रघक्ष्यतीवैक्षत जातवेपथुः ॥२॥  
 ततो विनिःश्वस्य सती विहाय तं शोकेन रोपेण च दूयता हृदा ।  
 पित्रोरगात्स्वैणविमूढधीर्गृहान्प्रेम्णाऽऽत्मनो योऽर्घमदात् सतां प्रियः ॥३॥  
 तामन्वगच्छन्नुतविक्रमां सतीमेकां त्रिनेत्रानुचराः सदृशशः ।  
 सपार्श्वदयक्षा मणिमन्मदादयः पुरोवृपेन्द्रास्तरसा भवव्यथाः ॥४॥  
 तामागतां तत्र न कश्चनाद्रियद्विमानितां यत्कृतो भयज्जनः ।  
 ऋते स्वमूर्त्यं जननीं च सादराः प्रेमाश्वकण्ठ्यः परिणखजुर्मुदा ॥५॥  
 सौन्दर्यसम्पन्नसमर्थवार्तिया मावा च मातृष्वसृमिञ्च सावदम् ।  
 दत्तां सपयां वरमात्तनं च सा नादत्त पित्राप्रतिनन्दिता सती ॥६॥  
 भक्तद्वभां तमवेक्ष्य चाप्यरं पित्रा च देवे कृतहेलनं विभी ।

■ dilemma. Troubled in her mind, as her desire to see relatives had received a blow, and weeping due to love (for her relatives, since her desire to see them was frustrated) she was so much distressed, that she shed tears and trembled. Bhavani (Satee) looked at matchless Bhava (Shiva), as if she would scorch him with her wrath. Her intelligence having been confounded by her feminine nature, she proceeded towards the residences of her parents, sorrowfully and angrily, leaving him, who is dear to good people, and who had surrendered his half self to her with love, with a sigh. Thousands of three-eyed attendants—Manimat, Mada and others accompanied by their associates and Yakshas, and keeping the divine bull ahead of them forcibly kept back their distress and followed her, who was fast pacing on—all alone. They placed her on Nandi (the divine bull) and marched ahead to the tune of musical instruments, such as drums, conches and bamboo lutes, showing themselves, white umbrellas, garlands etc. 1-4

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 सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते ॥१८॥  
 तत्ते निरीक्ष्यो न पितापि देहकृद् दक्षो मम द्विद् तदनुवताश्च ये ।  
 यो विश्वसृग्यज्ञगतं वरोह मामनागतं दुर्वचसाकरोत्तिरः ॥१९॥  
 यदि व्रजिष्यस्यतिहाय मद्बन्धो भद्रं भवत्या न ततो भविष्यति ।  
 सम्प्राचितस्य स्वजनात्परामर्शो यदा स सद्यो मरणाय कल्पते ॥२०॥

॥ इति श्रीलक्ष्मिस्तभागवते चतुर्थस्कन्धे समाप्तस्कांदे तृतीयोऽध्यायः ॥ ३ ॥

### अथ चतुर्थोऽध्यायः

मैत्रेय उवाच

पताचतुष्टया विरराम शंकरः पत्न्यङ्गनाशं शुभयश्च चिन्तयन् ।  
 सुहृद्दिदृक्षुः परिशुद्धिता भयान्निष्कामनी निर्विशती द्विधाऽऽस सा ॥१॥

progenitors of mankind. Even then, thou shalt not receive any regard from thy father, since he is inflamed on account of thy attachment to me. Thou Lady of beautiful waist! Wise persons offer mutual regards by standing up, and with courtesey and salutations, which are mentally directed to the Supreme Spirit residing in the recess of the heart and not to the individual soul possessed of ego. I offer my obeissance to this, spotless spirit which is spoken of as Vasudeva and which the Supreme Spirit shines, since Lord Vasudeva, who is not comprehensible by organs of perception, shines therein. Thou should not, therefore, see Daksha and those who agree with him even though he is thy father, and has brought thy body into existence since he is my enemy, oh lady of beautiful thighs! He had insulted me with abusive language, though I was innocent, when I attended the religious sacrifice named Vishwasruj. If thou shalt go there, disregarding my advice, it would not do good to thee. When a worthy person meets with an insult from a relative, it results in death. 12-20.

Thus ends chapter third of Book IV

### CHAPTER IV

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 भवं भवान्यप्रतिपूरकं रुपा प्रवक्ष्यतीवैक्षत जातवेपथुः ॥१॥  
 ततो विनिःश्वस्य सती विहाय तं शोकेन रोपेण च दूयता हृदा ।  
 पित्रोरगात्स्त्रैषविमूढधीर्गृहान् प्रेम्णाऽऽत्मनो योऽर्घमदात् सतां प्रियः ॥२॥  
 तामन्यगच्छन्नुत्तविक्रमां सतीमैकां त्रिनेत्रानुचराः सहस्रशः ।  
 सपार्यदयक्षा मणिमन्मदादयः पुरोवृपेन्द्रास्तरसा गतव्यथाः ॥३॥  
 तामागतां तत्र न कश्चनाद्रियद्विमानितां यत्कृतो भयाञ्जनः ।  
 श्रुते स्वसृजं जननीं च सादराः प्रेमाश्लकण्डवः परिप्लव्यमुदा ॥४॥  
 सौन्दर्यसम्पन्नसमर्थवर्तया मात्रा च मातृष्वसभिश्च सादरम् ।  
 इत्तां सपयां घटमासनं च सा नादत्त पित्राप्रतिनन्दिता सती ॥५॥  
 अरुद्रभानं तमवेक्ष्य चाध्वरं पित्रा च देवे कृतहेदनं विभौ ।

a dilemma. Troubled in her mind, as her desire to see relatives had received a blow, and weeping due to love (for her relatives, since her desire to see them was frustrated) she was so much distressed, that she shed tears and trembled. Bhavani (Satee) looked at matchless Bhava (Shiva), as if she would scorch him with her wrath. Her intelligence having been confounded by her feminine nature, she proceeded towards the residences of her parents, sorrowfully and angrily, leaving him, who is dear to good people, and who had surrendered his half self to her with love, with a sigh. Thousands of three-eyed attendants—Manimat, Mada and others accompanied by their associates and Yakshas, and keeping the divine bull ahead of them forcibly kept back their distress and followed her, who was fast pacing on—all alone. They placed her on Nandi (the divine bull) and marched ahead to the tune of musical instruments, such as drums, conches and bamboo lutes, showing themselves, white umbrellas, garlands etc. 1-4

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अनादता यज्ञसदस्यधीश्वर्यो चुकोप लोकानिव घृह्यती रुपा ॥७॥  
जगर्हं सामर्पयिषन्नया गिरा शिवद्विषं धूमपथमसयम् ।  
स्वतेजसा भूतगणान् समुत्थितान् निगृह्य देवी जगतोऽभिष्टुष्वतः ॥८॥

श्रीदेव्युवाच

न यस्य लोकेऽस्त्यतिशायनः प्रियस्तथाप्रियो देहभृतां प्रियात्मनः ।  
तस्मिन् समस्तात्मनि मुक्तवैरके क्रते भवन्तं कतमः प्रतीपयेत् ॥९॥  
दोषान् परेषां हि गुणेषु साधवो गृह्णन्ति केचिन्न भवादृशा द्विज ।  
गुणांश्च फलान् बहुलीकरिण्यो महत्तमास्तेष्वचिदस्त्वानघम् ॥१०॥  
यद् द्वयक्षरं नाम गिरेरितं नृणां सकृत्प्रसङ्गादघमाशु हन्ति तत् ।  
पयिषकीर्तिं तमलद्वयशासनं भवानहो द्वेष्टि शिवं शिवेतरा ॥११॥  
यत्पावपद्मं महतां मनोऽलिभिर्निषेवितं ब्रह्मरसासयाधिभिः ।  
लोकस्य यद्वर्पति चाशिपोऽर्थिनस्तस्मै भवान् द्रुहति विश्वगन्धवे ॥१२॥  
अतस्तवोत्पन्नमिदं कलेवरं न धारयिष्ये शितिकण्ठगर्हिणः ।

the all-pervading God ( Shiva ) had been insulted, Satee, who was not offered due respect in the sacrificial assembly, became angry, as if she would burn the ( three ) worlds with her wrath. The Goddess censured within hearing of the world the enemy of Shiva, who had grown arrogant in his labours in the smoky path of religious sacrifices, restraining with her lustre her multitudes of goblins who were up ( for revenge ). 5-8

**The Goddess said :** Who, except you, would antagonize him, who has no better in this world, to whom none is dear or disagreeable, who is the beloved soul of corporeal beings, in whom the entire universe reposes and who does not nurse animosity ( for any one ) ? Oh Brahmin, good men—not men like you—hold the faults of others as virtues, great men are desirous of treating small virtues as big ones. Foolish as you are you have offended such personages. You, inauspicious as you are, nurse hatred towards Shiva of sacred fame, whose commands are untransgressable, and whose name, composed of two letters, uttered even once on a proper occasion, destroys sins of men. You are acting as an enemy of the Lord, whose lotus-like feet are being resorted to by the bees in the form of minds of great men, desirous of ( testing ) the wine intoxication of spiritual fluid, and which shower blessings on people, who beg for them. I will not, therefore, hold on to this body, born of you since you have been censuring the God on whose throat there is a dark-green spot ( Shiva ). I will, therefore, abandon this wretched body which was born of you, since my mind would be extremely afflicted

गोत्रं त्वदीयं भगवान् वृषध्वजो दाक्षायणीत्याह यदा सुदुर्मनाः ।  
व्यपेतनर्मस्मितमाशु तद्वयं व्युत्सस्य पतत्कुणपं त्वदङ्गम् ॥१३॥

मैत्रेय उवाच

ततः स्वभर्तृध्वरणाग्न्युजासवं जगद्गुरोश्चिन्तयती न चापरम् ।  
ददर्श देहो हतकल्मषा सती सखाः प्रजन्वाल् समाधिजग्मिना ॥१४॥

तत्पश्यतां खे भुवि चाद्भुतं महद्वाहेति वादः सुमहानजायत ।

अहो अनात्म्यं महदस्य पश्यत प्रजापतेर्यस्य चराचरं प्रजाः ।

यदङ्गं स्यां पुरुषद्विडयतां न प्रत्यपेधन्मृतयेऽपराधतः ॥१५॥

यद्येवं जने सत्या इष्टासुत्याममद्भुतम् । दक्षं तत्पार्षदा हन्तुमुदतिष्ठन्नुदायुधाः ॥१६॥

तेषामापततां वेगं निशाम्य भगवान् भृगुः । यज्ञभस्मेन युगुपा दक्षिणाम्नां जुहाय ह ॥१७॥

श्रमवो नाम तपसा सोमं प्राप्ताः सहस्रशः । तैरलातायुधैः सर्वे प्रमथाः सहगुहकाः ।

हन्यमाना विशो मेजुहगन्निर्वहतेजसा ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे सतीदेहोत्सर्गो नाम चतुर्थोऽध्यायः ॥४॥



when the Lord having a bull-mark on his banner would address me as "daughter of Daksha" then my smile born of jokes would quickly disappear. 9-13

**Maitreya said :** Then sinless Satee, who was meditating on the intoxicating effect of the lotus-like feet of her husband—the master of the world—did not see anything else and her body burnt instantaneously with the fire born of concentration on the Supreme Spirit. Those (men) on the Earth and (Gods) in the sky, deities, who saw this, loudly bewailed and exclaimed : "See this great wickedness of this progenitor whose creation the animate and inanimate creatures are, but who is an antagonist of the Supreme Spirit, and who did not prevent from immolating herself—his own daughter, who had prepared for death, as she had been an offender against him. 14-15

While people seeing this great wonderful sacrifice of hers, were thus talking, the attendants of Satee, rose to kill Daksha with raised arms. Struck, however, with fire brands by thousands of Ribhus (attendants of Gods) who had reached the Moon by dint of their penance and who was shining with Brahmanic lustre, all the Pramathas (attendants of Shiva) and Guhyakas (demi-Gods attending on Kubera—the divine Treasurer) fled into the quarters. 16-18

Thus ends chapter fourth of Book IV



## अथ पञ्चमोऽध्यायः

मैत्रेय उवाच

भयो भवान्या निवनं प्रजापतेरसक्तताया अवगम्य नारदात् ।  
 स्वपार्षदैर्न्यं च तदध्वरर्मुभिर्विद्रावितं क्रोधमपारमादधे ॥१॥  
 क्रुद्धः सुदधोष्ठपुटः स धूर्जटिर्जटां तद्विद्विस्तटोप्ररोचिपम् ।  
 उत्कृत्य रुद्रः सहस्रोत्थितो हसन गम्भीरनादो विससर्ज तां भुवि ॥२॥  
 ततोऽतिकायस्तनुया स्पृशन्निवं सहस्रबाहुर्वनरुक् त्रिसूर्यदङ् ।  
 करालदंष्ट्रो ज्वलद्ग्निमूर्धजः कपालमाली विविधोद्यतायुधः ॥३॥  
 तं किं करोमीति गुणन्तमाह वद्धाञ्जलि भगवान् भूतनाथः ।  
 दक्षं सयज्ञं जहिं मरुदानां त्वमग्रणी रुद्र भटांश्चक्रो मे ॥४॥  
 अन्यीयमानः स तु रुद्रपार्षदैर्भृशं नदन्निर्व्यनदत्सुभैरवम् ।  
 उद्यम्य शूलं जगदन्तकान्तकं त्र प्राद्रवद् घोषणभूषणादग्निः ॥५॥  
 अर्षादिजो यजमानः सदस्याः ककुब्जुदीच्यां प्रसमीक्ष्य रेणुम् ।  
 तमः किमेतत्कुत एतद्रजोऽभूदिति द्विजा द्विजपत्न्यश्च दधुः ॥६॥

## CHAPTER V

**Maitreya continued :** When Shiva heard from Narada, about the demise of Sateer, who had been despised by Daksha, and about the rout of the army of his attendants by Ribhus, he got angry. Rudra (Shiva) who wore matted hair, shining brilliantly like streaks of lightning and flames of fire, bit his lips being angry, loosened the hair, rose abruptly, yelled deeply and struck down the matted hair on the ground. A giant, who touched the sky with his body, who had a thousand hands, three eyes—glowing like the Sun, terrible teeth, hair blazing like fire who wore a garland of skulls was armed with various raised weapons and was obstructing the clouds, emerged therefrom (the matted hair). When he asked with folded hands : "What am I to do ?" His Divinity the overlord of creatures told him : "Destroy Daksha along with his religious sacrifice. Thou art the Commander-in-chief of my warriors. Rudra ! You have a phase of myself in you." 1-4

Followed by thundering attendants of Rudra, and wearing anklets which made tumultuous sounds, he thundered terribly, raised his trident capable of killing even the God of Death, and rushed forward. Now, the priests who were officiating at the sacrifice, the performer of the sacrifice (Daksha), the superintending priests Brahmins and their wives

बह्वेयमुद्विग्नदृशोच्यमाने जनेन दक्षस्य मुहुर्महात्मनः ।

तावत्स रुद्रानुचरैर्मखो महान् पर्याव्रवन्निविदुरान्वरध्वत ॥७॥

केचिद्रभञ्जुः प्राग्वंशं पत्नीशालां तथापरे । सद् आन्नीध्रशालां च तद्विहारं महानसम् ॥८॥

भृगुं वयन्ध मणिमान् वोरमद्रः प्रजापतिम् । चण्डीशः पूषणं देवं भगं नन्दीश्वरोऽग्रहीत् ॥९॥

जुद्धतः क्षुब्धस्तस्य श्मश्रूणि भगवान् भवः । मृगोलुलुब्धे सदसि योऽहसच्छमधु दर्शयन् ॥१०॥

भगस्य नेत्रे भगवान् पातितस्य रुपा मुचि । उज्जहार सदाश्लोऽक्ष्णा यः शपन्तमसुसुचन् ॥११॥

पूषणश्चापातयदन्तान् कालिङ्गस्य यथा वलः । शप्यमाने गरिमणि योऽहसद्दर्शयन्दत् ॥१२॥

दृष्ट्वा संशपन् योगं पशूनां च पतिर्मखे । यजमानपशोः कस्य कायात्तेनाहरच्छिरः ॥१३॥

जुहावैतच्छिरस्तस्मिन् दक्षिणाग्नायमर्पितः । तदेवयजनं दध्वा प्रातिष्ठद् गुहाकालवम् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दक्षयज्ञविधौ नाम पञ्चमोऽध्यायः ॥ ५ ॥



saw (clouds of) dust in the northern direction, and pondered : "Whence this darkness? Whence has this dust been raised?" In the meantime, the great religious sacrifice was besieged by the invading attendants of Rudra. 5-7

Some of them broke the East-West bamboo beam of the pandol, while other destroyed ladies-hut, pandol housing the sacrificial fire, the sacrificer's house and kitchen. Maniman bound Bhṛigu, Vērabhadra bound the progenitor of mankind (Dakṣa), Chandiśha bound God Pushan and Nandiśhwara took Bhaga prisoner. Lord Vērabhadra pulled out mustaches of Bhṛigu, while the latter was offering oblation with a ladle in his hand, since he had laughed in the assembly in such a way as to show off his mustaches. Lord Vērabhadra angrily threw down Bhaga on the ground and took out his eyes, since he had laughed and made the suggestion in the assembly, to give the curse. Just as Balabhadra had knocked out the teeth of the King of Kalinga, he (Vērabhadra) knocked out the teeth of Pushan, who had shown off his teeth while laughing when (Dakṣa) had pronounced his curse. With Sangnapana yoga (used for throttling the throat of a sacrificial animal) on the sacrificial ground, the lord of creatures (Vērabhadra) removed the head of the sacrificer (Dakṣa) from his body treating him as a sacrificial beast and angrily offered it to the sacrificial fire located in the south. Having thus burned the sacrificial pandol, he set out for his residence in Kailas. 8-14

Thus ends chapter fifth of Book IV





अथ पष्ठोऽध्यायः

भैवेय उवाच

अथ देवगणाः सर्वे रुद्रादीकैः पराजिताः । संयंभुवे नमस्कृत्य कात्स्न्येनैतन्न्यवेदयन् ॥१॥

तदाकर्ण्य विभुः प्राह तेजीयसि कृतागसि । क्षेमाय तत्र सा भूयान्न प्रायेण बुभूषताम् ॥२॥

अथापि यूयं कृतकिल्बिषा भवं ये वर्द्धिषो भागभाजं परादुः ।

प्रसादयध्वं परिशुद्धचेतसा क्षिप्रप्रसादं प्रवृद्धीताङ्घ्रिपद्मम् ॥३॥

आद्यात्ताना जीवितमध्वरस्य लोकः सपालः कुपिते न यस्मिन् ।

तमाशु देवं प्रियया विहीनं क्षमापयध्वं इदि विद्धं दुष्टकैः ॥४॥

स इत्थमादिश्य सुराननस्तैः समन्वितः पितृभिः सप्रजेशैः ।

ययौ स्वधिष्ण्यान्निलयं पुरद्विपः कैलासमद्रिप्रवरं प्रियं प्रभोः ॥५॥

जन्मौपधितपोमन्त्रयोगसिद्धैर्नरेतरैः । जुष्टं किन्नरगन्धर्वैरप्सरोग्भिर्वृतं सदा ॥६॥

तस्मिन् महायोगमये मुमुक्षुशरणे सुराः । ददशुः शिवमासीनं त्यक्तामर्पमिषान्तकम् ॥७॥

विद्यातपोयोगपथमास्थितं तमधीश्वरम् । चरन्तं विश्वसुहृदं वात्सल्यालोकमङ्गलम् ॥८॥

लिङ्गं च तापसार्भीष्टं भस्मदण्डजटाजिनम् । अङ्गेन सन्ध्याभ्ररुचा चन्द्रलेखां च विभ्रतम् ॥९॥

उपधिष्टं दर्भमग्न्यां दृष्ट्वां ब्रह्म सनातनम् । नारदाय प्रबोचन्तं पृच्छते शृण्वतां सताम् ॥१०॥

CHAPTER VI

**Maitreya continued :** Now, all the multitudes of deities, who had been defeated by the armies of Rudra ( Shiva ) bowed to the self-born God ( Brahman ) and reported to him all that had happened. Hearing this, the Lord (Brahman) said : "There is a popular saying that whoever offends a mighty personality does not prosper. As, however, you have sinned against Shiva and have insulted him, who has a right to a share in sacrificial offerings, propitiate him with purified minds, since he is quickly pleased and hold his lotus-like feet. If you desire revival of the institution of religious sacrifices, obtain his pardon immediately, since he has lost his beloved and his heart has been pierced by abuses, the world as well as even the regents of the quarters of the world cannot survive when he is angry. 1-4

After thus advising the Gods, the immortal Brahman, accompanied by them, manes and progenitors of mankind, proceeded from his region to the beautiful Kailas mountain—the abode of the destroyer of (three) cities—which is the resort of accomplished souls who have attained their status either by reason of birth or with the aid of herbs or by penance or by recital of sacred formulae or by concentration on Divinity. It is

कृत्वोरो दक्षिणे सद्यं पादपद्मं च जानुनि । शङ्खं प्रकोष्ठेऽक्षमालामासीनं तर्कमुद्रया ॥११॥

तं ब्रह्मनिर्वाणसमाधिमाश्रितं व्युपाश्रितं गिरिशं योगकक्षाम् ।

सलोकपाला मुनयो मनुनामाद्यं मनुं प्राञ्जलयः प्रणेमुः ॥१२॥

स तूपलभ्यागतमात्मयोनिं सुरासुरेश्वरमिवन्दिताङ्घ्रिः ।

उत्थाय चक्रे शिरसाभिवन्दनमहत्तमः कस्य यथैव विष्णुः ॥१३॥

तथागरे सिद्धगणा महर्षिमियो वै समन्ताद्गु नीललोहितम् ।

नमस्कृतः प्राह शशाङ्कसेखरं कृतप्रणामं ब्रह्मसन्निवात्मभूः ॥१४॥

also the resort of Kinnars, Gandharvas and Apsaras. The God saw Shiva—the super-lord—in that place, the atmosphere of which was surcharged with yogic culture and which is the resort of persons seeking salvation. He was seated like the God of Death who had shed his anger. He had taken to the path of spiritual knowledge, penance and Yoga. He is the friend of the universe and is engaged in the welfare of the world through tender affection. He had besmeared ashes on his body, which was shining like the sky at evening twilight. He was bearing a staff, matted hair and skin—emblems which are very dear to persons performing penance—and a digit of the Moon (on the forehead). He was seated on a mat of Kusha grass and was giving a discourse on the eternal supreme Being to inquiring Narada with the hearing of saintly persons. He had placed his lotus-like left foot on his right thigh and his hand on the left knee-cap. He was wearing a rosary of Rudraksha berries and was seated in the pose of meditation. 5-11

The sages and the protectors of quarters bowed with folded hands to Shiva who resides in the mountain and who was engrossed in the ecstasy of realization of the Supreme Spirit. He was wearing a piece of cloth thrown over the back and knees during his abstract meditation, and was the first among sages meditating on the Supreme Spirit. He, too, whose feet are being adored by Gods and demons got up on seeing that the self-born God (Brahman) had come there and bowed his head to him in veneration; like the most venerable Vishnu (in his Vaman incarnation) bowing to Kashyap. Similarly, the multitude of accomplished souls (siddhas) and great sages, who were followers of Shiva also bowed to Brahman. After receiving the salutations, the self-born God (Brahman), as if he were smiling, told Shiva, who was wearing the Moon on his crest and who had bowed to him (Brahman). 12-14

## ब्रह्मोवाच

जाने त्वामीशं विभ्यस्य जगतो योनियीजयोः । शक्तेः शिवस्य च परं यत्तद्ब्रह्म निरन्तरम् ॥१५॥

पृथग्धियः कर्मदृशो दुराशयाः परोदयेनार्पितद्विजोऽनिशम् ।

परान् दुरुक्तैर्वितुदन्त्यैरनुदास्तान् मा यधीदैववधान् भवद्विधः ॥१६॥

यस्मिन् यदा पुष्करनाभमायया दुरन्तया स्पृष्टधियः पृथग्दृशः ।

कुर्वन्ति तत्र ह्यनुकम्पया कृपां न साधवो दैवबलान्कृते क्रमम् ।

कुर्वन्ध्वरस्योद्धरणं हतस्य मोस्त्वया समाप्तस्य मनो प्रजापते ॥१७॥

जीविताद्यजमानोऽयं परयेताक्षिणी भगः । भृगोः श्मश्रूणि रोहन्तु पूष्णो दन्ताश्च पूर्ववत् ॥१८॥

देवानां भद्रगात्राणामृत्विजां चायुधाश्मभिः । भवतानुगृहीतानामाशु मन्योऽस्त्वनाहुरम् ॥१९॥

एष ते वद भागोऽस्तु यदुच्छिद्योऽध्वरस्य वै । यन्नस्ते रुद्रं भागेन कल्पतामय यदहन् ॥२०॥

॥ इति श्रीलक्ष्मिभगवते चतुर्थस्कन्धे षष्ठोऽध्यायः ॥६॥



**Brahman said :** I know that you are the lord of the universe and of Shakti (i.e. Prakriti or Nature) and Shiva (Purusha) who respectively constitute the birth-place and the seed (the elementary cause) of the world and yet you are the eternal Supreme Spirit. Those who consider the universe as being distinct from the Supreme Spirit, and hold performance of religious rites as their supreme duty and have wicked intention, are pained at heart day and night by prosperity of others and give pain to the hearts of others by abusive words. They stand, therefore, already destroyed by destiny. Personages like you should not kill them when such persons whose intellect is clouded by the infinite Maya of Vishnu from whose naval has sprung Brahman and who consider the universe to be distinct from the Supreme Spirit, do such things,—under compulsion of destiny—since saintly persons have mercy on them through compassion. They do not assail them. May this sacrificer the host (Daksha) be restored to life. May Bhaga get back his eyes. May the mustaches of Bhrigu grow and Pooshan get (back) his teeth. Oh God of Wrath ! May the gods and sacrificial priests, whose limbs have been shattered with weapons and stones, quickly recover health through your grace. Oh destroyer of sacrifices ! May the remnants of the sacrificial offerings be your share. Oh Rudra ! May this sacrifice be brought to completion by acceptance of your share by you. 15-20

Thus ends chapter sixth of Book IV



अथ सप्तमोऽध्यायः

मैत्रेय उवाच

इत्यजेनानुनीतेन भवेत् परितुष्यता । अभ्यधाधि महाबाहो प्रहस्य धूयतामिति ॥१॥

श्रीमहादेव उवाच

नायं प्रवेश बालानां वषट्के नानुचिन्तये । देवमायाभिमृतानां दृष्टस्तत्र धृतो मया ॥२॥

प्रजापतेर्दग्धशीर्ष्णो भवत्यज्ञमुखं शिरः । मित्रस्य चक्षुषेक्षत भार्गवं चर्हिपो भगः ॥३॥

पूषा ॥ यज्ञमानस्य दक्षिर्जंघनु पिष्टसुक् । देवाः प्रकृतसर्वाङ्गा ये म उच्छेपणं हृदुः ॥४॥

मैत्रेय उवाच

तदा सर्वाणि भूतानि धृत्या मीढुष्योदितम् । परितुष्टात्मभिस्तात साधु साध्वित्यधामुवह ॥५॥

ततो मीढुर्वासमामन्त्र्य तुनासीराः सदर्शिभिः । भूयस्तद्देवयजनं समीदुवद्वेधसो ययुः ॥६॥

विधाप्य कात्स्न्येन च तद्यदाह भगवान् भवः । संदधुः कस्य कारेन सवनीयपशोः शिरः ॥७॥

संधीयमाने शिरसि दक्षो रुद्राभिधीक्षितः । सद्यः सुप्त इयोत्तस्यो दहशे चाप्रतो मृवन् ॥८॥

## CHAPTER VII

**Maitreya said :** Shiva who was thus solicited by Brahman, was propitiated and said smilingly : "Oh long-armed Brahman ! Listen." 1

**Mahadeva (Shiva) said :** Brahman ! I would neither dwell on nor bear in mind the sin of those, who are childish. I (simply) inflicted punishment on them, since they had been overcome with the Maya of Vishnu. Let Daksha (one of the progenitors of mankind), whose head has been burnt, have a head with a goat's face. May Bhaga see his share of religious sacrifices with the eyes of God Mitra. May Pooshan who eats flour, do so with teeth of the sacrificer and may the Gods, who have allotted to me the balance of sacrificial offerings, have all their original limbs restored. 2-4

**Maitreya said :** Dear me ! On hearing what Shiva said, all creatures were heartily pleased and said : "Well done : well done !" The deities and the sages then invited Shiva (to attend the religious sacrifice) and went again to the place of the religious sacrifice, accompanied by Shiva and Brahman. After doing all that Shiva had said, they joined the head of the sacrificial beast to the trunk of Daksha. After the head was joined, Shiva looked at Daksha. The latter got up as if from sleep and saw Shiva in front of him. Thereupon, Daksha, whose heart had been full of hatred for Shiva, whose banner bears an emblem of a bull, became purified like an autumn cloud, as Shiva looked him graciously.

तदा वृषध्वजद्वेयफलिलात्मा प्रजापतिः । शिवावलोक्यदमवच्छरद्भद्र इवामलः ॥१॥  
भवस्तवाय कृतधीर्वांशफनोदुनुरागतः । औत्कण्ड्याद्वाण्यकलया सम्परेतां मुतां स्मरन् ॥२॥

दक्ष उवाच

योऽसौ मयाविदिततत्त्वदृशा सभायां क्षिप्तो दुर्बुद्धिश्चिश्चैरगण्य तन्माम् ।  
अर्वाक् पतन्तमर्हत्तमनिन्दयापाद् दृष्ट्वाऽऽर्द्रया स भगवान् स्वरुतेन तुष्येत् ॥३॥

मैत्रेय उवाच

क्षमाप्येवं स मीढ्वांसं ब्रह्मणा चानुमन्त्रितः । कर्म संतप्तनयामास सोपाध्यायत्विगादिभिः ॥१॥  
क्षेण्यं यद्वसंतस्यै त्रिकपालं द्विजोत्तमाः । पुरोडाशं निरघपन् वीरसंसर्गशुद्धये ॥२॥  
अभ्यर्च्युणऽऽस्तहविषा यजमानो विशम्पते । श्रिया विशुद्धया दध्यौ तथा प्रादुरभूद्धरिः ॥३॥  
तनुपागतमालक्ष्य सर्वे सुरगणादयः । प्रणेतुः सहस्रोत्थाय ब्रह्मेन्द्रव्यक्षनायकाः ॥४॥

दक्षो गृहीतार्हणसादनोत्तमं यज्ञेश्वरं विश्वसृजां परं शुचम् ।  
सुनन्दनन्दाद्यनुगैर्धृतं मुदा गृणन् प्रपदे प्रयतः कृताञ्जलिः ॥५॥

Eventhough he decided to offer a prayer to Shiva, he could not do so having been overcome with tears on account of love for his deceased daughter, of whom he was reminded. 5-10

**Daksha said :** The Lord, who had been assaulted by me with arrow-like abuses in the assembly, since I have no knowledge of the faculty of seeing the Supreme reality, has, regardless of them, resurrected me with a compassionate look from spiritual fall caused by censuring those who deserve high reverence. May he be propitiated with what (good) he himself has done. 11

**Maitreya said :** After he thus apologized Shiva, he performed the religious sacrifice, with ( the co-operation of ) religious preceptors sacrificial priests and others. Best of Brahmins offered (to the sacrificial fire) rice flour cooked on a triad for invoking Vishnu, for continuity of the sacrifice and for removal of the impiety brought about by the contact of the followers of Shiva. Vidura ! when the sacrificer (Daksha) and the officiating priest, who were holding the sacrificial oblation, meditated with pure minds, Hari (Vishnu) made his appearance. On seeing Him come, Brahma, Indra, Shiva, Kubera, deities and others rose at once and bowed to Him. When Vishnu—the lord of religious sacrifices, and the great master of the progenitors of mankind, who was attended upon by Sunanda, Nanda and other followers, had received obeissance and sat on an excellent seat, Daksha, composed himself and prayed to Him and surrendered himself to Him with folded hands. 12-16

दक्ष उवाच

शुद्धं स्वधान्युपरताखिलबुद्धयवस्थं चिन्मात्रमेकमभयं प्रतिपिष्य मायाम् ।

तिष्ठंस्तपैव पुरुषत्वमुपेत्य तस्यामास्ते भवानपरिशुद्ध इवात्मतन्त्रः ॥१७॥

सदस्या ऊचुः

उत्पत्यध्वन्यशरण उद्वलेशुद्धयैऽन्तकोग्रन्थालान्विष्टे विषयनृगत्यात्मगोहोत्तमः ।

द्वन्द्वभ्यन्तरे जलमृगभये शोकदावेऽनुसार्थः पार्श्वोक्ते शरणं कदा याति कानोपपृष्टः ॥१८॥

ब्रह्मोवाच

नैतत्स्वरूपं भवतोऽसौ पदार्थभेदग्रहीः पुरुषो यावदीक्षेत् ।

ज्ञानस्य चार्थस्य गुणस्य चाश्रयो मायामयाद् व्यतिरिक्तो यतस्तच्च ॥१९॥

सिद्धा ऊचुः

अयं त्वत्कथामृष्टपीयूषनद्यां मनोवारणः क्लेशदायाग्निदाघः ।

तृपातोऽयगाहो न सस्मार दाघं न निष्कामति ब्रह्मसम्पन्नबन्तः ॥२०॥

**Daksha said :** All aspects of intellect have merged in our corpus. You are pure absolute spirit, alone by yourself and fearless. Though you have rejected Maya, you stay enveloped in it when you become an individual soul, and appear to have been not unaffected by it, though you are self-restrained. 17

**Members of the assembly said :** Protector of refugees! When shall this caravan of ignorant souls obtain the refuge of your feet—the souls which have taken shelter of others and are carrying the great weight of their bodies and of their domestic affairs, in this world, since it has barriers of great miseries, is infested with the cobra of death, abounds in mirages of lust for sensuous pleasures, has pits containing opposite conditions and qualities (such as happiness and miseries etc.) is infested with the dangers of ferocious animals in the form of wicked persons and which has conflagration in the form of sorrows? 18

**Brahman said :** So long as the soul sees objects with the prejudice resulting from sense of distinction (such as agreeable and disagreeable) it does not see Your this form, since You are quite distinct from the Maya—infested soul, though you are the resort of words (which are the embodiment of knowledge), the objects signified by them, and qualities (residing in them). 19

**The accomplished souls said :** Though this elephant in the form of our minds is scorched by the conflagration in the form of wordly distress and is afflicted by thirst, neither remembers the conflagration

लोकपाला ऊचुः

दृष्टः किं नो दग्भिरसद्ग्रहैस्त्वं प्रत्यन्द्रष्टा दृश्यते येन दृश्यम् ।  
माया होषा भवदीया हि भूमन् यस्त्वं पट्टः पञ्चभिर्भासि भूतैः ॥२१॥

ब्राह्मणा ऊचुः

त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं त्वं हि मन्त्रः समिद्धर्मपात्राणि च ।  
त्वं सदस्यत्विजो दम्पती देवता अग्निहोत्रं स्वधा सोम आन्यं पशुः ॥२२॥  
स प्रसीद त्वमस्माकमाकाङ्क्षतां दर्शनं ते परिध्रष्टसत्कर्मणाम् ।  
कीर्त्यमाने नृभिर्नाग्नि यज्ञेऽश ते यज्ञविष्णाः क्षयं यान्ति तस्मै नमः ॥२३॥

मैत्रेय उवाच

भगवान् स्वेन भागेन सचात्मा सर्वभागभुक् । दक्षं वभाप आभाष्य प्रीयमाण इवानघ ॥२४॥

श्रीभगवानुवाच

अहं ब्रह्मा ख शर्वश्च जगतः कारणं परम् । आत्मेश्वर उपद्रष्टा स्वयंहविशेषणः ॥२५॥

nor comes out, since it is plunged into the river of the nectar following from narration of your accounts and has become endowed with the knowledge of the Supreme Spirit. 20

**Protectors of the quarters said :** All-pervading Lord ! Have you been seen by our organs of perception, which perceive only unreal (mundane) objects—you, who see every thing and by whose power the visible world is seen? Is it because of this your Maya that you appear to the creatures to be the sixth (distinct) from the five basic elements (of which the body is composed). 21

**Brahmins said :** You are virtually the ritual sacrifice. You are the oblations, you are the fire consuming the oblations; you are hymns, holy wood, Kusha grass and sacrificial utensils. You are the members of the assembly, the sacrificial priest, the sacrificer couple, the Gods, the domestic sacred fire, the oblations offered to manes, the soma juice, the clarified butter and the sacrificial animal. May you, who are such do us the favour of your audience, since we are eager to have it, though we have swerved from doing virtuous deeds. Lord of religious sacrifices ! We bow to you, since on mention of your name, obstacles to sacrifices perish. 22-23

**Maitreya said :** Sinless Vidura ! The Lord, who is the soul of all, and who, therefore, enjoys the sacrificial shares of all concerned by enjoying his own share, told Daksha, as if he were pleased (with him). 24

**The Lord said :** I am Brahman as well as Shiva. I am the ulti-

आत्ममायां समाविश्य सोऽहं गुणमयीं द्विज । एजन् रक्षन् हरन् विश्वं दग्धे संज्ञां क्रियोचिताम् ॥  
 तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि । ब्रह्मरूपी च भूतानि मेदेनाहोऽनुपश्यति ॥२७॥  
 यथा पुमान् न शराङ्गेषु शिरःपाण्यादिषु कश्चित् । पारक्यबुद्धिं कुरुते एवं भूतेषु मत्परः ॥२८॥  
 त्रयाणामेकभावानां यो न पश्यति वै भिदाम् । सर्वभूतात्मनां धहन् स शान्तिमधिगच्छति ॥२९॥

मैत्रेय उवाच

एवं भगवताऽऽदिष्टः प्रज्ञापतिपतिर्हरिम् । अर्चित्वा क्रतुना स्वेन देवानुभयतोऽयजत् ॥३०॥  
 तस्मा अप्यनुभावेन स्वेनैवावाप्तराधसे । धर्म एव मतिं दत्त्वा त्रिदशास्ते दिवं ययुः ॥३१॥  
 एवं दाक्षायणीं हि दत्त्वा सतीं पूर्वकलेष्वरम् । जज्ञे हिमवतः क्षेत्रे मेनायामिति शुश्रुम ॥३२॥  
 तमेव दयितं भूय आवृड्के पतिमन्त्रिका । अनन्यभावैकमतिं शक्तिः सुप्तेषु पूरयम् ॥३३॥

॥ इति श्रीलक्ष्मिस्तभागवते चतुर्थस्कन्धे दक्षयज्ञसंवादनं नाम सप्तमोऽध्यायः ॥७॥



mate cause of the world and the lord of all souls, I oversee every thing, I have self-perception. I have no attributes. Oh Brahmin! After pervading my Maya, which has attributes, I assume the appropriate appellation while creating, protecting or withdrawing the universe. An ignorant man sees Brahman, Shiva and other creatures as distinct from the self—same me, who am the Supreme Spirit, all alone (without a second) absolute and the ultimate spirit. Just as a man never has the feeling that his own limbs such as his head, legs etc. are distinct from himself,—similarly, the man, who is devoted to me does not have the feeling that other creatures are distinct from him. Whoever does not see any distinction between the three of us and between all creatures attains bliss. 25-29

**Maitreya said :** Daksha, who was thus instructed by the Lord, worshipped Vishnu by performing a special religious sacrifice in his honour and worshipped the gods by performing principle and subsidiary sacrifices. They instructed him, who had achieved super-human powers by his own efforts, in his duties and went to the heaven. We hear that Satee—daughter of Daksha—was born of the Himalayas through (his queen) Mena, after abandoning her former body. Ambica (her name in the new birth) also chose Him (Shiva) again as her dear husband, since He is here only refuge. She got him by singular love, just as dormant Prakriti (at the time of pralaya) attains the Supreme Spirit (when awake). 30-33

Thus ends chapter seventh of Book IV





## अष्टमोऽध्यायः

मैत्रेय उवाच

सनकाद्या नारदश्च ऋषुर्हंसोऽरुणिर्यतिः । नेते गृहान् ब्रह्मसुता ह्यावसन्तुर्ध्वरेतसः ॥१॥  
 मृपाधर्मस्य भार्याऽऽसीद्भस्मे मायां च शत्रुहन् । असूत मिथुनं तत्तु निर्वृतिर्जगृहेऽप्रजः ॥२॥  
 तयोः समभयहोभो निरुतिश्च महामते । ताम्यां क्रोधश्च हिंसा च यद्दुरुक्तिः स्वसा कलिः ॥३॥  
 दुरुक्तौ कलिराद्यत्त भयं मृत्युं च सत्तम । तयोश्च मिथुनं जज्ञे यातना निरयस्तथा ॥४॥  
 संग्रहेण मयाऽऽख्यातः प्रतिस्मरंस्तवानद्य । त्रिभुत्वैतत्पुमान् पुण्यं विधुनोत्यात्मनो मलम् ॥५॥  
 अथातः कीर्तये दंशं पुण्यकीर्तैः कुरुद्वह । स्वायंभुवस्यापि मनोर्हरेरंशांशजन्मनः ॥६॥  
 प्रियवतोत्तानपादौ शतरूपापतेः सुतौ । वासुदेवस्य कलया रक्षार्यां जगतः स्थितौ ॥७॥  
 जाये उत्तानपादस्य सुनीतिः सुरचिस्तयोः । सुरचिः प्रेयसी पत्युर्नैतरा यत्सुतो ध्रुवः ॥८॥  
 एकदा सुरचेः पुत्रमङ्गमारोप्य सालयन् । उत्तमं नारदश्रुन्तं ध्रुवं राजाभ्यनन्दत ॥९॥

## CHAPTER VIII

**Maitreya said :** The Sanak brothers, Narada, Ribhu, Hansa, Aruni and Yati—these sons of Brahman did not take to a house-holder's life, having accepted the life of permanent celibacy.

Destroyer of enemies! Mrisha (Falschood) who was the wife of Asatya (unreality) gave birth to Dambha (Hypocrisy) and Maya (Illusion). Niruti (Cality) who had no issues adopted these twins. Intelligent Vidura! Lobha (cupidity) and Nikriti (wickedness) were born of the couple. From them were born Krodha (anger) and Hinsa (Violence) from whom were born Durukti (abusive language) and Kali (strife). Kali procreated, oh excellent man! Bhaya (fear) and Mrityu (death). Twins-Yatna (Requital) and Niraya (hell) were born of them. Sinless Vidura! I have thus briefly described to you the counter-part of the creation. On hearing this sacred account thrice, a man shakes off his impurity. 1-5

On scion of Kuru dynasty I will now describe to you the dynasty of Manu of sacred name, son of Swayambhu (self-born Brahman), who was born from a subphase of Hari. Priyavrata and Uttanapada were sons of the husband (Manu) of Shataroopa. They stood for protecting the world with the phase of Vasudeva (God in the incarnation of Krishna). Uttana-pada had two wives—Sunecti and Suruchi. Of them, Suruchi was beloved of her husband—not the other whose son was Dhruva. Once when the King had taken Uttama—son of Suruchi—in his lap and

तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् । सुरुचिः शृण्वतो राज्ञः सेर्व्यमाहातिगविता ॥१०॥  
न वत्स नृपतेर्धिष्यं भवानारोदुमर्हति । न गृहीतो मया यत्त्वं कुशावपि नृपात्मजः ॥११॥  
तपसाऽऽराध्य पुरुषं तस्यैवानुग्रहेण मे । गर्मं त्वं साधयात्मानं यदीन्द्रसि नृपासनम् ॥१२॥

मैत्रेय उवाच

मातुः सपत्न्याः स दुर्कृतिविद्धः श्वसनं रुपा वृण्डहतो यथाहिः ।  
हिर्या मिपन्तं पितरं सन्मवाचं जगाम मातुः प्रवदन् सकाशम् ॥१३॥  
तं निःश्वसन्तं स्फुरिताधरोष्ठं सुनीतिरुत्सङ्ग उद्धृत्य बालम् ।  
निशम्य तत्पौरमुखान्वितान्तं सा विव्यथे यद्गदितं सपत्न्या ॥१४॥  
सौत्वर्ज्य धैर्यं विललाप शोकदावाग्निना वाचलतेव बाला ।  
वाक्यं सपत्न्याः स्मरती सरोजधिया दद्या वाष्पकलामुवाह ॥१५॥  
दीर्घं श्वसन्ती वृजिनस्य पारमपश्यती बालकमाह बाला ।  
मामङ्गलं तात परेषु मंस्था भुङ्क्ते जनो यत्परदुःखदस्तम् ॥१६॥

was fondling him, he did not welcome Dhruva, who was desirous of getting into it. On observing that Dhruva—her co-wife's son—was desiring to do so, Suruchi, who was arrogant, told him with hearing of the King—through jealousy. 6-10

"Child! you do not deserve to sit on the lap of the King, since, though you are the King's son, I have not borne you in my belly. If you desire to have the royal throne propitiate the Supreme Spirit with penance, and enter my womb (which would be possible) only through His favour." 11-12

**Maitreya said :** Pierced by the offensive words of his mother's co-wife the boy panted with anger like a serpent struck with a stick and became speechless. He left his father who was looking on, and went weeping to his mother. Suneeti took the child, who was heaving and whose lower lip was quivering, on her lap. When she heard from mouths of citizens, about the extraordinary words of her co-wife, she felt much distressed. The miserable woman lost her patience and scorched by the conflagration of distress like a creeper scorched by forest conflagration, she wept. Remembering the words of her co-wife, she shed a stream of tears from her eyes, which were beautiful like lotuses. Not seeing the limit of her distress, and breathing deep sighs, the miserable lady told the child : "Dear child! Do not think evil of others, since a man who gives pain to others, himself suffers. Child! accept without jealousy

आतिष्ठ तत्तात विमत्सरस्त्वमुक्तं समात्रापि यदव्यलीकम् ।

आराधयाधोक्षजपादपत्रं यदीच्छसेऽध्यासनमुत्तमो यथा ॥१७॥

पदे संजक्षितं मातुराकर्ण्यार्थानामं वचः । संनियम्यात्मनाऽऽत्मानं निश्चक्राम पितुः पुरात् ॥१८॥  
नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् । स्पृष्ट्वा मूर्धन्यवधनेन पाणिना प्राह विस्मितः ॥१९॥

नारद उवाच

नाधुनान्यदमानं ते सम्मानं वापि पुत्रक । लक्ष्यामः कुमारस्य सक्तस्य कीडनादिषु ॥२०॥  
विकल्पो विद्यमानेऽपि न ह्यसंतोषहेतवः । पुंसो मोहमृते भिन्ना यत्लोके निजकर्मभिः ॥२१॥  
परितुष्येत् ततस्तात तावन्मात्रेण पूरुषः । दैवोपसादितं यावद् वीक्ष्येश्वरगतिं बुधः ॥२२॥  
अतो निवर्ततामेव निर्वन्धस्तव निष्फलः । यतिष्यति भवान् काले श्रेयसां समुपस्थिते ॥२३॥  
गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाद्यमात् । मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥२४॥

ध्रुव उवाच

सोऽयं शमो भगवता सुखदुःखहतात्मनाम् । सुरुच्या दुर्वचोवाणैर्न भिन्ने ध्रियते हृदि ॥२५॥

what thy step-mother has said, since it is not untrue. If thou desirest throne, like Uttama, propitiate the lotus-like feet of Vishnu." 13-17

**Maitreya said :** On hearing the significant words of his mother, he restrained himself by his own effort, and set out from his father's city. On hearing this and what he desired to do, Narada who was surprised touched him on his head with his hand, which is capable of destroying sins and told him. 18-19

**Narada said :** My little son ! We do not see any thing like the feeling of insult or regards in the case of a boy like thee, who is engrossed in toys. Even if it were to exist, the causes of dissatisfaction of a man are not different from infatuation, since these (causes of dissatisfaction) are the result of his own actions. Dear Child ! A wise man should, therefore, be content with whatever is obtained through luck, bearing in mind the ways of the Divinity Thou shouldest, therefore, return. Thy this rashness is fruitless. You should make efforts when the proper time comes. One should be delighted on seeing a person superior in merits, should feel pity on seeing a person inferior in merits and should desire friendship with a person who is equal in merits Such a person is not overcome with afflictions. 20-24

**Dhruva said :** Your Reverance has shown this way of peace for those whose hearts have been affected by feelings of happiness and miseries, but it does not set in my heart, which has been pierced by

पदं त्रिभुवनोत्कृष्टं जिगीषोः साधु वर्त्म मे । ब्रह्मस्मत्पितृभिर्ब्रह्मन्नन्यैरप्यनधिष्ठितम् ॥२६॥

नारद उवाच

जनन्याभिहितः पन्थाः स वै निश्चयेऽस्य ते । भगवान् वासुदेवस्तं यत्र तत्प्रवणात्मना ॥२७॥  
तत्तात गच्छ भद्रं ते यमुनायास्तटे शुचि । पुण्यं मधुवनं यत्र सानिधेयं नित्यदा हरेः ॥२८॥  
स्नात्वा नुसवनं तस्मिन् कालिन्ध्याः सलिले शिवे । कृत्वोचितानि नियसन्नात्मनः कल्पितात्मनः ॥  
प्राणायामेन त्रिवृता प्राणेन्द्रियमनोमलम् । शनैर्व्युदस्यामिष्यायेन्मनसा गुरुणां गुरुम् ॥३०॥  
पदं भगवतो रूपं सुभद्रं ध्यायतो मनः । निर्दिष्टा परया तूर्णं सम्पन्नं न निवर्तते ॥३१॥  
अप्यत्र परमो गुह्यः श्रूयतां मे नृपात्मज । यं सत्परायं प्रपठन् पुमान् पश्यति क्षेत्रान् ॥३२॥

‘ॐ नमो भगवते वासुदेवाय ।’

एवं कायेन मनसा वचसा च मनोगतम् । परिचर्यमाणो भगवान् भक्तिमत्परिचर्यया ॥३३॥  
पुंसाममापिनां सम्यग्भजतां भाववर्धनः । येयो दिशत्यभिमतं यद्धमादिषु देहिनाम् ॥३४॥  
इत्युक्तं परिक्रम्य प्रणम्य च नृपाभक्तः । यथो मधुवनं पुण्यं हरेश्चरणचर्चितम् ॥३५॥

the dart-like offensive words of Suruchi. Spiritual sage ! Tell me, since I am desirous of winning the status which is most exalted in three worlds, about the sacred path which was resorted to by my forefathers and others. 25-26

**Narada said :** The path told thee by thy mother is for thy beauty. Worship, therefore, Lord Vasudeva, with a concentrated mind. Dear me ! Go, therefore, to the sacred bank of the Yamuna, there is there the sacred Madhuvana (forest of Mahura trees), where there is always presence of Hari. There, take bath in the sacred water of the Yamuna every morning, noon and evening, perform prescribed religious ceremonies, arrange thy seat, gradually, remove the mental impurities by three-fold restraint of breath and mentally meditate on the master of masters. The mind of a man who meditates on the blissful form of His Divinity quickly becomes full of extreme bliss and does not revert (to mundane life). Royal prince ! Hear from me the secret prayer, by muttering which for three nights, a man sees God of heaven :

“Om ! I bow to Lord Vasudeva.”

By this adoring His Divinity, set in the mind, by physical worship of His image, by meditation and by muttering the prayer, with devotional solicitude animated the devotional love of persons, who have no attraction for mundane objects and who adore Him heartily and confers on them ultimate bliss, which is preferred out of the four objects of human existence, viz. religion, wealth, mundane, desires and salvation. 27-34

तपोवनं गते तस्मिन् प्रविष्टोऽन्तः पुरं मुनिः । अर्हितार्हणको राज्ञा सुखासीन उवाच तम् ॥३६॥

नारद उवाच

राज्ञन् किं ध्यायसे दीर्घं मुखेन परिरुप्यता । किं वा न रिप्यते कामो धर्मो वार्येन संयुतः ॥३७॥

राजोवाच

सुतो मे बालको ब्रह्मन् खेणेनाकरुणात्मना । निर्वासितः पञ्चवर्षः सह मात्रा महान् कविः ॥३८॥  
अप्यनाथं वने ब्रह्मन् मास्मादन्त्यर्धकं वृकाः । धान्तं शयानं क्षुधितं परिग्लानमुत्तमान्जुजम् ॥३९॥  
अहो मे वत दौरात्म्यं स्त्रोजितस्योपधारय । योऽङ्गं प्रेम्णाऽऽरुह्यन्तं नाभ्यनन्दमसत्तमः ॥४०॥

नारद उवाच

मा मा शुचः स्वतन्त्रं देवगुप्तं विशास्यते । तत्प्रभावमविनाय प्रावृद्धके यद्यशो जगत् ॥४१॥  
सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः । एष्यत्यचिरतो राजन् यशो विपुलयस्तच्च ॥४२॥

मैत्रेय उवाच

इति देवर्षिणा प्रोक्तं विधृत्य जगतीपतिः । राजलक्ष्मीमनादृत्य पुत्रमेवान्धचिन्तयत् ॥४३॥

After he was thus addressed, the royal prince circumambulated Narada, bowed to him and went to the sacred Madhuvana, blessed by the foot-prints of Hari. While the boy went to the penance grove, the sage entered the harem. After he was reverently received by the King and seated comfortably he spoke to the King. 35-36.

**Narada said :** King ! What are you thinking of deeply with an emaciated face ? Is it that your plans for religious performances, acquisition of wealth and desires for worldly objects are not succeeding ? 37

The King replied ! Spiritual Sage ! Merciless as I am, I am responsible for the exile of my very intelligent child—son aged five years, along with his mother through my excessive fondness for one of my wives ! Spiritual Sage ! may wolves not devour him, since he is without protection in the forest. He might get exhausted. He might be sleeping, or might be hungry—his lotus-like face withered. Alas ! Look at my wickedness, won over as I am by my wife I did not welcome him when he was desirous of affectionately getting on my lap. 38-40

**Narada said :** King ! Do not be sorry for thy son, since he is protected by God, ignorant as you are about his greatness. His glory has pervaded the world. King ! He shall accomplish what is difficult for even protectors of the quarters and return shortly and spread thy fame. 41-42

**Maitreya said :** On hearing what the divine sage told him, the

तत्राभिषिक्तः प्रयतस्तामुपोष्य विभावरीम् । समाहितः पर्यचरदृष्यादेशेन पूरयन् ॥४४॥  
 त्रिरात्रान्ते त्रिरात्रान्ते कपित्थवदराशनः । आत्मवृत्यनुसारेण मासं जिन्येऽर्चयन् हरिम् ॥४५॥  
 द्वितीयं च तथा मासं पष्ठे पष्ठेऽर्भको दिने । तृणपर्णादिभिः शीर्षैः कृतान्नोऽभ्यर्चयद्विभुम् ॥४६॥  
 तृतीयं चानयन्मासं नवमे नवमेऽहनि । अन्मक्ष उत्तमश्लोकमुपाधावत्समाधिना ॥४७॥  
 चतुर्थमपि वै मासं द्वादशे द्वादशेऽहनि । वायुमक्षो जितश्वासो ध्यायन् देवमधारयत् ॥४८॥  
 पञ्चमे मास्यनुप्राप्ते जितश्वासो नृपात्मजः । ध्यायन् ब्रह्म पदैकेन तस्थौ स्थाणुरिवाचलः ॥४९॥  
 सर्वतो मन आकृष्य हृदि भूतेन्द्रियाशयम् । ध्यायन् भगवतो रूपं नाद्राक्षीत् किंचनापरम् ॥

तस्मिन्तन्निधायति चिन्मयात्मनो द्वारं निरुध्यासुमनन्यया धिया ।

लोका निरुच्छ्वासनिर्पाडिता भृशं सलोकपात्ताः शरणं ययुर्हरिम् ॥५२॥

देवा ऊचुः

नैवं विदामो भगवन् प्राणरोचं चराचरस्याखिलसत्त्वधाम्नः ।

विधेहि तन्नो वृत्तिमात्रिमोक्षं प्राप्ता ययं त्वां शरणं शरण्यम् ॥५२॥

King grew indifferent to his regal splendour and anxiously thought only about his son. Dhruva, on the other hand, took his bath, observed a fast that night with self-restraint, composed himself and meditated on the Supreme Spirit in accordance with the instructions of the sage. At the end of every three nights, he ate wood-apples and berries and thus passed one month in the adoration of Vishnu, in accordance with his own inclination. Similarly, the child passed the second month in the adoration of the Lord, eating only grass, fallen leaves etc, every sixth day. He passed the third month in the contemplation of the most celebrated Lord by abstract meditation, taking only water for food every ninth day. Controlling his breath, he held on even in the fourth month in the meditation of Vishnu, consuming only wind every twelfth day. When the fifth month arrived in succession, the royal prince, controlling his breath stood on one leg, immovable like a pillar, meditating on the Supreme Spirit. He withdrew his mind, which is the repository of the organs of perception of all creatures, from all things and saw nothing else, when meditating on the corpus of the Lord. Restraining his life-breath and its outlets, with singular determination, when he was—meditating on the all-pervading Lord, the worlds along with their protectors were afflicted on account of life-breath and sought refuge of Vishnu. 43-51

The Gods said: Oh Lord! we do not know the cause of the restraint of the life-breath of the bodies all animate and inanimate

श्रीभगवानुवाच

मा भैष्ट वालं तपसो दुरत्यान्निवर्तयिष्ये प्रतियात स्वधाम ।  
यतो हि वः प्राणनिरोधं आसीदौत्तानपादिर्मयि संगतात्मा ॥५३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे ध्रुवचरितेऽष्टमोऽध्यायः ॥५॥

अथ नवमोऽध्यायः

मैत्रेय उवाच

त एवमुत्सन्नभया उरुक्रमे कृताचनामाः प्रययुस्त्रिचिष्टपम् ।  
सहस्रशीर्षाणि ततो गरुत्मता मयोर्वनं भृत्यदिदृश्या गतः ॥१॥  
स वै धिया योगविपाकतीमया हृत्पद्मकोशे स्फुरितं तदित्यभम् ।  
तिरोहितं सहस्रैषोपलक्ष्य बहिःस्थितं तद्वस्थं ददर्श ॥२॥  
तद्दर्शनेनागतसाध्यसः क्षितावबन्धताङ्गं विनमय्य दण्डवत् ।  
हृभ्यां प्रपद्यन् प्रपियन्निवार्यकक्षुस्त्वन्निवार्येन भुजैरिवान्निपत् ॥३॥

creatures. Please adopt such measures as would relieve us from this adversity. We have taken refuge in you, who are our protector. 52

**The Lord said :** Do not be apprehensive. I will make the child desist from the formidable penance. Return to your respective residences. The son of Utanapad, who has been the cause of the restraint of your life-breath, has unified his soul with me. 53

Thus ends chapter eighth of Book IV

## CHAPTER IX

**Maitreya said :** When their apprehension was thus removed by Vishnu, they (the Gods) bowed to him and returned to the heaven, while the Lord, who had a thousand heads, went to Madhuvan on his Eagle with the desire of seeing his devotee. Since his mind had become acute due to maturity of his practice of Yoga, the latter perceived that the Lord-lustrous like lightning-who had sprung up in his heart, which was like a lotus-calyx, had suddenly disappeared therefrom. He saw him, however, standing outside in the same form. Though overcome by agitation at his sight, the boy saw him with his eyes and lowered his body like a stick and bowed to him. He felt as if he were drinking him up (with his eyes), kissing him with his lips and embracing him with

स तं विवक्षन्तमतद्विदं हरिर्ज्ञात्वास्य सर्वस्य च हृदयस्थितः ।  
 कृताञ्जलिं प्रहृष्टमयेन कमनुना पस्पर्शं चालं कृपया कपोले ॥४॥  
 स चै तदैव प्रतिपादितां गिरं दैवीं परिष्ठातपरात्मनिर्णयः ।  
 तं भक्तिभावोऽभ्यगृणादसत्त्वरं परिधुतोऽथर्वसं ध्रुवक्षितिः ॥५॥

ध्रुव उवाच

योऽन्तः प्रविश्य मम वात्समिमां प्रसुप्तां संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।  
 वन्यांश्च हस्तचरणध्वजणत्वगादीन् प्राणान्तमो भगवते पुरुषाय तुभ्यम् ॥६॥  
 एकस्तयमेव भगवन्निदमात्मशक्त्या मायाव्ययोरुगुणया महदाद्यशेषम् ।  
 स्रष्टाबुद्ध्यश्च पुरुषस्तदसद्गुणेषु नानेव दारुणु विभावसुयद्विभासि ॥७॥

his arms. Eventhough he wanted to speak, he did not know what he should speak perceiving this difficulty of his, Vishnu, who resides in the hearts of all, benignly touched the boy, who was standing before Him, on his cheek with his conch, which held in itself the knowledge of Vedas. Instantaneously he achieved knowledge about the Divinity and soul and regained his speech, which was divine. Being of devotional temperament, he acquired an eternal status and slowly extolled the Lord, whose glory is wide-spread. 1-5

**Dhruva said :** I bow to thee—the venerable Supreme Spirit—who, having entered my heart has rejuvenated this my benumbed speech, hands, feet, ears, skin, other parts of my body and my life-breaths and who holds the entire energy within his Spiritual power. Oh Lord ! Though thou art one, Thou createst the entire Mahat-tattwa (great primary matter) etc. by Thy own power, known as Maya having many attributes, penetrate the unreal attributes and shine as individual souls like fire in different pieces of wood. Oh Lord ! The beautytude experienced by corporeal beings by meditating on thy lotus-like feet or by hearing the accounts of the devotees, even while falling from the heavenly car dangling from the sword of the God of Death, is not experienced by merging in the glorious Supreme Spirit. Oh Lord of Eternity ! I know your corpus, abounding in animals, trees, birds, serpents, deities, demons and mortals, and distinguished by reality and unreality and variegated with Mahat-tattwa and other elements. Oh Supreme Lord ! I do not know what is about it and to reach which words fail. Thou art the spirit eternally free from bonds of wordly existence, spotless, enlightened, immutable, primordial spirit, glorious and master of the three qualities



या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।  
 सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्किन्त्वन्तकासिलुलितात्पततां विमानात् ॥८॥  
 तिर्यङ्मनगद्विजसरीसृपदेवदैत्यमत्यादिभिः परिचितं सदसद्विशेषम् ।  
 रूपं स्थविष्ठमज ते महदाद्यनेकं नातः परं परम वेद्मि न यत्र वादः ॥९॥  
 त्वं नियमुकपरिशुद्धविबुद्ध आत्मा कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।  
 यद्वुद्धयस्थितिमखण्डितया स्वदृष्ट्या द्रष्टा स्थितावधिमस्रो व्यतिरिक्त आत्से ॥१०॥  
 यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति विद्यादयो विविधशक्त्य आनुपूर्व्यात् ।  
 तद्ब्रह्म विश्वभयमेकमनन्तमाद्यमानन्दमात्रमविकारमहं प्रपद्ये ॥११॥

श्रीभगवानुवाच

वेदाहं ते व्यवसितं हृदि राजन्यबालक । तत्प्रयच्छामि भद्रं ते दुरापमपि सुव्रत ॥१२॥  
 नान्यैरधिष्ठितं भद्र यज्ञाजिष्णु धुवक्षिति । यत्र ब्रह्मर्षतारणां ज्योतिषां चक्रमाहितम् ।  
 चरन्ति दक्षिणोक्त्य भ्रमन्तो यत्सतारकाः ॥१३॥

प्रस्थिते ॥ वनं पित्रा दत्त्वा गां धर्मसंश्रयः । पद्विंशद्वर्षसाहस्रं रक्षिताव्याहृतेन्द्रियः ॥१४॥  
 द्रष्टु मां यद्वदप्यं यज्ञैः पुष्कलदक्षिणैः । भुक्त्वा वेदाशिषः सत्या अग्ने मां संसरिष्यसि ॥१५॥  
 ततो गन्तासि मरुस्थानं सर्वलोकनमस्कृतम् । उपरिष्टादपिभ्यस्त्वं यतो नायर्तते गतः ॥१६॥

of Sattwa, Rajas and Tamas. You see the various conditions of intellect your own eternal power of perception and you are the incarnation of religious sacrifices in connection with your function of maintenance (of the world) but you stand distinct from them. I surrender myself to the Supreme Spirit in which spiritual knowledge and other various forces, having opposite aims, courage respectively day and night, which is the source of the universe and which is singular, infinite, primordial, personified absolute delight, and immutable. 6-11

The Lord said : Royal Prince ! If I know the determination of thy heart, I grant to thee the permanent position though it is difficult of attainment and yet not been attained by others. It is lustrous. The ring of planets, constellations and stars has been set, in it. The stars circumambulate around it, keeping to the right of it. When thy father retires to the forest, entrusting the (kingdom) to thee, thou shalt protect it for thirty-six thousand years in consonance with prescribed duties the functions of thy organs remaining unobstructed. After adoring me, with ritual sacrifices involving grant of copious gifts, sacrifices being my heart, and enjoying the fruits of infallible blessings, thou shalt at last remember Me. Therefore, thou shalt come to My abode, to which all peoples bow, which is above the Great Bear, having gone where thou shalt not revert (to the mortal world). 12-16

मैत्रेय उवाच

इत्यर्चितः स भगवानतिदिश्यात्यनः पदम् । बालस्य पश्यतो धाम स्वमगात्तुङ्गध्वजः ॥१७॥  
सोऽपि संकल्पज्ञं विष्णोः पादसेवोपसादितम् । प्राप्य संकल्पनिर्वाणं नातिप्रीतोऽभ्यगाद् पुरम् ।  
अहो वत ममानात्म्यं मन्दयाम्यस्य पश्यत । भवच्छिदः पादमूलं गत्वा याचे यदन्तयत् ।  
मयैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि ॥१८॥

स्वाराज्यं यच्छतो मौढ्यान्मानो मे भिक्षितो वत । ईश्वरात् क्षीणपुण्येन कलीकारान्तिपादनः ।

मैत्रेय उवाच

आकर्ण्यत्यज्ञमायान्तं सम्परेत्य यथाऽऽगतम् । राजा न यद्वे भद्रमभद्रस्य कुतो मन ॥१९॥  
अज्ञाय वाक्यं देववैर्हर्षवेगेन धर्षितः । वाताहतुरतिप्रीतो द्वारं प्रादान्सहायनम् ॥२०॥  
सदृशं रयमाकृष्टं कार्तस्वरपरिष्कृतम् । प्राह्वयैः कुलवृद्धैश्च पर्यस्तोऽमात्यवधुभिः ॥२१॥  
सुनीतिः सुवचिश्चास्य ब्रह्मिणो रुक्मभूषिते । आकृष्ट शिषिकां सार्धमुत्तमेनाभिजग्मतुः ॥२२॥  
तं दृष्टोपवनाभ्याश आयान्तं तरसा रथात् । भवच्छा नृपस्तूर्णमासाद्य प्रेमचिह्नलः ॥२३॥

**Maitreya said :** Having been thus adored, the Lord whose banner has the emblem of an eagle, returned to his abode after promising ultimate residence in his own abode to him, while the boy was looking. The latter, however, not much pleased with attaining his desired object (of right to the royal throne) by adoring the feet of Vishnu, went to his city.

**Dhruva said :** Look at my mundanity, unlucky as I am; since I begged for finite benefit even after reaching the sole of the feet of the Lord, who ends wordly existence. What I begged is useless like administering medicine to one, whose life-span has ended. The fruits of my meritorious acts having been exhausted, I begged for honour, through my folly from the Almighty though he had offered Supreme bliss, like a moneyless person begging for husks. 17-20

**Maitreya said :** When the king heard that his son was coming, he felt as if he had revived after being dead, He did not rely on the news, thinking: "Whence could good luck come to me, unlucky as I am?" Relying on the words of the divine sage (Narada), however, he was overcome by the upsurge of delight. Having been extremely delighted, he gifted a very valuable necklace to the man who brought the news. Then riding in a gold-plated chariot he went (to welcome Dhruva) accompanied by Brahmins, elderly members of his family, ministers and relatives. His queens—Suruchi and Suneeti also, wearing gold ornaments,

परिरेमेऽङ्गजं दोभ्यां दीर्घोत्कण्ठमनाः श्वसन् । विष्वक्सेनाङ्घ्रिसंस्पर्शहताशेषावयन्धनम् ॥  
 अथाजिघ्रन्मुहुर्मूर्ध्नि शीतेर्नयनवारिभिः । स्नापयामास तनयं जातोद्दाममनोरथः ॥२७॥  
 अभिवन्द्य पितुः पादावाशीभिश्चाभिमुखितः । ननाम मातरौ शीष्णां सत्कृतः सज्जनाग्रणीः ॥  
 सुवचिस्तं समुत्थाप्य पादावनतममंकम् । परिष्वज्याह जीवेति वाष्पमद्द्रव्या निरा ॥२९॥  
 यस्य प्रसन्नो भगवान् गुणैर्मयादिभिर्हरिः । तस्मै नमन्ति भूतानि निम्नमाप इव स्वयम् ॥३०॥  
 लाल्यमानं जनैरेवं ध्रुवं सधातरं नृपः । आरोप्य करिणीं हृष्टः स्तूयमानोऽविशत् पुरम् ॥  
 वीक्ष्योदवयसं तं च प्रहृष्टीनां च सम्मतम् । अनुरक्तप्रजं राजा ध्रुवं चक्रे भुवः पतिम् ॥३१॥  
 आत्मानं च प्रवयसमाकलय्य विशाम्पतिः । यनं विरक्तः प्रातिष्ठद् विमृशन्नात्मनो गतिम् ॥३३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे ध्रुवराज्याभिषेकवर्णनं नाम नवमोऽध्यायः ॥९॥



mounted a palanquin and went (mere), accompanied by Uttama. Observing him (Dhruva) approaching the vicinity of the garden, the king quickly got down from the chariot. Overcome by love, he approached him hurriedly. Breathing deeply with an eager mind, he embraced with both his hands, his son whose fetters of sin had been completely shattered by the touch of the foot of Vishnu. Then, he smelt his head and (almost) bathed his son with cool tears as his strong desire was fulfilled. After he (Dhruva)—leader of saintly persons had bowed at his feet, and was consecrated with blessings, he bowed to his mothers with his head and was welcomed by them. Suruchi helped the boy, who had fallen at her feet, to get up, embraced him and told him with speech overcome with tears "Live (long)." (All) creatures bow to one with whom Lord Vishnu is pleased on account of his qualities of amicability etc., just as water itself flows downwards. Thus revered by the people the King put Dhruva, along with his brother, on a cow-elephant, entered the city-delighted being enlogized (by people for his good luck). 21-31

When the King found that Dhruva had come of age, was respected by political circles and was loved by the subjects, he made him King of the land. The King also saw that he had grown old. He thereupon became free from worldly attachments, and set out for the forest, in contemplation of the ultimate goal of the soul. 32-33

Thus ends chapter ninth of Book IV



## अथ दशमोऽध्यायः

मैत्रेय उवाच

प्रजापतेर्दुहितरं शिशुमारस्य वै ध्रुवः । उपवेसे भ्रमिनाम तत्सुतो कल्पवन्सरौ ॥१॥  
 इत्यात्मपि भग्यायां पायोः पुत्र्यां महाबलः । पुत्रमुत्कलनामानं योषिद्रत्नमजीजनत् ॥२॥  
 उत्तमस्त्वक्तोद्वाहो मृगयायां घलीयसा । हतः पुण्यजनेनाद्रौ तन्मातास्य गतिं गता ॥३॥  
 ध्रुवो भ्रातृवर्धे क्षुत्वा कोषानर्पेणुचापितः । जैत्रं स्पन्दनमास्थाय गतः पुण्यज्ज्वाल्यम् ॥४॥  
 दम्भौ शङ्खं वृहद्वाहुः खं दिशश्चानुनादयन् । असह्यस्तन्निनादमभिपेतुत्वापुधाः ॥५॥  
 औत्तानपादिः ॥ तदा शस्त्रवर्षेण भूरिणा । न उपाददयतच्छन्न आसारेण यथा गिरिः ॥६॥  
 धनुर्विस्फूर्जयन् दिव्यं द्विषतां खेदमुद्वहन् । अस्त्रौघं व्यधमद्वाणैर्धनानीकमिथानिलः ॥७॥  
 हतावशिष्टा इतरे रणाजिताद्रक्षोगणाः क्षत्रियवर्षसायकैः ।  
 मायो विवृण्णावयवा विवृवुर्मृगेन्द्रविभीडितयूथपा इव ॥८॥

## CHAPTER X

Maitreya said : Dhruva married a daughter of Shishumara—one of the progenitors of mankind—Bhrami by name, Kalpa and Vatsara were her two sons. Very powerful as he was, he procreated a son named Utkala a daughter, who was a gem among women in his wife Ila—daughter of Vayu. Uttama had, however, not taken to married life. He was killed in a mountainous country by a powerful Yaksha and his mother (also) died after him. When Dhruva heard about the assassination of his brother, he gave himself up to anger, intolerance and sorrows, mounted a victorious chariot and marched to the city of Yakshas. 1-4

Long-armed Dhruva blew his conch which resounded and reverberated in the sky and in the quarters. Not tolerating this, sound, the Yakshas attacked him with raised arms. The son of Uttanpada (Dhruva) was therefore screened from view of the great shower of arms, like a mountain which is screened from view by rain. Raising a twanging sound with his divine bow, he destroyed the mass of missiles, like the wind destroying an army of clouds. Those troops of Yakshas, which escaped destruction, but whose limbs had been chopped off by the arrows of that kshatriya hero, fled from the battle-field, like leaders of herds of elephants running away from a hunting lion. The demonish Yakshas of violent ways then created several apparitions with their demonish Maya. On hearing about the unsurmountable Maya, employed

ससृजुस्तिग्मगतय धाम्नुयां माययासुराः ध्रुवे प्रयुक्तमसुरैस्तां मायामतिदुस्तराम् ।  
निशम्य तस्य मुनयः शमाशंसन् समागताः ॥१॥

मुनय ऊचुः

औत्तानपादे भगवांस्तव शार्ङ्गधन्वा देवः क्षिणोत्ववनतार्तिहरो विपश्चान् ।  
यन्नमधेयमभिधाय निशम्य चाद्धा लोकोऽक्षसा तरति दुस्तरमङ्ग मृत्युम् ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दशमोऽध्यायः ॥१०॥



अथैकादशोऽध्यायः

मैत्रेय उवाच

निशम्य गदतामेवमृषीणां धनुषि ध्रुवः । संदधेऽस्त्रमुपसृश्य यन्नारायणनिर्मितम् ॥१॥  
संघीयमान पतस्मिन् माया गुह्यकनिर्मिताः । क्षिप्रं विनेशुर्विदुर फ्लेशा ज्ञानोदये यथा ॥२॥  
तान् हन्यमानानभिषीक्ष्य गुह्यकाननागसञ्चिश्चरथेन भूरिशः ।  
औत्तानपादिं रूपया पितामहो मनुर्जगादोपगतः सद्यपिभिः ॥३॥

मनु उवाच

नास्मत्कुलोचितं तात कर्मतत्सद्दिगर्हितम् । यथो यत्पुपदेवानामारब्धस्तेऽहूतैनसाम् ॥४॥

by the demons on Dhruva, sages collected there and started offering prayers to God. 5-9

The sages said : Son of Uttanapad ! Dear Me ! May the Lord, who bears a bow named Shrngga and who removes the distress to those who bow to him, and by reciting or hearing whose name people easily surmount the unsurmountable death, destroy your enemies. 10

Thus ends chapter tenth of Book IV



## CHAPTER XI

Maitreya said : On hearing what the sages thus said, Dhruva consecrated water and fitted a missile devised by Narayana ( Vishnu ) on his bow. Vidura ! As soon as the missile was fitted on the bow, the illusions created by the Yakshas vanished, just as troubles disappear when truth is known. When his grand-father Manu saw that innocent Yakshas were being killed in large numbers by him, who was riding a wonderful chariot, he came there accompanied by sages and told him mercifully. 1-3

Manu said : Dear me ! This destruction of innocent demi-gods is an act, which does not become our dynasty and is abhorred by saintly

नन्वेकस्यापराधेन प्रसङ्गाद्ब्रह्मवो हताः । भ्रातुर्वधामितप्तेन त्वयाङ्गं भ्रातृवत्सल ॥५॥  
 नायं मर्ता हि साधूनां हृषीकेशानुवर्तिनाम् । यदात्मानं परामृष्ट्य पशुवद्भूतवैशसम् ॥६॥  
 तितिक्षया करुणया मेध्या चाखिलजन्तुषु । समत्वेन च सर्वात्मा भगवान् सम्प्रसीदति ॥७॥  
 सम्प्रसन्ने भगवति पुरुषः प्राकृतैर्गुणैः । विमुक्तो जीवनिर्मुक्तो ब्रह्म निर्वाणमृच्छति ॥८॥  
 निमित्तमायं तत्रासीन्निर्गुणः पुरुषर्षभ । अकाञ्क्षकमिदं विश्वं यत्र भ्रमति लोहवत् ॥९॥  
 सोऽनन्तोऽन्तकरः कालोऽनादिरादिरुद्वययः । जनेन जनेन जनयन् मारयन् मृत्युनान्तकम् ॥१०॥

न वै स्वपक्षोऽस्य विपक्ष एव वा परस्य मृत्योर्विशतः समं प्रजाः ।

तं धायमानमनुधावन्त्यनीशा यथा रजस्यचिलं भूतसंघाः ॥११॥

आयुषोऽपचयं जन्तोस्तथैवोपचयं विभुः । उभाभ्यां रहितः स्वस्थो दुःस्थस्य विदधात्यसौ ॥१२॥

न चैते पुत्रकं भ्रातुर्हन्तारो धनदातुगाः । विसर्गादानयोस्तात पुंसो वैचं हि कारणम् ॥१३॥

persons. My dear! Dear as was thy brother to thee and afflicted as thou art by the assassination of thy brother, thou hast killed several (Yakshas) in this clash for the offence of one (Yaksha). That a man should (wrongly) identify the soul with the body and cause this slaughter of creatures is not the way of saintly persons following Vishnu and who has mastered his organs of senses. The Lord, who is the soul of all is pleased by renunciation, compassion, and amicability towards all creatures and fairness. When the Lord is well pleased, the soul becomes free from the qualities of Sattwa, Rajas and Tamas, and when he is freed from the subtle frame of the body, he achieves beauty in the Supreme Spirit. 4-8

In this matter, the attributeless Supreme soul was the instrumental sense, at whose instance this manifest and the unmanifest universe continues to move, like iron (moved by magnet). The Supreme Spirit in the form of Death, though it is itself eternal, causes destruction; though it is itself without a beginning it is the cause of the commencement (of the universe), causes a man to be born through another man and causes the death of (even) the God of Death by death itself. The great Death (Tuin) which permeates all creatures evenly, has no friend and no enemy. Multitudes of creatures helplessly follow it, which is (incessantly) running, like parties of dust following wind. The Lord causes increase or decrease in the life-span of ill-conditioned creatures, though He himself is free from both of these and continues perpetually in the same condition. Dear son! These servants of Kubera are not the killers of thy brother, destiny alone is the cause of birth

एष भूतानि भूतात्मा भूतेशो भूतभावनः । स्वशक्त्या मायया युक्तः सृजत्यसि च पाति च ॥१४॥

त्वं प्रत्ययात्मनि तदा भगवत्यनन्त आनन्दमात्र उपपन्नसमस्तशक्तौ ।

भक्तिं विधाय परमां शनकैरविद्याग्रन्थि विभेत्स्यसि ममाहमिति प्ररूढम् ॥१५॥

संयच्छ रोपं मद्रं ते प्रतीपं श्रेयसां परम् । येनोपसृष्टात्पुरुषाल्लोक उद्विजते भृशम् ॥१६॥

हेलनं गिरिशध्रातुर्धनदस्य त्वया कृतम् । तं प्रसादय वत्साशु सन्नत्या प्रथयोक्तिभिः ॥१७॥

एवं स्वायम्भुवः पौत्रमनुशास्य मनुर्ध्रुवम् । तेनाभिवन्दितः साकमृषिभिः स्वपुरं ययौ ॥१८॥

इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे द्वादशोऽध्यायः ॥११॥

### अथ द्वादशोऽध्यायः

ध्रुवं निवृत्तं प्रतिवृक्ष्य वैशसादपेतमन्युं भगवान् धनेश्वरः ।

तत्रागतभारण्यक्षकिन्नरैः संस्तूयमानोऽभ्यवदत् कृताञ्जलिम् ॥१॥

धनद उवाच

भो भोः क्षत्रियदायाद् परितुष्टोऽसि तेऽनघ । यस्त्वं पितामहादेशाद्वैरं दुस्त्यजमत्यजः ॥२॥

and death. This lord of creatures who is their soul, their master and their creator, creates them and destroys them by uniting with Maya. Thou shalt gradually cut the stiff knot of ignorance, which is the cause of the feeling: "This is mine; I am this body", by concentrating thy devotion on the glorious Supreme Spirit which is eternal personified unadulterated delight and omnipotent. 9-15

Control thy anger, which is a great enemy of beauty. People are afraid of a man, who is overcome by it. Mayest thou be happy. Thou hast offended Kubera who is a brother of Shiva. Child! quickly propitiate him by bowing to him with polite words. Manu—the son of Brahman—thus advised his grand-son. The latter bowed to him. He (Manu) then returned to his capital accompanied by sages. 16-18

Thus ends chapter eleventh of Book IV

### CHAPTER XII

Maitreya said: When Lord Kubera who was being extolled by Charanas, Yakshas and Kinnaras, saw that Dhruva had retired from the battle, was free from anger, and was standing with folded hands, he told him: 1

Kubera said: Oh sinless son of Kshatriya! I am pleased with

न भवानवधीयक्षान्न यक्षा भ्रातरं तव । काल एव हि भूतानां प्रभुरप्ययमावयो ॥३॥

वृणीहि कामं नृप यन्मनोगतं मत्तत्त्वमौत्तानवदेऽविशङ्कितः ।

परं चराहोऽम्बुजनाभापादयोरनन्तरं त्वां वयमह्म शुश्रुम ॥४॥

मैत्रेय उवाच

स राजराजेन वराय चोदितो ध्रुवो महाभागवतो महामतिः ।

हरौ स ववेऽर्चितां स्मृतिं यया तरत्ययत्नेन दुरत्ययं तम ॥५॥

तस्य प्रीतेन मनसा तां दत्त्वैदमिदस्ततः । पश्यतोऽन्तर्द्वेषे सोऽपि स्वपुरं प्रत्यपगत ॥६॥

अधायजत यत्नेन कृतुभिर्मिरिक्षिणैः । द्रव्यक्रियादेवतानां कर्म कर्मफलमहम् ॥७॥

सर्वात्मन्यच्युतेऽसर्वे तीर्थीयां भक्तिमुद्वहन् । ददर्शात्मनि भूतेषु तमेवावस्थितं विभूम् ॥८॥

पद्मिनिशङ्कर्षसादृशं शशास क्षितिमण्डलम् । योनैः पुण्यक्षयं कुर्वन्ममोगैरशुभक्षयम् ॥९॥

thee, since, thou abandoned enmity which is difficult to abandon, on the advice of thy grand-father. It was not thou (in fact) who killed the Yakshas nor thy brother. The Time alone is the master of births and deaths of creatures. King! son of Uttanapada! Choose from me any boon without hesitation. Thou deservest it. Dear me! hear that thou art not away from the feet of Vishnu. 2-4

**Maitreya said :** When Dhruva, who was a great devotee of Vishnu and very intelligent, was pressed by the overlord of Kings (Kubera), he chose unswerving remembrance of Hari, whereby one effortlessly overcomes ignorance. Pleased in his mind (at this), Kubera granted that boon to him and then he disappeared, while latter was looking on and then returned to his capital. 5-6

Thereafter, he (Dhruva) adored the presiding deity of religious sacrifices (Vishnu) since he involving innumerable gifts to Brahmins is the embodiment of the functions of materials, action and deities and grants the fruits of actions. By dedicating himself to extreme deep devotion to Vishnu, who is eternal, and who is the soul of all, yet detached from all, he saw the all-pervading Lord pervading in himself and in (all) creatures. He reigned over the Earth for thirty-six thousand years, while bringing about consumption of the fruit of his meritorious acts by (enjoying) mundane pleasures and the destruction of the fruit of sinful actions by abstinence. Large-hearted as he was, he controlled his organs of sense and passed many years of his life in attaining the three-fold gold of life (performance of duty, acquisition of wealth and enjoying worldly pleasures) and then handed over his royal throne to



पवं बहुसवं कालं महात्माविचलेन्द्रियः । त्रिवर्गोपयिकं नीत्वा पुत्रायादान्नुपासनम् ॥१०॥

आत्मरूपपत्यसुहृदो बलमृद्धकोशमन्तःपुरं परिविहारभुवश्च रम्याः ।

भूमण्डलं जलधिमेखलमाकलय्य कालोपसृष्टमिति स प्रययौ विशालाम् ॥११॥

भक्तिं हरीं भगवति प्रबहन्नजलमानन्दवाष्पकलया मुहुरर्चमानः ।

विक्रियमानहृदयः पुलकाचिताङ्गो नात्मानमस्मरत्साविति मुकलिङ्गः ॥१२॥

स ददर्श विमानाग्र्यं नभसोऽचतरद् ध्रुवः । विभ्राजयद्दशदिशो राकापतिमिवोदितम् ॥१३॥

तन्नातु देवप्रवरीं चतुर्भुजौ श्यामौ किञ्चोरावरुणाभुजेक्षणौ ।

सुनन्दनन्दावुपसृत्य सस्मितं प्रत्यूचतुः पुष्करनाभसम्मतौ ॥१४॥

सुनन्दनन्दावूचतुः

भो भो राजन् सुमद्रं ते वाचं नोऽवहितः शृणु । पार्षदाविह स्रम्याप्ती नेतुं त्वां भगवत्पदम् ॥१५॥

सुवर्जयं विष्णुपदं जितं त्वया यत्स्वरयोऽप्राप्य विचक्षते परम् ।

आतिष्ठ तच्चन्द्रदिवाकरादयो ग्रहर्क्षताराः परियन्ति दक्षिणम् ॥१६॥

पतद्भिमानप्रवरसुत्तमश्लोकमौलिना । उपस्थापितमायुष्मन्मधिरोहं त्वमर्हसि ॥१७॥

his son. Considering that body, wife, children, friends, army, rich treasure, harem, pleasant places of entertainment, the globe of the Earth, girdled by the oceans all are enveloped by the destructive Time, he went to Badarikashrama. While performing devotion to the eternal Lord, he was often overcome with streams of tears (of joy) his heart melted and the hair on his body stood on end. He was so free from feeling the existence of the subtle frame of his body, that he did not feel even his own existence. 7-12

Thereafter, Dhruva saw an excellent aerial car, descending from the sky, which illuminated all the ten quarters, like the rising full Moon. Two dark-coloured, youthful and beautiful deities having four arms and lotus-like eyes, Sunanda and Nanda by name who are beloved of Vishnu approached him with a smile and told him. 13-14

Sunanda and Nanda said : Oh King! Blessed be thou. Hear with attention what we say. We are attendants of Vishnu and have come here to take you away. You have won the extremely unachievable abode of Vishnu. Even sages, failing to achieve it, wait for it in expectation come to it, around which the Moon, the Sun, planets, constellations of stars, stars and others circumambulate, keeping to the right thereof. This excellent aerial car has been made available (for you) by the Lord, who stands at the head of divinities and recital of whose name is meritorious. Oh you of long life! Please mount it. 15-17

मैत्रेय उवाच

निशम्य वैकुण्ठनियोज्यमुख्ययोर्मधुच्युतं वाचमुक्त्वमप्रियः ।

कृताभिपेक्षः कृतानित्यमङ्गलो मुनीन् प्रथम्याश्रयमभ्यवाद्यत् ॥१८॥

परीत्याभ्यर्च्य धिषण्यान् पार्षदावभिवन्ध च । श्वेष तद्विष्ठातुं विश्रद्रूपं द्विरणमम् ॥१९॥

तदोत्तानपदः पुत्रो ददर्शान्तकमागतम् । सृज्योर्मूर्ध्नि पदं दत्त्वा आरुरोहामुतं गृहम् ॥२०॥

स च स्वर्लोकमारोक्ष्य मुनीति जननीं ध्रुवः । अन्वस्पर्दयं हित्वा दीनां यास्ये विविष्टपम् ॥२१॥

इति व्यवसितं तस्य व्यवसाय सरोत्तमौ । दर्शयामासतुर्द्वयीं पुत्रे यानेन गच्छतीम् ॥२२॥

त्रिलोकीं देवयानेन सोऽतिवज्र मुनीमपि । परस्ताद्यद् भ्रुवमतिविष्णोः पद्मधाम्यगात् ॥२३॥

शान्ताः समदृशः शुद्धाः सर्वभूतावुरक्षणाः । दान्यवस्यच्युतपदमच्युतप्रिययानधवाः ॥२४॥

त्युत्तानपदः पुत्रो ध्रुवः कृष्णपरायणः । अभूत्त्रयाणां लोकानां ध्रुवानिगिरिवामलः ॥२५॥

मैत्रेय उवाच

ध्रुवस्योदामयज्ञसञ्चरितं सम्मतं सताम् । स्वर्ग्यं धीर्यं सौमनेस्यं प्रशस्यमघमर्पणम् ॥२६॥

Maitreya said : After hearing the sweet words of the chief attendants of Vishnu, Dhruva, who was beloved of Vishnu, took his bath, performed his routine auspicious religious rites, bowed to the sages and received their blessings. He circumambulated the beautiful aerial chariot, bowed to the attendants (of Vishnu) and assuming golden splendour, expressed the desire to mount it. At that moment the son of Uttanapada saw personified death come near to him. He put his foot on the head of Death and mounted the wonderful chariot a veritable home as if it were. While ascending to the heaven, Dhruva was reminded of his mother Suneeti and pondered : " How shall I go to heaven, leaving my poor mother ? " The beautiful deities discovered his determination and pointed out to him the queen, going by another aerial chariot ahead of them. After traversing the three worlds and even the great bear (identified in Hindu mythology as seven great sages) in the celestial chariot, he reached the abode of Vishnu, which then became his permanent resort. Those who are calm, impartial to all, pious who gratify all creatures and are friendly to devotees of Vishnu go to the abode of Vishnu. In this way, Dhruva, son of Uttanpada, who was devoted to Vishnu, became the crest-jewel of the three worlds, as it were. 18-25

Maitreya said : By repeatedly hearing with faith this account of Dhruva of high fame which deals with the activity of the beloved of Vishnu which is much loved by saintly persons which leads to an

पौर्णमास्यां सिनीवालयां द्वादश्यां श्रवणेऽथवा । दिनक्षये व्यतीपाते संक्रमेऽर्कदिनेऽपि वा ॥२७॥  
 शुक्लैतज्जुद्धयाभीक्ष्णमच्युतप्रियचेष्टितम् । भवेद्भक्तिर्भगवति यया स्यात्कलेशसंक्षयः ॥२८॥  
 क्षानमक्षान्ततत्त्वाय यो दद्यात्सत्पथेऽमृतम् । कृपालोर्दीनतायस्य देवास्तस्यानुशुद्धते ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे ध्रुवचरितं नाम द्वादशोऽध्यायः ॥१२॥



अथ त्रयोदशोऽध्यायः

मैत्रेय उवाच

ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम् । सार्वभौमश्रियं नैच्छदधिराजासनं पितुः ॥१॥  
 स जन्मनोपशान्तात्मा निःसङ्गः समदर्शनः । वदर्श लोके विततमात्मानं लोकमात्मनि ॥२॥  
 मत्वा तं जडमुःमचं कुलवृद्धाः समन्त्रिणः । वत्सरं भूपतिं चकुर्यवीयांसं भ्रमेः सुतम् ॥३॥  
 वत्सरस्यान्वये धीमन्नुल्मुको मनुसंभवः । उल्मुकोऽन्ननयपुत्रान् पुष्करिण्यां पडुत्तमान् ।  
 अङ्गं सुमनसं ख्यातिं क्रतुमङ्गिरसं गयम् ॥४॥

eternal place in the heaven, which is pleasing to the mind, is praiseworthy and which removes sins, one achieves devotion to the Lord, whereby his distress is completely destroyed. Deities are pleased with him who imparts this knowledge about the benign Lord, who is the saviour of the helpless person to a man who does not know the reality about the Supreme Spirit which serves as nectar to a person going along the righteous path, on a full-moon day, a moonless day, twelfth day of each half of a lunar month, a day of the constellation of stars called Shravan, lapsed lunar days, days of malignant aspects of the Sun and the moon (Vyateepata), or on the days of the passage of the Sun from the South to the North. 26-29

Thus ends chapter twelfth of Book IV



## CHAPTER XIII

Maitreya said : Utkala one of the sons of Dhruva—did not wish to accept the wealth, the sovereign empire or the throne of the Supreme sovereignty of his father, when the latter took to forest-life. He was of a quiet temperament, detached, and equitable. He realised that his spirit pervaded all people and that the spirit of the latter also was within him. Elderly members of the family and ministers, however, thought that he was dull and frantic, and made Vatsara, the younger son of Bhrami, the King.—In the dynasty of Vatsara, Ulmuka—son of Manu—became king.

सुनीथाङ्गस्य या पत्नी सुपुत्रे वेनमुत्पन्नम् । यदौशील्यात्स राजर्षिर्निर्विण्णो निरमात्पुरात् ॥५॥  
यमङ्ग शेषुः कुपिता चाण्वज्रा मुनयः किल । गतासोस्तस्य भूयस्तेममन्थुर्दक्षिणं करम् ॥६॥  
अराजके तदा लोके दस्युभिः पीडिताः प्रजाः । जातो नारायणांशेन पृथुराद्यः क्षितीश्वरः ॥७॥

विदुर उवाच

तस्य शीलनिधेः साधोर्वह्मण्यस्य महात्मनः । राक्षः कथमभूद्दुष्ट प्रजा यद्भिन्ना ययौ ॥८॥  
किं चादौ वेन उद्दिश्य ब्रह्मदण्डमयूयुजन् । दण्डवत्तघरे राक्षि मुनयो धर्मकोविदाः ॥९॥  
पतवाप्याहि मे ब्रह्मन् सुनीथात्मजचेष्टितम् । यद्धानात्य भकाय त्वं परावरचित्ततः ॥१०॥

मैत्रेय उवाच

भक्तोऽभ्युपेत्य राजपरिराजहार महाफलम् । नाम्मुद्वेवतास्तस्मिन्नाहता ब्रह्मबाविभिः ॥११॥  
तमुद्धुर्विखितास्तत्र यजमानमथत्विजः । हवींषि हूयमानानि न ते गृह्णन्ति देवताः ॥१२॥  
राजन् हवींष्यदुष्टानि श्रद्धयाऽऽस्तादितानि ते । छन्दांस्ययातयामानि योजितानि घृतघृतैः ॥१३॥

Ulmuka procreated six excellent sons named Anga, Sumauas, Khyati, Kratu, Angiras and Maya in his wife Pushkarinee, Suneetha—wife of Anga—gave birth to Vena, who was used to excesses. The royal sage (Anga) got dejected with his evil character and went away from the city. Dear me! Sages, whose speech serves the purpose of a thunder bolt, became angry and cursed him. After he was dead, people were tormented by bandit, as there was no king in the world. The sages, therefore, agitated the right hand (of the corpse). Prithu, the first King, having within him a phase of Vishnu, was born therefrom. 1-7

**Vidura inquired :** Why had he, who was a repository of good character, saintly and lover of Brahmins and who had a magnanimous heart, had such wicked progeny, so that he went away dejected? What was the sin, for which the sages, who knew their duties, directed their punitive authority towards Vena who himself was the custodian of punitive law? Brahman! Please tell me about the conduct of the son of Suneetha, since I have faith in you and am your votary because you fully know earlier and later events. 8-10

**Maitreya said :** The royal sage Anga performed the great Rajasooya sacrifice. Gods did not come to it, even though they were invited by exponents of Vedas. The sacrificial priests, who were astounded, told the sacrificer : " The gods do not accept your oblations, offered into the fire. King! The oblations are not polluted and have been procured by

पौर्णमास्यां सिनीवास्यां द्वादश्यां श्रवणेऽथवा । दिनक्षये व्यतीपाते संक्रमेऽर्कदिनेऽपि वा ॥२७॥  
 शुक्लैतज्जद्दयामीक्षणमच्युतप्रियचेष्टितम् । भवेन्नक्तिर्भगवति यथा स्यात्क्लेशसंक्षयः ॥२८॥  
 ज्ञानमज्ञाततत्त्वाय यो दद्यात्सत्पथेऽमृतम् । कृपालोर्दीननाथस्य देवास्तस्यानुशृण्वते ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे ध्रुवचरितं नाम द्वादशोऽध्यायः ॥१२॥



### अथ त्रयोदशोऽध्यायः

मैत्रेय उवाच

ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम् । सार्वभौमश्रियं नैच्छद्घिराजासनं गितुः ॥१॥  
 स जन्मनोपशात्तात्मा निःसङ्गः समदर्शनः । वदशं लोके विततमात्मानं लोकमात्मनि ॥२॥  
 मत्वा तं जडमुमत्तं कुलवृद्धाः समन्निष्ठाः । चत्सरं भूषति चकुर्यवीयांसं भ्रमेः सुतम् ॥३॥  
 वत्सरस्यान्वये धीमन्नुल्मुको मनुसंभवः । उल्मुकोऽज्जनयत्पुत्रान् पुष्करिण्यां पशुत्तमान् ।  
 अङ्गं मुमनसं व्याति क्रतुमङ्गिरसं गयम् ॥४॥

eternal place in the heaven, which is pleasing to the mind, is praiseworthy and which removes sins, one achieves devotion to the Lord, whereby his distress is completely destroyed. Deities are pleased with him who imparts this knowledge about the benign Lord, who is the saviour of the helpless person to a man who does not know the reality about the Supreme Spirit which serves as nectar to a person going along the righteous path, on a full-moon day, a moonless day, twelfth day of each half of a lunar month, a day of the constellation of stars called Shravan, lapsed lunar days, days of malignant aspects of the Sun and the moon (Vyatecpata), or on the days of the passage of the Sun from the South to the North. 26-29

Thus ends chapter twelfth of Book IV



### CHAPTER XIII

**Maitreya said :** Utkala one of the sons of Dhruva—did not wish to accept the wealth, the sovereign empire or the throne of the Supreme sovereignty of his father, when the latter took to forest-life. He was of a quiet temperament, detached, and equitable. He realised that his spirit pervaded all people and that the spirit of the latter also was within him. Elderly members of the family and ministers, however, thought that he was dull and frantic, and made Vatsara, the younger son of Bhrami, the King.—In the dynasty of Vatsara, Ulmuka—son of Manu—became king.

सुनीथाङ्गस्य या पत्नी सुपुत्रे वेनमुत्पन्नम् । यदौशील्यात्स राजर्षिर्निविण्णो निरगात्पुरात् ॥५॥  
यमङ्ग शेषुः कुपिता वाग्बज्रा मुनयः किल । गतासोस्तस्य भूयस्तेममन्तुर्दक्षिणं करम् ॥६॥  
अराजके तदा लोके दस्युभिः पीडिताः प्रजाः । जातो नारायणांशेन पृथुरावः क्षितीश्वरः ॥७॥

विदुर उवाच

तस्य शीलनिधेः साधोर्व्रह्मण्यस्य महात्मना । राज्ञः कथमभूद्दुष्टा प्रजा यद्विमना ययौ ॥८॥  
किं बाहो वेन उदित्य ब्रह्मण्डमययुजम् । दण्डप्रतपरे राशि मुनयो धर्मकोविदाः ॥९॥  
एतदाख्याहि मे ब्रह्मन् सुनीथात्मजचेष्टितम् । अहधानाय भक्ताय त्वं परावरचिन्तनः ॥१०॥

मैत्रेय उवाच

अङ्गोऽभ्यमेधे राजपिराजहार महाकृतम् । नाजमुद्देवतास्तस्मिन्नाहता ब्रह्मचादिभिः ॥११॥  
तमूर्ध्वधिसितास्तत्र यजमानमथत्विजः । हवींषि ह्वयमानानि न ते गृह्णन्ति देवताः ॥१२॥  
राजन् हवींष्यदुष्टानि अह्वयाऽऽसादिवानि ते । छन्दांस्ययातयामानि योजितानि घृतघृतैः ॥१३॥

Ulmuka procreated six excellent sons named Anga, Sumauas, Khyati, Kratu, Angiras and Maya in his wife Pushkarinee. Suncetha—wife of Anga—gave birth to Vena, who was used to excesses. The royal sage (Anga) got dejected with his evil character and went away from the city. Dear me! Sages, whose speech serves the purpose of a thunder bolt, became angry and cursed him. After he was dead, people were tormented by bandit, as there was no king in the world. The sages, therefore, agitated the right hand (of the corpse). Prithu, the first King, having within him a phase of Vishnu, was born therefrom. 1-7

**Vidura inquired :** Why had he, who was a repository of good character, saintly and lover of Brahmins and who had a magnanimous heart, had such wicked progeny, so that he went away dejected? What was the sin, for which the sages, who knew their duties, directed their punitive authority towards Vena who himself was the custodian of punitive law? Brahman! Please tell me about the conduct of the son of Suncetha, since I have faith in you and am your votary because you fully know earlier and later events. 8-10

**Maitreya said :** The royal sage Anga performed the great Raja-sooya sacrifice. Gods did not come to it, even though they were invited by exponents of Vedas. The sacrificial priests, who were astounded, told the sacrificer : "The gods do not accept your oblations, offered into the fire. King! The oblations are not polluted and have been procured by

न विदामेह देवानां हेलनं वयमप्यपि । यद्य गृह्णन्ति भागान् स्वान् ये देवाः कर्मसाक्षिणः ॥१३॥  
 भक्षो दिज्जवचः श्रुत्वा यजमानः सुदुर्मनाः । तत्पुण्ड्रे व्यसृज्जवाचं सदस्यास्तदनुशया ॥१४॥

सदसस्पतय ऊचुः

नरदेवेह भवतो नाघं तावन्मत्ताक् स्थितम् । अस्त्येकं प्राक्तनमघं यदिहेदक् त्वमप्रजः ॥१६॥  
 तांस्तान् कामान् हरिर्दद्याद्यान् यान् कामयते जनः । आराधितो यथैवैष तथा पुंसां फलोदयः ॥  
 इति व्यसिता विप्रास्तस्य राज्ञः प्रजातये । पुरोडाशं निरवपन् शिपिविप्राय विष्णवे ॥१८॥  
 तस्मात्पुरुष उत्तस्थो हेममाल्यमल्यम्बरः । हिरण्ययेन पात्रेण सिद्धमादाय पायसम् ॥१९॥  
 स विप्रानुमतो राजा गृहीत्वा बलिर्नौदनम् । अवघ्राय मुदा युक्तः प्रादात्पत्न्या उदारधीः ॥२०॥  
 सा सत्पुंसवनं राक्षी प्रादय वै पत्युरादधे । गर्भं काल उपावृत्ते कुमारं सुपुत्रेऽग्रजा ॥२१॥  
 स बाल एव पुरुषो मातामहमनुग्रतः । अवर्धमानोद्भवं मृत्युं तेनाभवदधार्मिकः ॥२२॥  
 तं विचक्ष्य खलं पुत्रं शास्त्रनैर्विविधैर्नृपः । यदा न शास्त्रितुं कर्त्तव्यं भृशमासीत्सुदुर्मनाः ॥२३॥

you with faith. Vedic hymns, which have not lost their vigour, have been recited by priests who observe austere vows. We do not know of the slightest disregard of gods having happened that the Gods, who bear witness to the ceremony might not accept their respective shares. On hearing these words of the Brahmins, Anga placed the question before the councillors with the permission of the priests. 11-15

**The councillors said :** King! There is not the slightest fault committed by you in this birth, but there is a sin committed by you in a previous birth due to which you, so virtuous as you are, do not have progeny, Vishnu, however, grants all the desires that a man may entertain and may realize much fruits as his adoration deserves. 16-17

**Maitreya said :** When the Brahmins arrived at this decision with regard to progeny for the King, they offered an oblation of rice-pudding to lustrous Vishnu. Thereupon a divine functionary wearing a gold necklace and spotless clothes emerged from the sacrificial basin, carrying enchanted milk-pudding in a gold pitcher. The King received the puddings in his folded hands with the permission of the Brahmins, smelt it with delight and generous-hearted as he was, he gave it to his wife. On eating the pudding which had the potentiality of the gift of a male issue, the issueless queen conceived through her husband and when the proper time arrived, she gave birth to a son. Even when yet a child, he followed, Death—his mother's father—born of irreligiosity. He therefore, became irreligious, when the King noticed that he was unable to control his roughish son even by awarding various punishments, he

यतः पापीयसी कीर्तिरधर्मश्च महान्नुषाम् । यतो विरोधः सर्वेषां यत आधिरनन्तकः ॥२४॥  
 कस्तं प्रजापदेशं वै मोहबन्धनमात्मनः । पण्डितो बहु मन्येत यदर्थः फलेशदा गृहाः ॥२५॥  
 कदपत्यं वरं मन्ये सदपत्याङ्गुचां पदम् । निर्विद्येत गृहान्मर्त्यो यत्क्लेशनिवहा गृहाः ॥२६॥

यत् स निर्दिषणमना नृपो गृहान्निशीथ उन्धाय महोदयोदयात् ।  
 अलङ्घनिद्रोऽनुपलक्षितो नृभिर्हित्वा गतो वेनसुखं प्रसुप्ताम् ॥२७॥  
 अलङ्घयन्तः पदवीं प्रजापतेर्हतोद्यमाः प्रत्युपसृत्य ते पुरीम् ।  
 कपोन् समेनानर्गिवन्ध साग्रवो न्यवेदयन् पीरुष भर्तृविप्लवम् ॥२८॥

॥ इति श्रीमद्भिक्षुपुत्रभागवते चतुर्थस्कन्धे प्रयोदशोऽध्यायः ॥१३॥

### अथ चतुर्दशोऽध्यायः

मेमेय उवाच

भृगवादयस्ते मुनयो लोकानां क्षेमदर्शिनः । वीरमातरमाहूय सुनीर्यां ब्रह्मवादिनः ।  
 प्रकृत्यसम्मतं वेनमभ्यपिञ्चन् पतिं भुवः ॥१॥

एवं मदान्ध उस्तिको निरङ्कुश इव द्विपः । पर्यटन् रथमास्थाय कम्पयन्निव रोदती ॥२॥

was much afflicted in his mind. How could an intelligent man hold in high regard the bond of his infatuation for a son on account of whom his fame gets much tarnished. Much irreligiosity, antagonism of all and endless mental worry might ensue to men on account of which homes becomes distressful! Consider, however, a spoiled child better than a virtuous child, since the former renders homes carriers of distress, so that a mortal person might get dejected of his home. 18-26

The king whose mind was thus dejected and who could not, therefore, get any sleep, got up at mid-night and went out from his rich palace without being noticed by his attendants, leaving the mother of Vena asleep. As his subjects could not notice his foot-marks, and as their efforts were unsuccessful, they returned to city. Vidura of Puru's dynasty! With tears in their eyes, they bowed to all the sages and reported (to them) the disappearance of the King. 27-28

Thus ends chapter thirteenth of Book IV



### CHAPTER XIV

Maitreya said : Bhṛigu and the other sages, who were looking after welfare of the people and were expounders of Vedas invited Sunētha—heroic mother of Vena and coronated Vena as the King of



न यष्ट्य न दातव्यं न होतव्यं द्विजाः क्वचित् । इति न्यवारयद्धर्मं मेरीघोषेण सर्वेशः ॥३॥  
 वेनस्यावेक्ष्य मुनयो दुर्बुद्धस्य विचेष्टितम् । विमृष्य लोकव्यसनं कृपयोचुः स्म सत्रिणः ॥४॥  
 अराजकभयादेप कृतो राजातदर्हणः । वेन प्रकृत्यैव खलः सुनीयागर्मसम्भवः ॥५॥  
 निरूपितः प्रजापालः स जिघांसति वै प्रजाः । तथापि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत् ।  
 तद्विद्वद्भिरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः ॥६॥

सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् । लोकघिकारसंदग्धं दद्विष्यामः स्वतेजसा ॥७॥  
 ष्वमभ्यवसायैर्न मुनयो गूढमन्यवः । उपब्रज्याब्रुवन् वेनं सान्त्वयित्वा च सामभिः ॥८॥

मुनय ऊचुः

नृपस्य निवोद्यैतद्यत्ते विज्ञापयाम भोः । आयुःप्रीचलकीर्तनां तव तात विवर्धनम् ॥९॥  
 धर्मं आचरितः पुंसां वाङ्मनःकायबुद्धिभिः । लोकान् विशोकान् वितरत्यथानन्यमसङ्गिनाम् ।

the land, though he was not liked by the subjects. Blinded with arrogance and insolent like an elephant without control, he travelled in his chariot, as if making the earth and sky tremble. He issued a prohibitory order in all places with the sound of a trumpet declaring. "Oh people of the three casts of Brahmins, Kshatriya and Vaishyas! No worship should be offered to God, No charity should be given, No religious sacrifices should be performed." Observing this conduct of the ill-mannered Vena, and pondering about the calamity of the people, the sages assembled in a conference and said with compassion. "This Vena born of Suneetha was made King through apprehension of anarchy, though he was undeserving of it; and a rogue by nature. He was appointed as the protector of the subjects, but he ruins them. All the same, let us (try to) appease him so that no sin might attach to us, since we have made him the king eventhough we knew that he was wicked. Even if appeased, however, he does not accept our advice, being irreligious, we will burn him, who has already been scorched by popular contempt, with our own prowess. 1-7

Having thus resolved, the sages concealed their anger, approached him, appeased him with conciliatory words and told him (as under): 8

**The sages said :** Great King! Please hear what we submit to you, since, oh dear! it would extend the span of your life and increase your prosperity, strength and fame. Religious duty performed by men with speech, mind, body and intellect removes distress of people and lends eternal bliss to those who imbibe detachment from worldly life. Hero! May such religious duty, characterized by welfare of the subjects not

स ते मा विनशेद्दीर प्रजानां क्षेमलक्षणः । यस्मिन् विनष्टे नृपतिरैश्वर्यादवरोहति ॥११॥  
 राजप्रसाधमात्येभ्यश्चोरादिभ्यः प्रजा नृपः । रक्षन् यथा बलिं गृह्णन्निह प्रेत्य च मोदते ॥१२॥  
 यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः । इज्यते स्वेन धर्मेण जनेर्वर्णाश्रमान्वितैः ॥१३॥  
 तस्य राहो महाभाग भगवान् भूतभावनः । परितुष्यति विष्वात्मा तिष्ठतो निजशासने ॥१४॥  
 तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे । लोकाः सपाळा ह्येतस्मै हरन्ति बलिमादताः ॥१५॥

तं सर्वलोकामरयज्ञसंग्रहं त्रयीमयं द्रव्यमयं तपोमयम् ।  
 यज्ञैर्विचित्रैर्यजतो भवाय ते राजन् स्वदेशानुरोद्धमर्हसि ॥१६॥

वेन उवाच

यालिशा यत् यूयं वा अघर्मे धर्मेमानिनः । विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः ॥१७॥  
 पते चान्ये च विदुषाः प्रभवो वरदापयोः । वेहे भवन्ति नृपतेः सर्वदेवभयो नृपः ॥१८॥

perish, which when it vanishes a King falls from his royalty. Your Majesty! A king who collects taxes while protecting his subjects from wicked ministers, thieves etc. gets delight in this life as well in the next life after death. Lucky King! The Lord, and who is the protector of all creatures and the soul of the universe, is pleased with the King in whose dominion he is adored by the subjects, constituting various castes and religious orders with their respective duties and who attends to the government of his dominion; and, what would be difficult to achieve when the Lord of Lords is pleased. All people and tributary Kings who are properly looked after, pay taxes to him. King! It would be proper for you to express your approval for the adoration of the Lord, who controls all people, gods and religious performances and who is the embodiment of the three Vedas, the material world and penances, with various religious sacrifices by the people for your prosperity. When the gods, who are functionaries of Vishnu, are well worshipped by the twice-born castes (Brahmins, Kshatriyas and Vaishyas) with performance of religious sacrifices, in your country, they are pleased and give whatever is desired. Heroic King! It is not proper for you to show disregard for them. 9-16

**Vena said:** You are either childish or you consider what is irreligious to be religious. Vishnu, Brahman, Shiva, Indra, Vayu (Wind-God), Yama (God of Death) and the Sun—all these and other gods who are sources of boons and curses, reside in the body of a King. A King, is, therefore, the embodiment of all the gods. Oh Brahmins! you should, therefore, abandon your hostility and adore me with religious

तस्मान्मां कर्ममिविषा यज्ञध्वं गतमात्सराः । बलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक् पुमान् ॥१९॥

मैत्रेय उवाच

इति तेऽसत्कृतास्तेन द्विजाः पण्डितमानिना । भग्न्यायां भव्य याज्यायां तस्मै विदुर चक्रुधुः ॥२०॥

हन्यतां हन्यतामेव पापः प्रकृतिदारुणः । जीवजगदसावाशु कुरुते भस्मसाद् ध्रुवम् ।

नायमर्हत्यसद्वृत्तो नरदेववरासनम् ॥२१॥

इत्थं व्यवसिता हर्तुमृषयो रूढमन्यवः । निर्जघ्नुर्दुष्कृतैर्वेनं हतमच्युतनिन्दया ॥२२॥

ऋषिभिः स्वाश्रमपदं गते पुत्रफलेवरम् । सुनीया पालयामास विद्यायोगेन शोचती ॥२३॥

एकदा मुनयस्ते तु सरस्वत्सलिलान्प्लुताः । इत्वाग्नीन् सत्कथाश्चक्रुरपविष्टाः सरित्तटे ॥२४॥

धीव्योत्थितास्तदोत्पातानाहुर्लोकभयंकरान् । अप्यभद्रमनाथाया दस्युभ्यो न भवेद्भुवः ॥२५॥

श्वोरप्रायं जनपदं हीनसत्त्वमराजकम् । लोकाग्नावारयञ्छका भवि तदौपवर्शिनः ॥२६॥

धिनिश्चित्यैवमृषयो विपन्नस्य महोपतेः । ममन्युरूर्ध्वं तरसा तत्रासीद्वाहुको नरः ॥२७॥

ceremonies. You should offer oblations to me. Which other man has

precedance over me? 17-19

**Maitreya said :** Vidura ! Thus, when the Brahmins were insulted by him, who considered himself to be a learned man, and when their gracious request was also frustrated, they were angry with him. ( They said : ) Let this sinner, who is cruel by nature be killed ! Let him be killed ! If he were let off alive, he would certainly soon reduce the world to ashes. This man of wicked behaviour does not deserve a King's throne. The wrathful sages, who thus decided to kill him, killed him, who had already been killed by his censure of Vishnu, with only their grunts of defiance. 20-22

When the sages returned to their respective hermitages, lamenting Suneetha protected the body of her son by application of her knowledge of science. Once, when the sages had taken their bath in the water of the Saraswati, had offered oblations to holy fire and sitting on the river-bank, were engaged in pious conversations, they observed calamitous phenomena causing terror to the people and pondered : " Would this not result in calamity to the Earth ? They saw that the countryside was infested with thieves and was powerless to do any thing, being without a king. Eventhough they saw the evil, they were not capable of preventing it. 23-26

They, therefore, came to a decision and agitated the thigh of the-deceased king with vehemance. Thereupon, stunted man came into

काकहृणोऽतिह्रस्वाङ्गो ह्रस्वबाहुर्महाबुधुः । ह्रस्वपान्निम्ननासाग्रो रक्ताक्षस्ताम्रमूर्धजः ॥२८॥  
 तं तु तेऽयनंतं दीने किं करोमीतिवादिनम् । निषीदित्यश्रुवस्तात स निषादस्ततोऽभवत् ॥२९॥  
 तस्य वंश्यास्तु नैषादा गिरिकाननगोचराः । येनाहरज्जायमानो वेनकल्मषमुख्यणम् ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुवरिते निषादोत्पत्तिर्नाम चतुर्दशोऽध्यायः ॥१४॥



अथ पञ्चदशोऽध्यायः

मैत्रेय उवाच

मथ तस्य पुनर्विशैरपुत्रस्य महीपतेः । बाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यत् ॥१॥  
 तद् दृष्ट्वा मिथुनं ज्ञातमृषयो ब्रह्मवादिनः । ऊचुः परमसंतुष्टा विदित्वा भगवत्कलाम् ॥२॥

ऋषय उचुः

मैत्रेय उवाच : कलां भुवनपालिनी । इयं च लक्ष्म्याः सम्भूतिः पुरुषस्यानपायिनी ॥३॥  
 मथ प्रथमो राक्षो पुमान् प्रथयिता यशः । पृथुर्नाम महाराजो भविष्यति पृथुश्चक्रा ॥४॥

existence. He was black like a crow, had a very short body, small arms, a large chin and short legs with a flat nose—His eyes and hair were red. When the poor man bowed and asked: "What may I do?" They replied: "Dear child! sit down." He, thereupon, became a Nishada (one of the aboriginal tribes of India). He took over the sins of Vena, as soon as he was born. Descendants of this Nishada live in mountains and forests. 27-30

Thus ends chapter fourteenth of Book IV



## CHAPTER XV

**Maitreya said:** When the Brahmins agitated the arms of the King, who had no son, a couple came into existence. When the sages, who were exponents of Vedas, saw the couple that was born, they were extremely satisfied, since they knew that it was constituted of a phase of the Lord, and said: 1-2

**The sages said:** This male constituted a phase of Lord, Vishnu, which functions for protection of the creation. His body is an incarnation of Laxmi (Goddess of Wealth), who is never separated from Vishnu. This male, being the first of Kings, shall spread his fame and shall be

इयं च सुदती देवी गुणभूषणभूषणा । अर्चिर्नाम वरारोहा पृथुमेवावरुन्धती ॥५॥

मैत्रेय उवाच

प्रशंसन्ति स्म तं विप्रा गन्धर्वप्रवरा जगुः । तत्र सर्वं उपाज्जमुर्देवर्षिपितृणां गणाः ॥६॥  
 वैन्यस्य दक्षिणे हस्ते दृष्ट्वा चिह्नं गदामृतः पादयोररविन्दं च तं वै मेने हरेः कलाम् ।  
 तस्याभिपेक्ष्य आरब्धो ब्रह्मण्यैर्ब्रह्मवादिभिः । अभिपेक्षनिकान्यस्मै आजहुः सर्वतो जनाः ॥७॥  
 सत्तिसमुद्रा गिर्यो नागा गावः खगा मृगाः । घोः क्षितिः सर्वभूतानि समान्रुह्युपायनम् ॥८॥  
 तस्मै जह्वाय धनदो हिमं वीर वरासनम् । इन्द्रः किरीटमुत्कृष्टं दण्डं संयमनं यमः ॥९॥  
 ब्रह्मा ब्रह्ममयं यमं भारती हारमुत्तमम् । हरिः सुदर्शनं चक्रं तत्पत्न्यव्याहतां धियम् ॥१०॥  
 नाट्यं सुगीतं वादिग्रन्थान्तर्धानं च खेचराः । ऋषयश्चाशिपुः सत्याः समुद्रः शङ्खमात्मजम् ॥११॥  
 स्तोऽथ मागधो वन्दी तं स्तोतुमुपतस्थिरे । मेघनिह्नाद्या वाचा प्रहसन्निद्रमग्रवीत् ॥१२॥

our emperor, named Prithu of great renown. This divine lady Archis by name having excellent and a beautiful waist and who is adorned with merits, shall be devoted to Prithu himself. 3-5

**Maitreya said :** Brahmins extolled Him (Prithu) and the best among Gandharvas (celestial songsters) sang his praise. Multitudes of all gods, divine sages and manes came there. On observing the mark of a disc—the weapon of the Lord, who bears a mace—in the right hand of the son of Vena, and the mark of a lotus on both his feet, they came to the belief that he constituted a phase of Vishnu. The Brahmins, who were exponents of Vedas, commenced his coronation ceremony. People brought holy water for his coronation from all places. Rivers, oceans, mountains, serpents, cows, birds, animals, the sky, the earth and all creatures offered presents. Heroic Vidura! Kubera presented him an excellent throne of gold. Indra gave him an excellent crown and Yama gave him a sceptre of authority. Brahman gave him an armour constituted of Vedas, Saraswati (Goddess of Learning) gave an excellent necklace, Vishnu gave the disc known as Sudarshana to him and inexhaustible wealth to his wife. Vidyadharas (aerial Spirits) gave him the arts of drama, singing and playing on musical instruments and the power of disappearing. Sages gave him unfailing blessings and the sea gave him a conch created by itself. A penegyrist and a captive started extolling him. Then prithu, told them with a smile in a speech resonant like the thunder of clouds. 6-12

पृथुर्वाच

भोः सत हे मागध सौम्य यन्दिंलोकेऽधुनास्पष्टगुणस्य मे स्यात् ।  
 किमाश्रयो मे स्तव य ए योज्यतां मा मय्यभूवन् वितथा गिरो वः ॥१३॥  
 तस्मात्परोक्षेऽस्मदुपश्रुतान्यत् करिष्यथ स्तोत्रमपीच्यवाचः ।  
 सत्युत्तमश्लोकगुणानुवादे जुगुप्सितं न स्तवयन्ति सभ्याः ॥१४॥  
 महद्गुणानात्मनि कर्तुमीशः कः स्तावकैः स्तावयतेऽस्ततोऽपि ।  
 तेऽस्यामयिष्यन्ति विप्रलब्धो जनावहासं कुमतिर्न वेद ॥१५॥

यं त्वविदिता लोके सुताद्यापि वरीमभिः । कर्मभिः कथमात्मानं गावयिष्याम बालवत् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुरिते षडशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

मैत्रेय उवाच

इति पृषाणं नृपतिं गायका मुनिचोदिताः । तुष्टुस्तुष्टुमनसस्तद्गानमृतसेवया ॥१॥

अथाप्नुदात्तमयसः पृथोर्हरेः कलावतारस्य कथामृताढताः ।

यथोपदेशं मुनिभिः प्रचोदिताः श्लाघ्यानि कर्माणि यं वितन्महि ॥२॥

**Prithu said :** Oh bard ! Penegyrist ! Gentle captive ! On which basis can you praise me, since my merits are at present latent ? May your words, directed to me, not be void of significance. When, therefore, I may be praised in my absence, you may compose enough of my eulogy and even sing it. Men of culture do not sing the praise of an abhorable subject when singing of the merits of the most praise-worthy Lord is available. Who would have his merits sung even though he might be capable of acquiring those merits till they do not come into existence. A foolish man, who is deceived by the thought that these merits will come to him, does not know that he is making himself the object of popular ridicule. Oh bard ! We are yet not known in the world by our good deeds. How should we, therefore, make ourselves extolled like a child ? 13-16

Thus ends chapter fifteenth of Book IV

## CHAPTER XVI

**Maitreya said :** The songsters, whose minds were delighted at being served with the nectar of the royal speech extolled the King, who

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन् । गोप्ता च धर्मसेतूनां यास्ता तत्परिपन्थिनाम् ॥३॥  
 वसु काल उपादत्ते काले चायं विमुञ्चति । समः सर्वेषु भूतेषु प्रतपन् सूर्यवद्विभुः ॥४॥  
 तितिक्षत्यक्रमं वैन्य उपयक्रिमतामपि । भूतानां कलुषः शम्भदातानां क्षितिवृत्तिमान् ॥५॥

अव्यक्तघर्मेण निगूढकार्यो गम्भीरवेधा उपगुप्तचित्तः ।

अनन्तमादात्म्यगुणैकधाम्ना पृथुः प्रचेता इव संवृतात्मा ॥६॥

दुरासदो दुर्बिपद आसन्नोऽपि विदूरवत् । नैवामिभावितुं शक्यो वेनारण्युत्थितोऽनलः ॥७॥  
 अन्तर्बद्धश्च भूतानां पश्यन् कर्माणि चारणैः । उदासीन इवाध्यक्षो वायुरात्मेव देहिनाम् ॥८॥  
 नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि । दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थितः ॥९॥  
 रक्षयिष्यति यत्लोकमयमात्मविचेष्टितैः । अयामुमाह राजानं मनोरञ्जनकैः प्रजाः ॥१०॥

was thus addressing them, at the instance of the sages, thus : "Inspired by the sages, we, who have regard for the nectar-like accounts of Prithu of great renown, who is the incarnation of a phase of Vishnu, extoll his praise-worthy acts in accordance with their instructions. He is the best person upholding religion. He makes people engage in religious practices, is the protector of established institutions of religion, and controls those who obstruct them. He collects taxes at the proper time and also releases funds at the proper time. The King's attitude towards all creatures is even like the Sun giving equal light to all. The son of Vena, assumes (forbearing) attitude of the Earth and tolerates improper actions of persons, even if they were overbearing if they are incessantly afflicted. The ways of Prithu will be incomprehensible, his activities would remain secret, he would strike deep and his wealth would be well protected. He would be the sole abode of the quality of endless greatness and would keep himself well-protected like Varuna ( the regent of oceans and of the western quarter). This fire in the born of Prithu born of Arani in the form of Vena—would be unapproachable and unassailable would appear to be distant though near, and it would not be possible to vanquish him. He shall keep himself informed about secret and open actions of persons through spies. He would oversee all activities of creatures, like wind, since he would be virtually their soul. Remaining steadfast in the righteous path, he would not punish even his enemy's son, if he were not fit to be punished and would punish even his own son, if he deserved punishment. Since he shall please his subjects by his own activities which would be pleasing to the mind people shall call him Rajan (pleasing)-King. He shall be a man of steadfast character and true

ददवतः सत्यसंधो ब्रह्मण्यो वृद्धसेवकः । शरण्यः सर्वभूतानां मानदो दीनवत्सलः ॥११॥

मातृभक्तिः परस्त्रीषु पत्न्यामर्धं श्वात्मनः । प्रजासु पितृवत्किमर्थः किङ्करो ब्रह्मवादिनाम् ॥१२॥

देहिनामात्मवत्प्रेष्टः सुहृदां नन्दिवर्धनः । मुक्तसङ्गप्रसङ्गोऽयं दण्डपाणिरसाधुषु ॥१३॥

अयं महीं मां दुदुहेऽधिराजः प्रजापतिवृत्तिकरः प्रजानाम् ।

भाराप्य भक्त्या लभतामलं तज्ज्ञानं यतो ब्रह्म परं विदन्ति ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे सप्तदशोऽध्यायः ॥१५॥

## अथ सप्तदशोऽध्यायः

मैत्रेय उवाच

यदाभिषिक्तः पृथुरङ्ग विप्रैरामन्त्रितो जनतायाश्च पालः ।

प्रजा निरन्ने क्षितिपृष्ठं पत्युः क्षुत्क्षामदेहाः पतिमभ्यवोचन् ॥१॥

अयं राजक्षाठरेणामितप्ता यथाग्निना कोटरस्थेन वृक्षाः ।

त्वामद्य याताः शरणं शरण्यं यः साधितो वृत्तिकरः पतिर्न ॥२॥

his promises. He shall revere Brahmins and shall serve the aged. He shall be the refuge of all creatures, shall treat them honourably and shall be compassionate towards poor persons. His devotion to other women would be like that to a mother. He would treat his wife as if he were his other half. He would be affectionate towards his subjects like a father and would be a servant of exponents of Vedas. He would be dearest to creatures as if he were their soul and would increase the delight of his friends. He shall be associated with persons of detachment and shall be like the God of Death to wicked persons. This overlord of kings and the master of his subjects milked the Earth in the form of a cow and provided occupation to his subjects. May he attain sacred knowledge of the Supreme Spirit by propitiating Vishnu with devotion, whereby people reach the Supreme Spirit." 1-14.

Thus ends chapter sixteenth of Book IV

## CHAPTER XVII

**Maitreya said :** Dear Me! When Prithu was coronated king and appointed as the protector of the general public by the Brahmins, the subjects whose their bodies were emaciated on account of hunger as the crust of the Earth did not produce food-grains, called on him and said ;



मैत्रेय उवाच

पृथुः प्रजानां करुणं निशम्य परिदेवितम् । दीर्घं दध्यौ कृकशेष्ट निमित्तं सोऽन्वपद्यत ॥३॥  
 इति व्यवसितो युद्ध्या प्रगृहीतशरासनः । संदधे विशिखं भूमेः कुद्वलिपुरहा यथा ॥४॥  
 प्रवेपमाना धरणी निशाम्योदायुधं च तम् । गौः सत्यपाद्रवस्तीता मृगीव मृगयुद्रता ॥५॥  
 तामन्वधावत्तद्वैन्यः कुपितोऽत्यरुणेक्षणः । शरं धनुषि संधाय यत्र यत्र गलायते ॥६॥  
 लोके नाविन्दत प्राणं वैन्यान्मृत्योरिव प्रजाः । प्रस्ता तदा निववृते हृदयेन विह्वयता ॥७॥  
 उवाच च महाभाग धर्मज्ञापन्नचत्सल । ब्रह्मि मामपि भूतानां पालनेऽवस्थितो भवान् ॥८॥  
 मां विपाट्यजरां नाद्यं यत्र दिश्वं प्रतिष्ठितम् । आत्मानं च प्रजाश्रेयाः कथमभसि धास्यसि ॥९॥

पृथुर्वाच

त्वं स्वस्योपधियोजानि प्राक् सृष्टानि स्वयंभुवा । न मुञ्चस्यतमरुद्धानि मामवहाय मन्दधीः ॥१०॥  
 भमूपां क्षुत्परीतानामाहानां परिदेवितम् । शमयिष्यामि मद्गणैर्भिन्नायास्तव मेदसा ॥११॥

"King! We are being distressed with stomach-fire, like trees being burnt with fire burning in hollows of their trunks. We have (therefore) today come to you since you are our master—our refuge—for succour, and have been appointed for giving us means of occupation." 1-2

Eminent Kuru! When Prithu heard the piteous bewailing of his subjects, he pondered deeply and determined the cause. Having thus resolved in his mind, he took up his bow had aimed an arrow at the Earth, like Shiva who had assassinated the demon Tripura. On seeing that upraised missile, the Earth trembled, assumed the form of a cow and ran like a doe chased by a hunter. The son of Vena, his eyes red with wrath, fixed an arrow on his bow and chased her wherever she ran. She could not get any succour in this world from the threat of the son of Vena just as creatures cannot get succour from death. Terrified as she was, she thereupon returned with an afflicted heart and told the very lucky Prithu : "You are very lucky and compassionate to the distressed. Please succour me too, since your Majesty has been appointed for protection of creatures. How shall you keep yourself and these subjects afloat in oceanic water after wrecking the boat, which virtually I am, on which the world rests. 3-9

Prithu said : Thou dost not release seeds of vegetation, held up within thyself, which had been formerly created by Brahman, in disregard of me, foolish as thou art. I will pacify the distress of these distressed creatures, which have been overcome by hunger with thy fat after thou

पुमान् योषिदुत ह्रीव आत्मसम्भावनोऽधमः । भूतेषु निरनुक्रोशो नृपाणां तद्वधोऽवधः ॥१२॥  
पवं मन्युमयीं मूर्तिं कृतान्तमिव विधत्तम् । प्रणता प्राञ्जलिः प्राह मही संजातवैष्युः ॥१३॥

\* ॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुविजये परित्रोनिग्रहो नाम सप्तदशोऽध्यायः ॥१७॥



## अथाष्टादशोऽध्यायः

### धरोवाच

संनियच्छाभिभो मन्युं नियोध आबितं च मे । सर्वतः सारमादत्ते यथा मधुफरो दुधः ॥१॥  
पुरा सृष्टा ह्योपधयो ब्रह्मणा या विशाम्पते । मुञ्च्यमाना मया दृष्टा अस्तत्रिरधुतप्रतैः ॥२॥  
अप्राकृतानादृता च भयस्त्रिलोकपालकैः । चोरीभूतेऽयं लोकेऽहं यज्ञार्थेऽग्रसमोपधीः ॥३॥  
नूतं ता वीरुधः क्षीणा मयि कालेन भूयसा । तत्र योगेन दृष्टेन भयानादातुमर्हति ॥४॥  
वत्सं कल्पय मे वीर येनाहं वत्सला तव । घोस्त्र्ये क्षीरमयान् कामाननुरूपं च दोहनम् ॥५॥  
समां च कुत मां राजन् देववृष्टे यथा पयः । अपराधपि भद्रं ते उपावर्तेत मे विभो ॥६॥

has been assassinated with my arrows. The killing of any one—male, female or an eunuch—who is arrogant and base and who has no compassion for creatures does not constitute the offence of murder. 10-12

The trembling Earth bowed to the King, who had thus assumed the form of the wrathful God of Death, and told him with folded hands (as under). 13

Thus ends chapter seventeenth of Book IV



## CHAPTER XVIII

The Earth said : King ! Withhold your anger and hear what I say, since a wise man draws out the best from all, like a bee. Oh King ! I had observed that vegetation formerly created by Brahman was being consumed by wicked men, who did not observe moral principles. I was neither protected nor held in regard by your tribe of kings, who are supposed to be protectors of the world. When the people thus became virtual thieves, I held back vegetation in the interests of religious sacrifices. This vegetation which has been lying within me, has certainly decayed due to lapse of much time. It would be proper for you to take it out by application of some known means. Heroic King ! Design a calf for me, so that I may be affectionate towards you and yield milk in the form desired objects. Also design a milk-pail. King ! Level me up

इति प्रियं हितं वाक्यं भुव आदाय भूपतिः । वत्सं कृत्वा मनुं पाणावदुहत् सकलौपधीः ॥७॥  
 तथा परे च सर्वत्र सारमाददते बुधाः । ततोऽन्ये च यथाकामं दुदुहुः पृथुभाविताम् ॥८॥  
 ऋपयो दुदुहुर्देवीमिन्द्रियेष्वथ सत्तम । वत्सं वृहस्पतिं कृत्वा पयश्छन्दोमयं शुचि ॥९॥  
 कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन् । हिरण्यमेन पात्रेण वीर्यमोजो वलं पयः ॥१०॥  
 गन्धर्वाप्सरसोऽधुक्षन् पात्रे पद्ममे पयः । वत्सं विश्वावसुं कृत्वा गान्धर्वं मधु सौमगम् ॥११॥  
 ब्रह्मण्य वत्सं कपिलं सिद्धाः संकल्पनामयीम् । सिद्धिं नमसि त्रियां च ये च विद्याधरादयः १२  
 तथाह्वयो दन्द्शूकाः सर्पा नागाश्च तक्षकम् । विधाय वत्सं दुदुहुर्बिलपात्रे विपं पयः ॥१३॥  
 षट्घाता घनस्पतयः पृथग्रसमयं पयः । गिरयो हिमवतस्ता नानाधातून् स्पृशन्नुप ॥१४॥  
 सर्वे स्यन्मुल्यवत्सेन स्वे स्वे पात्रे पृथक् पयः । सर्वकामदुष्ठां पृथ्वीं दुदुहुः पृथुभाविताम् ॥१५॥

so that rain water sent by Indra may be available on me in off-season.  
 May you farewell. 1-6

The King accepted the sweet and beneficial promise of the Earth, appointed Manu as her calf and milked all sorts of vegetation in (the cavity of) hands. Just as otherwise men draw out what is the best in all places, others also milked the Earth who was held in regard by Prithu, in accordance with their respective desires. Great Vidura ! The sages milked the Earth-goddess with Brihaspati ■ a calf and drew milk in the form of sacred Vedas in the (milk-pail of) organs of senses. The multitudes of gods appointed Indra as a calf and took out milk in the form nectar constituting virility, splendour and strength in the gold milk-pail in the form of organs of senses. Gandharvas and Apsaras drew out milk in the form of music and beauty in the milk-pail composed of lotuses, using Vishwawasu as a calf. The Siddhas (accomplished souls), Vidyadharas and others milked Siddhi (super-human powers) constituted of mental resolution and the Sankhya system of philosophy (milk-pail in the form of) sky, appointing Kapila as a calf. Similarly, dragons, snakes, raptiles and cobras used Takshaka as a calf and milked milk in the form of poison in (a milk-pail in the form of) a hole. vegetation had Banyan as a calf and various juices ■ milk (using themselves ■ milk-pails), while mountains had the Himalayas as a calf and milked various metals in their own summit (using them as milk-pails). Thus, all used their own principles ■ calves, drew different sorts of milk (substances) in their respective milk-pails and milked the Earth, which was served by Prithu and which yields all desired objects. 7-15

चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट् । भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ॥१६॥  
 अथास्मिन् भगवान् वैन्यः प्रजानां वृत्तिदः पिता । निवासान् कल्पयांचक्रे तत्र तत्र यथार्हतः ॥१७॥  
 ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च । ग्रोथान् वजान् सशिविपनाकरान् खेटखर्वटान्  
 प्राक्पृथोरिदं नैवैषा पुरग्रामादिकल्पना । यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुविजयेऽष्टादशोऽध्यायः ॥१८॥

### अथैकोनविंशोऽध्यायः

मैत्रेय उवाच

अथादीक्षत राजा तु ह्यमेषधत्तेन सः । ब्रह्मावर्ते मनोः क्षेत्रे यत्र प्राची सरस्वती ॥१॥  
 यत्र धर्मदुषा भूमिः सर्वकामदुषा सती । दोग्धि इमाभोप्सितानर्थान् यजमानस्य भारत ॥२॥  
 इति चाघोक्षज्ञेशस्य पृथोस्तु परमोदयम् । अस्त्यन् भगवानिन्द्रः प्रतिघातमचीकरत् ॥३॥

Thereafter, the Lord-Vena's son—who was the king of kings smashed summits of mountains with the curved and of his bow and almost levelled the terrestrial globe. Then the glorious son of Vena, who supplied means of maintenance to the subjects and who was, therefore, virtually their father planned habitations in various localities as would suit different people, such as villages, cities, towns, various fortresses, hamlets of cowherds, cow-pens, cantonments, mines, farmers' villages and villages at the foot of mountains. Before Prithu, there was no idea about (founding) cities, villages etc. Thereafter, people used to live comfortably in different localities, having no danger from any quarter. 16-19

Thus ends chapter eighteenth of Book IV

### CHAPTER XIX

**Maitreya said :** The King now performed the initiatory ceremony of Ashwamedha sacrifice in the sacred region of Manu, known as Brahmavarta ( between the Saraswati and the Drashadwati rivers ) where the Saraswati flows in the Eastern direction. Scion of Bharat dynasty ! The land in this region having the capacity of yielding all desired objects gave to the sacrifice all desired materials. Lord Indra envied the great prosperity of Prithu, whose benefactor was Vishnu and created an ob stacle. 1-3

चरमेणाश्वमेधेन यजमाने यजुष्पतिम् । वैन्ये यज्ञपशुं स्पर्धन्नपोवाह निरोदितः ॥३॥  
 तमभिर्भगवानैक्षस्वरमाणं विहायसा । आमुक्तमिव पाशपण्डं योऽधर्मे धर्मविभ्रमः ॥५॥  
 अत्रिणा चोदितो हन्तुं पृथुपुत्रो महारथः । अन्वधावत् संकुदस्तिष्ठ तिष्ठेति चाब्रवीत् ॥६॥  
 तं तादृशकृतिं धीक्ष्य मेने धर्मं शरीरिणम् । जटिलं भस्मनाच्छन्नं तस्मै वाणं न मुञ्चति ॥७॥  
 सोऽश्वं रूपं च तद्धित्वा तस्मा अन्तर्हितःस्वराट् । वीरः स्वपशुमादाय पितृवैजमुपेयिवान् ॥८॥  
 तत्तस्य चाद्भुतं कर्म विचक्ष्य परमर्षयः । नामधेयं दनुस्तस्मै विजिताश्व इति प्रभो ॥९॥  
 उपसृज्य तमस्तीव्रं जहाराश्वं पुनर्हरिः । अत्रिः संदर्शयामास त्वरमाणं विहायसा ॥१०॥  
 अत्रिणा चोदितस्तस्मै संदधे विशिखं रुपा । सोऽश्वं रूपं च तद्धित्वा तस्यावन्तर्हितः स्वराट् ।  
 तदभिहाय भगवान् पृथुः पृथुपराक्रमः । इन्द्राय कुपितो वाणमादसोद्यतकार्मुका ॥१२॥  
 तस्मृत्विजः शक्रवधाभिसंधितं विचक्ष्य दुष्येक्ष्यमसहार्हसम् ।  
 निवारयामासुरहो महामते न युज्यतेऽत्रान्यवधः प्रचोदितात् ॥१३॥

When the son of Vena was adoring Vishnu, who is the presiding deity of religious sacrifices, with his last Ashwamedha sacrifice, he abducted the sacrificial animal, without being seen out of envy. Pious sage Atri saw him speeding away in the sky. The latter had as if thus assumed the role of heretic, which creates a false impression of religiosity in irreligiosity. Inspired by Atri, son of Prithu—the great chariot-warrior got angry and chased him with the intention of killing him and called out “stop ! stop !”. When he saw him ( Indra ) in that guise, he thought that he was personified religion, since he wore matted hair and was covered with asher. He did not, therefore, discharge his arrow at him. The deity, however, abandoned that guise, released the horse and heroically returned to the sacrifice of his father. Pious Vidura ! When the great sages saw his wonderful exploit, they gave him the name of Vigitashwa. 4-9

Indra again created dense, darkness and abducted the horse. Atri pointed him out when he was escaping in the sky. Inspired by Atri, he ( Prithu's son ) angrily aimed an arrow at him. The deity abandoned the horse and that guise took over and stopped. King Prithu of great exploits, however, spotted him, because angry and fixed an arrow on his raised bow. When the sacrificial priests saw the arrow, which was fierce to look at and which had unendurable velocity; aimed at Indra with the intention of killing the latter, they dissuaded him, saying: “ Very intelligent as you are, it is not proper to kill any one except the appointed animal. We will suramon here Indra, who has been frustrating your

ययं मरुचिन्तमिहार्चनाशनं ह्वयामहे त्वच्छ्रवसा हतविषम् ।

अथातयामोषहचैरनन्तरं प्रसह्य राजन् जुह्वाम तेऽहितम् ॥१४॥

इत्यामन्य क्रतुर्पतिं विदुरास्यत्विजो रुपा । जुग्वस्ताञ्जुह्वनोऽभ्येत्य स्वयम्भूः प्रत्यपेधत ॥१५॥

न वश्यो भवतामिन्द्रो ययज्ञो भगवच्चतुः । यं जिघांसथ यज्ञेन यस्येष्टास्तनवः सुराः ॥१६॥

पृथुकीर्तैः पृथोर्भू याचतुर्लोकानशतक्रतुः । अलं ते क्रतुभिः स्विष्टैर्यज्ञवान् मोक्षधर्मवित् ॥१७॥

मैत्रेय उवाच

इत्थं स लोकगुरुणा समादिष्टो विशाम्पतिः । तथा च कृत्वा वात्सल्यं मघोनापि च सर्वदे ॥१८॥

कृताघमृधस्नानाय पृथगे भूरिकर्मणे । वरान् ददुस्ते वरदा ये तद्वर्द्धिषि तर्पिताः ॥१९॥

object and whose lustre has been blurred by your glory by instantaneous invocations and will instantaneously force your enemy into the sacrificial fire. 10-14

Vidura! After thus advising the sacrificer, the sacrificial priests, with sacrificial ladles in their hands, were about to throw him angrily into the sacrificial fire, when Brahman approached them and prevented them from doing so, saying: "It is not proper for you to kill Indra, since the religious sacrifice is an embodiment of the Lord and the deities, who are being adored by you with this religious sacrifice, are so many forms of Indra, whom you propose to kill. Prithu of extensive fame shall have, therefore, completed (only) ninety-nine. A King who performed one hundred horse sacrifices became entitled to the position of Indra. The latter, therefore, became apprehensive when Prithu commenced the hundredth horse-sacrifice and tried to abduct the sacrificial horse, that the latter may not be able to perform the hundredth horse-sacrifice. At the intervention of Brahman, Prithu had to abandon the hundredth horse-sacrifice and content himself with having performed only ninety-nine-horse sacrifices. King, since you know the principles of salvation of the soul, you need not perform religious sacrifices. 15-17

Maitreya said : When the king was thus advised by Brahman, he did accordingly and made friendship with Indra. When Prithu who had performed many religious sacrifices had performed the conclusive ceremony of sacred bath, the gods, who had been prohibited in that sacrifice and who were capable of granting boons, granted boons to him. The Brahmins, who had received gifts given to them with faith, whose

विप्राः सत्याक्षिपस्तुष्टाः श्रद्धया छव्यदक्षिणाः । आशिपो युयुजुः क्षत्तरादिराजाय सत्कृताः ।

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुविजये एकोनविंशोऽध्यायः ॥१९॥



अथ विंशोऽध्यायः

मैत्रेय उवाच

भगवानपि वैकुण्ठः साकं मध्वता विभुः । यदैर्यवपतिस्तुष्टो यमभुक् तमभागत ॥१॥

श्रीभगवानुवाच

पप तेऽकारपीडनं ह्यमेधस्तस्य ह । क्षमापयत आत्मानममुष्य क्षन्तुमर्हसि ॥२॥

सुधियः साधवो लोके नरदेव नरोत्तमाः । नाभिमुह्यन्ति भूतेभ्यो यद्वि नात्मा कलेयरम् ॥३॥

पुरुषा यदि मुह्यन्ति स्वादृशा देवमायया । यम एव परं जातो दीर्घया वृद्धसेवया ॥४॥

असंसक्तः शरीरेऽस्मिन्मनोत्पादिते गृहे । अपत्ये द्रविणे वापि कः कुर्यान्ममतां बुधः ॥५॥

यः स्वधर्मेण मां नित्यं निराशीः श्रद्धयान्वितः । भजते शनकैस्तस्य मनो राजन् प्रसीदति ॥६॥

blessings were unfailing and who were properly revered, gave blessings to the first king ( of the world ). 18-20

Thus ends chapter nineteenth of Book IV



## CHAPTER XX

**Maitreya said :** Lord Vishnu, who is the presiding deity of religious sacrifices and enjoys their performance, was pleased with the religious sacrifices (performed by Prithu), appeared in company of Indra and told him (Prithu) thus : 1

**His Divinity said :** This Indra has frustrated your (desire to perform) one hundred Ashwamedha sacrifices and requests to be pardoned. It is proper for you to pardon him. King! Intelligent saintly men, who are the best among men, do not nurse hatred towards creatures, since a body is not a soul. If men like thee were to be infatuated by the Maya of the Lord, their long devotion to elderly persons would amount to only physical labour which tended man, who has developed detachment towards mundane object, would nurse the feeling of "meum" in this body, in his house built by him, in children or even in wealth? King! The mind of a man who adores me daily with faith and without any expectation, becomes gradually blissful. A man, who has abandoned attachment to the qualities (of Sattwa, Rajas and Tamas), who is

परित्यक्तगुणः सम्पद्दर्शनो विशदाशयः । शान्तिं मे समवस्थानं ब्रह्म कैवल्यमश्नुते ॥५॥  
उदासीनमिवाव्यक्षं द्रव्यज्ञानक्रियात्मनाम् । कूटस्थमिममात्मानं यो वेदोप्नोति शोभनम् ॥८॥

भिन्नस्य लिङ्गस्य गुणप्रवाहो द्रव्यक्रियाकारकचेतनात्मनः ।  
दृष्टासु सम्पत्सु विपत्सु सूर्यो न चिन्तयन्ते मयि बद्धसौहृदाः ॥५॥  
श्रेयः प्रजापालनमेव राज्ञो यत्साम्प्रदाये सुरुतात् पण्डितंशम् ।  
हृत्तान्यथा हृतपुण्यः प्रजानामरक्षिता करहारोऽयमस्ति ॥१०॥  
वरं च मत् कंचन मानवेन्द्र वृणीष्व तेऽहं गुणशील्यम्भितः ।  
नाहं मेधैव सुलभस्तपोभिर्यगिण या यत्समश्चित्तवर्ती ॥११॥

मैत्रेय उवाच

स इत्थं लोकगुरुणा विष्वक्सेनेन विभ्वजित् । अनुशासित्वा देवं शिरसा जगृहे हरेः ॥१२॥

equanimous towards worldly objects and whose heart is pious, enjoys peace, a status equal to mine and experiences the feeling of identification with the supreme spirit. A man, who has the feeling of detachment towards matter, knowledge and activity, even though he may be the master thereof and who knows himself to be the Supreme spirit, attains bliss. 2-8

The body which is composed of matter engages in activities and has cognizance is distinct from the subtle frame and is concerned with the mundane world, having the three qualities (of Sattwa, Rajas and Tamas). Wise men, who have developed affection for me, remain, therefore, unaffected, when they experience prosperity or adversity. The welfare of a king lies only in protection of his subjects, since he enjoys one-sixth part of the fruit of their meritorious deeds in the next world. A king who collects taxes without doing this and who does not protect his subjects but yet collects taxes, misses the fruits of his own meritorious deeds and imbibes sin. King! choose any boon, with the exception of myself, since I feel myself attached to you due to your merits and good character. I am not easy to attain with religious sacrifices, penance or with Yoga, since I abide in the minds of persons, whose minds are equanimous. 9-11

**Maitreya said :** Having been thus counselled by Vishnu, who is the preceptor of people, the King, who had conquered the world, accepted the counsel by bowing his head. He embraced Indras who touched his feet affectionately. He felt ashamed of his actions and abandoned enmity with him. The premier king folded his hands (in



स्पृशन्तं पादयोः प्रेम्णा व्रीडितं स्वेन कर्मणा । शतक्रतुं परिष्वज्य विद्वेपं विससर्ज ह ॥१३॥

स आदिराजो रचिताञ्जलिर्हरिं विलोकितुं नाशकदशुलोचनः ।

न किञ्चनोवाच ॥ वाष्पविकृवो हृदोऽगुह्यामुमथादवस्थितः ॥१४॥

अथायमृज्याशुक्ला विलोकयन्तत्पुटद्वयोचरमाह पूरुषम् ।

पदा स्पृशन्तं क्षितिमंस उन्नते विन्यस्तहस्ताग्रमुरङ्गविद्विषः ॥१५॥

पृथुर्वाच

न कामये नाथ तदप्यहं कचिन्न यत्र युष्मद्वरणाभ्युजासवः ।

महतामान्त हृदयान्मुखच्युतो विधत्स्व कर्णायुतमेप मे वरः ॥१६॥

स उत्तमलोक महन्मुखच्युतो भवत्पदाम्भोजसुधाकणानिलः ।

स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां कुयोगिनां नो चित्तरयलं वरैः ॥१७॥

त्वन्माययाद्वा जन ईश खण्डितो यदन्यदाशास्त कृतात्मनोऽबुधः ।

यथा चरेद्बालहितं पिता स्वयं तथा त्वमेवार्हसि नः समीहितम् ॥१८॥

मैत्रेय उवाच

इत्यादिराजेन नुतः स विभ्रदक् तमाह राजन् मयि भक्तिरस्तु ते ।

विष्टयेदृशी धीर्मयि ते कृता यथा मायां मदीयां तरति स दुस्त्यजाम् ॥१९॥

veneration) but could not have a view of Vishnu, since his eyes were full of tears. He did not even speak, since he was choked on account of tears, but stood there, holding Him in his heart. He, therefore, wiped the streams of tears, looked at Him, since he was then visible to his eyes. He told Vishnu who was then standing with his feet touching the Earth and had placed one of his palms on one of lofty shoulders of Garuda. 12-15

**Prithu said :** Oh Lord ! I do not desire any thing in which there is not the spirit in the form of your lotus-like feet oozing from the recesses of the hearts and the mouths of great men. Please, therefore, grant to me the boon whereby I may have the thousand ears (to enable me to hear your glory). Oh Lord of high praise ! ■ breeze charged with particles of the nectar in the form of your lotus-like feet, oozing from mouths of great men revives your memory in persons like us who have forgotten the path leading to the supreme spirit due to sinful associations. I do not desire any boons. Oh Lord ! A man who is indeed separated from you by your maya and who, therefore, expects any thing other than the supreme spirit, is a fool. It is, therefore, up to you to do what is good for us, just as a father would himself do what is good for his child. 16-18

**Maitreya said :** Having been thus eulogised by the premier King,

तत्त्वं कुह मयाऽऽदिष्टमप्रमत्तः प्रजापते । मदादेशकरो लोकः सर्वत्राप्यनोति शोभनम् ॥२०॥  
मैत्रेय उवाच

भगवानपि राजपैः सोपाध्यायस्य चाच्युतः । हरत्रिव मनोऽमुष्य स्वधाम प्रत्यपद्यत ॥२१॥  
अदृष्टाय नमस्कृत्य नृपः संदर्शितात्मने । अव्यक्ताय च देवानां देवाय स्वपुरं ययौ ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे विंशोऽध्यायः ॥ २० ॥

### अथैकविंशोऽध्यायः

विदुर उवाच

को न्यस्य कीर्तिं न शृणोत्यभिज्ञो यद्विक्रमोच्छिष्टमशेषभूषाः ।  
लोकाः सपाला उपजीवन्ति काममद्यापि तस्मै यद् कर्म शुद्धम् ॥१॥  
मैत्रेय उवाच

एकदाऽऽसीन्महासत्त्वदीक्षा तत्र दिवौकसाम् । समाजो ब्रह्मर्षीणां च राजर्षीणां च सत्तम ॥१॥  
तस्मिन्महत्सु सर्वेषु स्वचित्तेषु यथार्हतः । उत्थितः सदसो मध्ये ताराणामुडुराडिच ॥३॥  
शंशुः पीनायतभुजो गौरः कज्जातनेक्षणः । ऊचिद्यानिदमुर्वशः सङ्गः संहर्षयन्निव ॥४॥

the omniscient Lord told him : " King ! Mayest thou have devotion for me. Luckily, thou hast adopted such an attitude towards me, whereby a man overcomes my maya, which is difficult to forsake. Oh King ! Be vigilant and do what I have counselled to you. A man who acts in accordance with my counsel achieves bliss in all places. 19-20

Lord Vishnu too, as if carrying this mind of sage-like king as well as his priest, returned to his abode. The king bowed to the Lord who is neither subject to normal vision nor is manifest even to gods but had shown himself here, went to his capital. 21-22

Thus ends chapter twentieth of Book IV

### CHAPTER XXI

**Vidura said :** Indeed, which wise man would not hear about the glory of King Prithu, since people and guardians of the quarters sustain themselves even now on what consequences remain of his exploits. Tell me, therefore, about his pious deeds. 1

**Maitreya said :** Noble Vidura ! Once when a congregation of deities, Brahmanic sages and royal sages had assembled, the king had been consecrated for a great ritual sacrifice and had worshipped all those who had deserved that honour in accordance with their merits, he rose in the midst of the assembled worthies like the Moon among stars. The king who was tall, had stout long arms, a fair complexion and eyes

चार चित्रपदं श्लक्ष्णं सृष्टं गूढमविकृष्टम् । सर्वेषामुपकारार्थं तदा धनुवदन्निच ॥५॥

राजोवाच

सभ्याः शृणुत मद्रं वः साधवो य इहागताः । सत्सु जिज्ञासुभिर्धर्ममावेद्यं स्वमनीषितम् ॥६॥  
अहं दण्डधरो राजा प्रजानामिह योजितः । रक्षिता वृत्तिदः स्वेषु सेतुषु स्थापिता पृथक् ॥७॥  
य उद्धरेत्करं राजा प्रजा धर्मेऽप्यशिक्षयन् । प्रजानां शमलं मुहुर्के मगं च स्वं जहाति सः ॥८॥  
तत् प्रजा भर्तृपिण्डार्थं स्वार्थमेवानसूयवः । कुरुताधोक्षजधियस्तर्हि मेऽनुग्रहः कृतः ॥९॥  
यूयं तदनुमोदध्वं पितृदेवर्षयोऽमलाः । कर्तुः शास्त्रानुव्रातस्तुल्यं यत्प्रेत्य तत्फलम् ॥१०॥  
अस्ति यत्प्रतिनामं केषांचिद्दहसत्तमाः । इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः कचिद्भुवः ॥११॥

यत्पादसेवाभिरुचिस्तपस्विनामशेषजन्मोपचितं मलं धियः ।  
सद्यः क्षिणोत्पन्नहमेधती सती यथा पदाङ्गुष्ठविनिःसृता सरित् ॥१२॥  
विनिर्धुताशेषमनोमलः पुमानसङ्गविज्ञानविशेषवीर्यवान् ।  
यद्दृष्टिमूले कृतकेतनः पुनः न संसृतिं श्लेशचक्षां प्रपद्यते ॥१३॥  
तमेव यूयं भजतात्मवृत्तिभिर्मनोवचःकायगुणैः स्वकर्मभिः ।  
अमायिनः कामदुष्प्रादोऽग्रपदुजं यथाधिकारावसितार्थसिद्धयः ॥१४॥  
प्रधानकालाशयधर्मसंग्रहे शरीरं यप प्रतिपद्य चेतनाम् ।  
क्रियाफलत्वेन विभुचिमाव्यते यथानलो दारुषु तद्गुणात्मकः ॥१५॥

resembling lotuses, addressed the assembly as if he were explaining his ideas with a speech which was eloquent, full of graceful expressions, polished, deliberative of deep significance, free from confusion and meant for the benefit of all. 2-5

**The King said :** Honourable noble gentlemen ! May God bless you, who have come here ! Please hear me. Those who desire to know about righteous duty should submit their desired object to worthy people. I have been appointed king of the people charged with the duties of awarding punishment to them, protecting them, affording to their means of subsistence and keeping them in their respective established institutions. That King who levies taxes without directing the subjects their duties, suffers consequences of their misdeeds and parts with his own religious merit. My people ! If you, therefore, dedicate your minds to God Vishnu, both for the benefit of your King and yourselves without jealousy, you will have done a favour to me. What you, pious manes, deities and sages approve will yield equal fruit after death for the doer, the ruler and for those who approve it. Your worships ! The bright lands which are observed in this as well as in the next world, indicate that the lord of ritual sacrifices, indeed, exists.

यत्सेवयाशेषगुहाशयः स्वराइ विप्रप्रियस्तुष्यति काममीश्वरः ।  
 तदेव तद्धर्मपरिवर्तितैः सर्वात्मना ब्रह्मकुलं निपेव्यताम् ॥१६॥  
 यद्ब्रह्म नित्यं विरजं सनातनं श्रद्धातपोमङ्गलमौनसंयमैः ।  
 समाधिना विभ्रति हार्थदृष्टये यत्रेदमादर्श इवावभासते ॥१७॥  
 तेषामहं पादसरोजरेणुमायां यदेयाधिकिरीटमायुः ।  
 ये नित्यदा विभ्रत आशु पापं नश्यत्यमुं सर्वगुणा भजन्ति ॥१८॥  
 गुणायनं शीलधनं कृतज्ञं वृद्धाद्ययं संवृणतेऽमुं सम्पदः ।  
 प्रसीदतां ब्रह्मकुलं गवां च जनार्दनः सानुचरश्च मह्यम् ॥१९॥

Just as the Ganges, which has emerged from the great toe of Vishnu, while it flows destroys impurities of the mind immediately and completely from day to day. The love of those, who does penance for the sake of serving His feet, destroys the impurity of their mind, which might have aggregated from past births. A man, whose mental impurities have thus been shaken off and who has attained spiritual vigour, gains abode in the feet of Him, who is not affected by temporal attractions and is not subject to the circuit of worldly existence again, worship him with the attitudes of only spirituality with your own acts and with the properties of your mind, speech and body since His lotus-like feet yield desired objects and you shall attain your desired objects in accordance with your devotional status. Just as fire acquires the forms of burning wooden articles, God, having acquired sentience manifests Himself in the body itself, since sentience is virtually a conglomeration of nature, time, temporal attachment and the consequence of your actions. 6-15

The community of Brahmins should be served with full heart by those cultured people who follow the creed of Vishnu, has abode in the hearts of all, who is the master of Himself, to whom Brahmins are dear and who is propitiated by service of this community. I pass my life while holding the dust of the lotus-like feet of them on my head, since they hold in their hearts the Supreme spirit which is perpetual, free from passions and is eternal, by means of faith, penance, felicity, vow of silence, concentration and abstract meditation in order to have vision of their object in a state in which the world appears like a mirror. The sins of those who perpetually hold the supreme spirit in their hearts vanish instantaneously and all virtues resort to them. All sorts of perfection choose a man, who is the abode of virtues, to whom a virtuous life is wealth, who appreciate any good done by them and who are the resort of

मैत्रेय उवाच

इति द्रुवाणं नृपतिं पितृदेवद्विजातयः । तुष्टुवृष्टमनसः साधुवादेन साधवः ॥२०॥  
वीरवर्यं पितः पृथ्व्याः समाः संजीव शाश्वतीः । यस्येदृश्यच्युते भक्तिः सर्वलोकैकमर्तरि ॥२१॥

अहो यस्य ह्यहं पवित्रकीर्ते त्वयैव नाथेन मुकुन्दनाथाः ।

य उत्तमश्लोकितमस्य विष्णोर्ब्रह्मण्यदेवस्य कथां व्यनक्ति ॥२२॥

अथ नस्तमसः पारस्वयोपासादितः प्रभो । धाम्यतां नष्टदृष्टीनां कर्मभिर्देवसंज्ञितैः ॥२३॥

नमो विबुद्धसत्साय पुरुषाय महीयसे । यो ब्रह्म क्षत्रमाविश्य विभर्तादं स्वतेजसा ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे एकविंशोऽध्यायः ॥२१॥



अथ द्वाविंशोऽध्यायः

मैत्रेय उवाच

जनेषु प्रगुणस्त्वेवं पृथुं पृथुलचिकमम् । तत्रोपज्ञमुर्मुनयश्चत्वारः सूर्यवचसः ॥१॥

तांस्तु सिद्धेश्वरान् राजा व्योम्नोऽवतरतोऽर्चिषा । लोकानपापाङ्कुर्यत्पा सानुगोऽचष्ट लक्षितान्

wisemen. May the community of Brahmins, the species of cows, Vishnu and His devotees be graceful to you. 16-19

**Maitreya said:** Manes, gods and Brahmins were pleased with the King who said this and sages, who were pleased in their minds spoke in approbation thus: "Pre-eminent here! Father of the Earth! may you, who have such devotion for the sole master of all the worlds, live for ever-lasting aims. Celebrated king! oh! we feel, as it were, we have today the protection of Vishnu by having you as our protector, since you have narrated the account of most illustrious Vishnu to whom Brahmins are dear. Lord! You have today brought the end of spiritual ignorance of us, who were wavering, whose spiritual vision was destroyed by activities, which were actuated by the destiny. We bow to you, great as you are and uphold the world by pervading with your spirit Brahmins and Kshatriyas. The quality of your purity has greatly increased." 20-24

Thus ends chapter twenty-first of Book IV



## CHAPTER XXII

**Maitreya said:** When the people were thus extolling Prithu of great exploits, four sages lustrous like the Sun-arrived there. The king and his attendants observed the master-siddhas, who were making people

ससदस्यानुगो धैर्य इन्द्रियेशो गुणानिव । विधिवत्पूजयांचके गृहीताध्वर्हणास्तान् ॥३॥  
 द्वादकासन आसीनान् स्वधिष्येष्विव पावकान् । यद्वास्वयमसंगुक्तः प्रीतः प्राह भवाग्रजान् ४

पृथुस्वाच

अहो आचरितं किं मे मङ्गलं मङ्गलायनाः । यस्य वो दर्शनं ह्यासीद् दुर्दर्शानां च योगिभिः ॥५॥  
 स्वागतं वो द्विजश्रेष्ठा यद्वतानि मुमुक्षवः । चरन्ति श्रद्धया धीरा बाला एव बृहन्ति च ॥६॥  
 भयस्तु कुशलप्रदं आत्मारामेषु नेष्यते । कुशलाकुशला यत्र न सन्ति मतिदुत्तयः ॥७॥  
 तदहं कृतविभ्रमः सुहृदो वस्तपस्विनाम् । सम्पृच्छे भव पतस्मिन् क्षेमः केनाज्जसा भवेत् ॥८॥

सनत्कुमार उवाच

साधु पृष्टं महाराज सर्वभूतहितात्मना । भवता विदुषा चापि साधूनां मतिरीदृशी ॥९॥  
 सङ्गमः खलु साधूनामुभयोषां च सम्मतः । यत्सम्भाषणसम्प्रजनः सर्वेषां विततोति शम् ॥१०॥  
 शालेष्विनानेव सुनिश्चितो गुणां क्षमस्य सध्वन्विमृशेपु हेतुः ।  
 असङ्ग आत्मव्यतिरिक्त आत्मनि दृढा रतिर्ब्रह्मणि निर्गुणे च यः ॥११॥

sinless with their lustre, descending from the sky. The son of Vena, accompanied by his councillors and attendants met them like a soul meeting the qualities (of Sattwa, Rajas and Tamas) and worshipped them according to prescribed rites, when they were seated on precious seats. Endowed with faith and self-restraint, and delighted he told them (the elder brothers of Shiva) who were seated on seats of gold, under : 1-4

**Prithu said :** Auspicious sages ! What good have I done that you, who are difficult to be seen by even Yogis, have given me audience. Eminent Brahmins ! I accord welcome to you. You have been observing religious practices since you were only boys—practices which are being observed with faith by persons desirous of attaining salvation. It is not desirable to inquire after your health, spiritual as you are, since your mental attitude is indifferent to health and illness. Since I have confidence in you, I ask you, who are friends of persons affected by the agonies of worldly existence. By which measures can one have happiness ? 5-8

**Sanatkumara said :** Great King ! This question has been well put by you since you have the good of all creatures at your heart, though you yourself are learned :—Association of saintly persons is mutually desirable, since their questions and conversations give happiness to all. The only means of happiness, as well-determined in scriptures, on which proper deliberation has been made are : feeling of detachment towards all objects except spirit, firm devotion to spirit or the attributeless supreme spirit.

सा श्रद्धया भगवत्सर्वचर्या जिज्ञासयाऽऽध्यात्मिकयोगनिष्ठया ।  
 योगोभ्वरोपासनया च नित्यं पुण्यश्रवःकथया पुण्यया च ॥१२॥  
 अर्थेन्द्रियारामसंगोप्यवृत्तया तत्सम्मतानामपरिग्रहेण च ।  
 विविक्तरुच्या परितोष आत्मन् विना हरेर्गुणपीयूषगानात् ॥१३॥  
 अहिंसया पारमहंस्यचर्या स्मृत्या मुकुन्दाचरिताश्रयसीधुना ।  
 यमैरकामैर्नियमैश्चाप्यनिन्दया निरोद्धया द्वन्द्वतितिक्षया च ॥१४॥  
 हरेर्मुहुस्तत्परकर्णपूरगुणामिधानेन विजृम्भमाणया ।  
 भक्त्या ह्यसङ्गः सदसत्यनात्मनि स्यान्निरुणे ब्रह्मणि चाञ्जसा रतिः ॥१५॥  
 यदा रतिर्ब्रह्मणि नैष्ठिको पुमानाचार्यवान् ज्ञानविरागरंहसा ।  
 दहत्यवीर्यं हृदयं जीवकोशं पञ्चात्मकं योनिमिवोत्थितोऽग्निः ॥१६॥  
 दग्धाशयो मुक्तसमस्ततद्गुणो नैवात्मनो वहिरन्तर्विचष्टे ।  
 परात्मनोर्यद् व्ययधानं पुरस्तात् स्वप्ने यथा पुरुषस्तद्विनाशे ॥१७॥

One who develops detachment from body composed of real and unreal matter which results in immediate devotion to the attributeless supreme spirit by faith performance of the rites concerning worship of the Lord, desire of knowledge based on attainment of spiritual bliss, adoration of masters of yoga, hearing sacred accounts of the Lord of holy fame, feeling of detachment to discussions about wealth and sensuous pleasures avoiding association with persons who like them, liking for solitude, contentment in spiritual knowledge, want of contentment caused by drinking the nectar in the form of recital of the attributes of Vishnu, non-violence observance of the practices of the highest order of recluses, recollection of the excellent nectar in the form of attributes of Vishnu, self-restraint, observance of religious principles without desire of any benefit, desisting from censure, freedom from passions, abandoning mutually opposite qualities, reciting the name of Vishnu, who is the ornament of the ears of his devotees and ever-developing devotion to Vishnu.

When a man has absolute love for the Supreme spirit and a spiritual preceptor, he is able to burn the impotent unconscious impressions of mind and the sheath of the soul, which is composed of the five elements, with the force of spiritual knowledge and sense of detachment, like fire burning its cause (wood) from which it is produced. A man, whose attitudes of the mind have been burnt and who is thus free from all its attributes, does not see any objects besides the spirit, since they serve as obstruction to realization of the supreme spirit, like a man who does not see the objects seen by him in a dream when he is awake 9-17

नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः । यदध्यन्यस्य प्रेथत्तत्तमात्मनः स्वव्यतिक्रमात् ॥१८॥

न कुर्यात् कश्चित्सङ्गं तमस्तीव्रं तितीरिषुः । धर्मार्थकाममोक्षाणां यदत्यन्तविधातकम् ॥१९॥

तत् त्वं नरेन्द्र जगतामथ तस्थुषां च देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।

यः क्षेत्रविचपतया हृदि विष्यन्नाविः प्रत्यक् चकास्ति भगवांस्तमवेदि सोऽस्मि ॥२०॥

यस्मिन्निदं सदसदात्मतया विभाति मायाविवेकविधुति स्रजि बाहिवुद्धिः ।

तं नित्यमुक्तपरिशुद्धवितुद्धतत्त्वं प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥२१॥

राज्ञोवाच

हृतो मेऽनुग्रहः पूर्वं हरिणाऽऽर्तानुकम्पिना । तमापादयितुं ब्रह्मन् भगवन् यूयमागताः ॥२२॥

निष्पादितश्च कात्स्न्येन भगवन्निर्यृणालुभिः । साधून्निष्ठं हि मे सर्वमात्मना सह किं ददे ॥२३॥

प्राणा दाराः सुता ब्रह्मन् गृह्णाथ सपरिच्छदाः । राज्यं वलं मही कोश इति सर्वं निवेदितम् ॥२४॥

There is no greater damage to one's interests than an unlucky man's fondness for some thing which is other than spirit. A man who desires to cross over the intense darkness of spiritual ignorance should not develop attachment to any thing since it completely destroys his religious duties, material prosperity, desires and salvation. Oh King! you should, therefore, know the Lord, who is the soul of animate and inanimate objects enveloped by the physical body, organs of senses, life-breaths, intellect and ego, and who shines in the hearts of all with his lustre and thus manifests himself. You should feel "I am the Lord," I surrender myself to the Lord in whom this universe, the mundane conception whereof could be shaken off by discriminating between the Lord and his Maya, just as the conception of a serpent in a garland is dispelled (by light) and which is composed of real and unreal elements is perceptible and who is eternally free, spotless and awakened and who overcomes Prakriti which is affected by fruits of actions. 18-21

**The King said :** Spiritual sage! My Lord! You have come to complement the favour done formerly to me by Vishnu who has compassion for the distressed. Compassionate as you are, you have rendered the favour which is fruitful. All material possessions that I and my, along with my soul have are what have been rejected as redundant by saintly persons. Spiritual sage! I surrender (to you) my life, wife, houses along with furniture, kingdom, army, the earth and treasure. May you be pleased by your own actions—you, who have—knowledge of Vedas and have complete spiritual experience, and who are fully compassionate,



पैरीदशी भगवतो गतिरात्मवादे एकान्ततो निगमिभिः प्रतिपादिता नः ।

तुष्यन्वदभ्रकरणाः स्वकृतेन नित्यं को नाम तत्पतिकरोति विनोदपात्रम् ॥२५॥

मैत्रेय उवाच

त आत्मयोगपथय आदिराजेन पूजिताः । शीलं तदीयं संसन्तः खेऽभूवन् मिपतां नृणाम् ॥२६॥

धैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया । आतकाममिवात्मानं मेन आत्मन्यवस्थितः ॥२७॥

गृहेषु वर्तमानोऽपि स साम्राज्यधियान्वितः । नासज्जतेन्द्रियार्थेषु निरहंमतिरर्कयत् ॥२८॥

पथमध्यात्मयोगेन कर्माण्यनुसमाचरन् । पुत्रानुत्पादयामास पञ्चाचिप्यात्मसम्मतान् ॥२९॥

विजिताश्वं धूम्रकेशं हर्यश्वं द्रचिणं वृकम् । सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान् ॥३०॥

मनोघाम्बुसिभिः सौम्यैर्गुणैः संरञ्जयन् प्रजाः । राजेत्यध्यानामधेयं सोमराज इवापरः ॥३१॥

दुर्धर्पस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः । तितिक्षया धरित्रीव वीरिवाभीष्टवो नृणाम् ॥३२॥

धर्मराजिव शिक्षायामाश्रयं हिमवानिव । कुबेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा ॥३३॥

have been instrumental in my securing such access to the Lord. Who will presume to compensate this and render himself subject to ridicule? 22-25

**Maitreya said :** The spiritual sages, who were worshipped by the premier King disappeared in the sky within sight of man—praising his noble disposition. Having received instructions on spiritual knowledge, the son of Vena—the leader of great men—considered himself to have attained his desires, and abided in spiritual bliss. Even though he resided in palaces and was endowed with imperial glory, he was not attached to sensuous objects and was free from pride, like the Sun. 'Thus, while engaged in activities with a spiritual attitude, he procreated five sons Vijitashwa, Dhumrakesha, Haryashwa, Dravina and Vrika—whose conduct was agreeable to him. Prithu alone possessed the qualities of all the regents of the quarters. Delighting his subjects with the charming qualities of his mind, speech and actions, he assumed the title of 'king', and was like another Moon. He was unapproachable like fire on account of his lustre, unconquerable like Indra, tolerant like the Earth and gave desired objects like the rain. He was like Yama (God of Death) in awarding punishment, wonderful like the Himalayas, wealthy like Kubera and guarded secrets like Varuna. He was like Brihaspati (the preceptor of gods) in spiritual knowledge and like Vishnu himself in his identification with spirit. He was matchless in his devotion to cows, preachers

वृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः । भक्त्या गोगुरुविशेषु विष्वक्सेनानुवर्तिषु ।  
द्विया प्रथयशीलाभ्यामात्मतुल्यः परोक्षमे ॥३४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पञ्चचरिते द्वाविंशोऽध्यायः ॥३५॥



अथ त्रयोविंशोऽध्यायः

मैत्रेय उवाच

हृष्टाऽऽत्मानं प्रवयसमेकदा वैन्य आत्मवान् । आत्मना वधिताशेषस्वानुसर्गः प्रजापतिः ॥१॥  
आत्मजेऽप्यात्मजां न्यस्य विरहाद्बुद्धतोमिव । प्रजासु घिमन्तः स्वैकः सदातोऽगात् तपोवनम् ॥२॥  
ग्रीष्मे पञ्चतपा वीरो वर्षास्यासारपाण्मुनिः । आकण्ठमग्नः शिशिरे उदके स्पण्डिलेशयः ॥३॥  
तितिक्षुर्यतवादान्त ऊर्ध्वरेता जितानिलः । आरिराघयिषुः कृष्णमचरत्तप उत्तमम् ॥४॥  
तेन क्रमालुसिद्धेन ध्वस्तकमामलाशयः । प्राणात्यामैः संनिहदपद्वर्गदिहन्तयन्धनः ॥५॥  
सनत्कुमारो भगवान् यदाहाप्यात्मिकं परम् । योगं तेनैव पुरुषमभजत्पुरुषर्षभः ॥६॥  
यद्यं स वीरप्रवरः संयोज्यात्मानमात्मनि । ब्रह्मभूतो इदं काले तस्याज स्यं कलेवरम् ॥७॥  
आचिन्तां महाराशी तापान्धनुगता वनम् । सुकुमार्यतदर्हा च यत्पदभ्यां स्पर्शनं भुयः ॥८॥

of Brahmins and devotees of Vishnu, and in bashfulness, confidence, character and exertions for others. 26-34.

Thus ends chapter twenty-second of Book IV



## CHAPTER XXIII

**Maitreya said :** Once, the King—son of Vena—who had himself produced all sorts of objects, being of spiritual bent of mind, observed that he had grown old. He, therefore, entrusted the Earth, which was, as if, weeping on account of (apprehension of) separation from him, to his sons and alone, accompanied by his wife, went to a penance-grove. The subjects, thereupon, got dejected. Mighty though he was, he took upon himself suffering the heat of five fires (four sacred fires on four sides and the Sun overhead) in summers and showers of rain in the monsoon, as he had become an ascetic. He remained in water up to the neck in winter. He lay simply on an earthen platform. He was patient, controlled his speech, passions, and breath and observed celibacy. Desirous of propitiating Krishna (full incarnation of Vishnu), he performed excellent penance. When these were successively accomplished, his heart became pure due to destruction of the effect of previous activities. His bonds of existence were shattered by gaining control over his five organs of perception and mind, brought about by control of breath in the prescribed manner. An excellent man ■ he was, he adored the

यः परं रहसः साक्षात्त्रिगुणाज्जीवसंघितात् । भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे ॥१२॥  
इदं विविक्तं जन्तव्यं पवित्रं गङ्गलं परम् । निश्चयेयसकरं चापि श्रूयतां तद्वदामि वः ॥१३॥

श्रीरुद्र उवाच

जितं त आत्मविद्वुर्यस्थस्तये स्वस्तिरस्तु मे । भवता राघसा राद्धं सर्वसा आत्मने नमः ॥१४॥  
नमः 'पङ्कजनाभाय भूतसूक्ष्मेन्द्रियात्मने । वासुदेवाय शान्ताय कूटस्थाय स्वरोचिषे ॥१५॥  
संकर्षणाय सूक्ष्माय दुरन्तायान्तकाय च । नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने ॥१६॥  
नमो नमोऽनिरुद्धाय हृषीकेशेन्द्रियात्मने । नमः परमहंसाय पूर्णाय निमृतात्मने ॥१७॥  
स्यर्गापवर्गद्वाराय नित्यं शुचिपदे नमः । नमो हिरण्यवीर्याय चातुर्होत्राय तन्त्रवे ॥१८॥  
नम ऊर्ज इषे व्रज्याः पतये यज्ञरेतसे । वृष्टिदाय च जीवानां नमः सर्वरसात्मने ॥१९॥  
सर्वसत्त्वात्मवेदाय विशेषाय स्थवीयसे । नमस्त्रैलोक्यपालाय सहजोज्ज्वलाय च ॥२०॥  
अर्थल्लिङ्गाय नमसे नमोऽन्तर्वहिरात्मने । नमः पुण्याय लोकाय अमुष्मै भूरिवर्चसे ॥२१॥

to do. I have granted to you audience, which is auspicious for doing a favour. A man, who has surrendered himself to Lord Vasudeva (full incarnation of Vishnu), who is absolutely distinct from what is termed 'soul', which has the three attributes of Sattwa, Rajas and Tamas, is dear to me. Now hear this very auspicious, secret and sacred eulogy which brings about beauty by reciting, I am reciting it to you. 11-13

Rudra said : Your supremacy is meant for the welfare of these who fully know the supreme spirit. May I attain welfare. Your worship has accomplished every thing with magnanimity. I bow to you who are all in all. I bow to the Lord from whose naval the primordial lotus had sprouted, who identifies himself with all creatures and the subtle organs of perception, who is Vasudeva, who is the tranquil supreme spirit, who is self-illuminous, who is Sankarshana, subtle and infinite and causes destruction of the universe. I bow to Pradyumna, who imparts knowledge to the world and who dwells in the heart. I bow again and again to Aniruddha, who controls organs of perception, yet who is the soul of the organs. I bow to the Lord, who has subdued all senses of perception, who is full by himself and resolute. I bow to the Lord, who is virtually the door leading to the heaven and salvation, who is eternal and who dwells in pious hearts. I bow to the Lord's manifestation as fire, who constitutes the materials of religious sacrifices and who expounds the latter. I bow to the Lord who constitutes the food of manes and that of Gods, who is the supreme authority of religious sacrifices and constitute their vitality, who gives contentment to

प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे । नमोऽघर्षविपाकाय मृत्यवे दुःखदाय च ॥२२॥

नमस्त आशिपामीश मनवे कारणात्मने । नमो धर्माय बृहते कृष्णायकुण्ठमेधसे ।

पुरुषाय पुराणाय सांख्ययोगेश्वराय च ॥२३॥

शक्तिव्रयसमेताय मीढुषेऽहंकृतात्मने । चेतआकूतिरूपाय नमो वाचोविभूतये ॥२४॥

वर्शनं नो दिदृक्षूणां देहि भागवतार्चितम् । रूपं प्रियतमं स्वानां सर्वेन्द्रियगुणाञ्जनम् ॥२५॥

भवान् भक्तिमता लभ्यो दुर्लभः सर्वदेहिनाम् । स्वाराज्यस्याप्यभिमत एकाभतेनात्मविद्वतिः २६

इदं जपत भद्रं वो विशुद्धा नृपनन्दनाः । स्वधर्ममनुतिष्ठन्तो भगवत्सर्पिताशयाः ॥२७॥

अथेदं नित्यदा युक्तो जपन्नपहितः पुमान् । अचिराच्छ्रेय आप्नोति वास्तुदेवपरायणः ॥२८॥

creatures and of whom water is manifestation. I bow to the Lord in whose corpus the souls of all creatures reside, who is the eternal distinguishing nature of primeval matter and most ancient. I bow to the Lord, who is the protector of the three worlds and who constitutes the vitality of the body and organs of senses. I bow to your manifestation in the sky, which is the cause of words conveying sense, and who is inside and outside all creatures. I bow to the Lord, who constitutes the sacred other world and who is extremely lustrous. I bow to the Lord, who manifests himself in the manes and who is the cause of activity and retirement. I bow to the Lord who manifests himself in painful death—the end, result of irreligiosity. I bow to the Lord, of desires and to his manifestation as Manu, who was the primeval cause of the world. I bow to the Lord's personification in extensive religiosity and to Krishna of untampered intellect, who is the ancient supreme spirit and master of the Sankhya and Yoga system of philosophy. I bow to the Lord, who is endowed with the triple power of time, action and knowledge, of whom Shiva is the personification, who manifests himself as ego, as the animate and the inanimate and as speech. Since we are desirous of having a glimpse of your worship, please give us audience in the form, which is being worshipped by your devotees, which is most loved by the latter and which embodies within itself the qualities of all organs of senses. Though difficult for all creatures to attain, devotees can attain your worship. You are revered by those who are in the heaven and are the final destination of spiritual persons. 14-26

Pious Royal princes ! Be steadfast in your religious duties surrender your heart to the Lord and recite this. A man who being composed

श्रेयस्तामिह सर्वेषां ज्ञानं निःशेषसं परम् । सुखं तरति दुष्पारं ज्ञाननैर्ध्वसनार्णवम् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दशमीतं नाम चतुर्विंशोऽध्यायः ॥२४॥



अथ पञ्चविंशोऽध्यायः

मैत्रेय उवाच

इति संदिश्य भगवान् पाहिषदैरभिपूजितः । पश्यतां राजपुत्राणां तत्रैवान्तर्दधे हरः ॥१॥  
प्राचीनयहिषं क्षत्तः कर्मस्यासक्तमानसम् । नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्ययोदयत् ॥२॥  
श्रेयस्तत्त्वं कृतमद्राजम् कर्मणोऽऽत्मन ईदृसे । दुःखहानिः सुखावाप्तिः श्रेयस्तन्नेह चेप्यते ॥३॥

राजोवाच

न जानामि महाभाग परं कर्मापविद्धधीः । ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः ॥४॥

नारद उवाच

अत्र ते कथयिष्येऽमुमितिहासं पुरातनम् । पुरज्जनस्य चरितं निबोध गदतो मम ॥५॥  
आसीत्पुरज्जनो नाम राजा राजन् बृहच्छ्रयाः । तस्यापि ज्ञातनामाऽऽसीत्सखाविज्ञातचेष्टितः ॥६॥

and attentive, recites (worldly existence) with the boat of spiritual knowledge. 27-29

Thus ends chapter twenty-fourth of Book IV

## CHAPTER XXV

**Maitreya said :** After Shiva had thus counselled the sons of Barhishad and was worshipped by the latter, he became invisible there and then, while the royal princes were looking on. Vidura! Narada, who had spiritual knowledge and was merciful, preached the rituals as under: King! What welfare do you wish to attain by rituals? If you think that welfare consists of destruction of miseries and attainment of mundane happiness, that view is not desirable. 1-3

**The King said :** Very lucky Narada! Since my intellect has been shattered by rituals, I have no idea about spiritual knowledge. Please tell me about this sacred spiritual knowledge, so that I may be free from rituals. 4

**Narada said :** I will now narrate to you the ancient history concerning the life of Puranjana. Hear, therefore, what I tell you. King! There was a king named Puranjana of wide fame. He had a friend whose name and activities were obscure. The King roamed over the earth in search of refuge. When, however, he could not secure a

सोऽन्वेयमाणः शरणं यन्नाम पृथिवीं प्रभुः । तानुरूपं यदाविन्दद्भूत्स विमना इव ॥३॥  
न साधु मेने ताः सर्वा भूतले यावतीः पुरः । कामान् कामयमानोऽसौ तस्य तस्योपपत्तये ॥८॥  
स एकदा हिमयतो दक्षिणेऽप्यथ साधुपु । ददर्श नवभिर्द्वाभिः पुरं लक्षितलक्षणां ॥९॥  
यदृच्छयाऽऽगतां तत्र ददर्श प्रमदोत्तमाम् । भृत्यैर्दशभिरायान्तीमेकैकशतनायकैः ॥१०॥  
पञ्चशीपांदिना गुप्तां प्रतीदारेण सर्वतः । अन्वेयमाणासृपममप्रीदां कामरूपिणीम् ॥११॥

तामाह ललितं वीरः सखीडस्मितशोभनाम् ।

फा त्वं कञ्जपलाशाक्षि कस्या सीह कुतः सति । इमामुप पुरीं मीरु किं चिकीर्षसि शंस मे ॥१२॥

नारद उवाच

अभ्यनन्द्य तं वीरं हसन्ती वीर मोहिता । न विदाम वयं सम्यक्कारं पुरुषर्षभ ।

आमनश्च परस्यापि गोत्रं नाम च यत्कृतम् ॥१३॥

इहाद्य सन्तमात्मानं विदाम न ततः परम् । येनेयं निर्मिता वीर पुरी शरणमात्मनः ॥१४॥

पते सखायः सख्यो मे नरा नार्यश्च मानद । सुप्तायां मयि जागर्ति नागोऽयं पालयन् पुरोम् ॥१५॥

suitable refuge, he became dejected. Desirous of mundane pleasures, he did not consider suitable all the cities he visited for achieving them. Once, he saw a city, the distinctive features of which were seen to be nine gates. He saw there a young lady, coming there with ten attendants, each of whom was a leader of a hundred servants. She approached him of her own accord. She was being guarded by a mace-bearer, who was a fiveheaded serpent. She was youthful, could assume any form she desired, and was looking out for a mate. With amorous gestures, he asked the lady, who appeared beautiful with her shy smile: "Virtuous lady! Thy eyes are like lotus-petals. Who art thou? Who is thy father or husband? Whence hast thou come here? Timid lady! Tell me what dost thou wish to do near this city. 5-12

**Narada said :** Heroic King! Fascinated and smiling, she joyously hailed the young king. "Charming youth!" She said, "I do not know well who has begotten me. Neither do I know my lineage or that of any other person, or any name given to me. I only know that I am here at present—nothing beyond that. Young man! Neither do I know who founded this city, which is my refuge. Oh youth! I know you are holding me in regard! These men and women are my friends. This dragon, which is protecting this city, keeps awake when I am asleep. It is lucky that you have come. May you fare well! Controller of foes! In association with my friends, I will give you all the sensual pleasures that you desire. My lord! Please dwell in this city, which has nine gates and

दिष्टयाऽऽगतोऽसि भद्रं ते ग्राम्यान् कामानभीप्ससे । उद्ग्रहिष्यामि तांस्तेऽहं स्वयन्धुमिरिन्दम् ।  
इमां त्वमधितिष्ठस्व पुरीं नवमुखीं विभो । मयोपनीतान् गृह्णान् कामभोगान् शतं समाः ॥१७॥  
पितृदेवपितृत्यानां भूतानामात्मनश्च ह । क्षेम्यं वदन्दि शरणं भवेऽस्मिन् यद्गृह्णाथमः ॥१८॥

नारद उवाच

इति तौ द्रुपती तत्र समुद्य समयं मिथः । तां प्रविश्य पुरीं राजन् मुमुदाते शतं समाः ॥१९॥  
सप्तोपरि कृता द्वारः पुरस्तस्यास्तु द्वे अधः । पृथग्विषयगत्यर्थं तस्यां यः कश्चनेश्वरः ॥२०॥  
खयोताऽऽचिर्मुखी च प्राग्द्वारावेकत्र निर्मिते । विभ्राजितं जनपदं याति ताभ्यां द्युमत्सखः २१  
नलिनी नालिनी च प्राग्द्वारावेकत्र निर्मिते । अवधूतसखस्ताभ्यां विषयं याति सौरभम् ॥२२॥  
मुख्या नाम पुरस्ताद् द्वास्तथाऽऽपणयद्वदनौ । विषयी याति पुरराड्सखविषयान्वितः ॥२३॥  
पितृद्वर्णं पुर्यां द्वाक्षिणेन पुरज्जनः । राष्ट्रं दक्षिणपञ्चालं याति श्रुतधराग्नितः ॥२४॥  
देवद्वर्णं पुर्यां द्वा उत्तरेण पुरज्जनः । राष्ट्रमुत्तरपञ्चालं याति श्रुतधराग्नितः ॥२५॥

enjoy for a hundred years the sensual pleasures that I may procure for you. The order of house-holders is said to be the resort of manes, gods, sages, and mortal creatures in this worldly existence and affords them welfare. 13-18

**Narada said :** King! The couple, thereupon, entered into a mutual agreement, entered that city and dwelt together for a hundred years. Whoever might have been its owner had constructed seven gates in its region and two in the lower one for entry and exit of different objects. Two of the eastern gates (eyes)—Khadyota (glow-worm) and Avirmukhi (having a front look)—had been positioned along side each other, through them it, the King (Puranjana) used to go to the country-side named Vibhrajita (lighted) in company of his friend Dyumat (light). The gates named Nalinee and Nalinee (nostrils) had also been jointly positioned in the eastern gates, through which he used to go to the country named Saurabha (smell) in company of his friend Avadboota (the organ of smell). The gate named Mukhya (mouth) was in front, through which the King used to go to the countries named Apāna (speech) and Bahcodana (foodstuffs) in company of Rasajna (tongue) and Vipana (faculty of speech). King! The city had a gate named Pitrihoo (the quarter in which manes are invited) in the country named Dakshina Panchala (the southern country affording sensual pleasures) in company of Shrutadhara (the organ of hearing). The city had another gate named Devahoo (the quarter in which gods are invited) in the North, through which Puranjana used to go to the country named Uttara Panchala (North region in which spiritualists reside) in company

आसुरी नाम पश्चाद् हास्तया याति पुरञ्जनः । ग्रामकं नाम विषयं दुर्मदेन समन्वितः ॥२६॥  
 निर्रतिनाम पश्चाद् हास्तया याति पुरञ्जनः । वैशसं नाम विषयं लुब्धकेन समन्वितः ॥२७॥  
 अन्धायमीषां पौराणां निर्वाकपेशसूताबुधो । अक्षुण्णतामधिपतिरताभ्यां याति करोति च ॥२८॥  
 स यर्हन्तःपुरगतो विपृचीनसमन्वितः । मोहं प्रसादं हर्षं वा याति ज्ञायात्मजोद्भवम् ॥२९॥  
 पयं कर्मसु संसक्तः कामात्मा चञ्चितोऽबुधः । महिषी यद्यदीहेत तत्तदेवान्भववर्तत ॥३०॥  
 विप्रलब्धो महिष्येषं सर्वशक्तिवञ्चितः । नेच्छन्ननुकरोत्यत्र बलैर्व्याक्रीडाभृगो यथा ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुरञ्जनापोखाने पञ्चविंशोऽध्यायः ॥२५॥



## अथ पञ्चविंशोऽध्यायः

नारद उवाच

स एकदा महेष्वासो रथं पञ्चाश्वमाश्रुगम् । द्वीपं द्विचक्रमेकाशं त्रिवेणुं पञ्चयन्धुरम् ॥१॥  
 एकरश्म्येकदन्तमेकनीडं द्विदूधरम् । पञ्चमहरणं सप्तवक्त्रं पञ्चचक्रम् ॥२॥

of Shrudhara. There was a gate named Aasuree (demolish—the generating organ) in the lower region, through which Puranjana used to go to the country named Vishaya (sensual pleasure). There was another gate named Nirriti (Decay) in the rear, through which Puranjana used to go to the country named Vaishasa (Destruction), accompanied by Lubdhaka (Liberative). There were two gates besides these gates of the city. These blind gates were named Nirvak (speechless) and Peshaskrita (having a form) by which the owner of the city used to walk and work. When he went to the harem (heart), accompanied by Vishoocheena (Chamberlain), he used to accost Moha (Infatuation), Prasad (pleasure) or Harsha (Joy) born of his wife or his children. Sensual foolish and deceived as he was, he was engrossed in various activities and used to do whatever his queen desired him to do. Thus deceived by his queen and cheated by all his subjects (objects of senses) he used to do things, even without wishing to do so, as if he were a toy. 19-31

Thus ends chapter twenty-fifth of Book IV



## CHAPTER XXVI

Narada said : Once, armed with a large bow, he mounted his speeding chariot (body), driven by five horses (organs of senses). It had two yokes two wheels (merits and vices), one axle, three flag-staffs (qualities of Sattwa, Rajas and Tamas), five bands



हेमोपस्करमारुह्य स्वर्णवर्माक्षयेपुचिः । पक्वादशचमूनायः पञ्चमस्थमगाद्वनम् ॥३॥  
 चचार मृगयां तत्र हृष्ट आत्तेपुकार्मुकः । विहाय जायामतर्ह्यं मृगव्यसनलालसः ॥४॥  
 आसुरीं वृत्तिमाश्रित्य घोरात्मा निरनुग्रहः । न्यहनन्निशितैवाणैर्वनेषु वनगोचरान् ॥५॥  
 ततः क्षुत्तृप्परिश्रान्तो निवृत्तो गृहमेयिवान् । कृतस्नानोचितादारः संविवेश गतक्लमः ॥६॥  
 वृत्तो हृष्टः सुहृत्तश्च कन्दर्पाकृष्टमानसः । न व्यचष्ट वरारोहां गृहिणीं गृहमेधिनीम् ॥७॥  
 अन्तःपुरस्त्रियोऽपृच्छद्विमता इव वेदिपत् । अपि चः कुशलं रामाः सैश्वरीणां यथा पुरा ॥८॥  
 न तथैतर्हि रोचन्ते गृहेषु गृहसम्पदः । यदि न स्याद् गृहे माता पत्नी वा पतिदेवता ।  
 व्यङ्गे रथ इव प्राज्ञः को नामासीत् दीनवत् ॥९॥

क यर्तते सा ललता मञ्जन्तं व्यसनार्णवे । या मामुद्धरते प्रज्ञां दीपयन्ती पदे पदे ॥१०॥  
 (five life-breaths), one rein (Mind), one charioteer (intellect), one seat (Heart), two poles (attraction for worldly objects and sorrow), five weapons (sound touch, sight taste of smell), seven curtains (Dhatus or primary secretions of the body viz. blood, flesh, fat, bones marrow and semen) five sorts of gait (organs of activity) and gold trappings. He wore a gold armour (surrounded by constituent quality of passion) and an inexhaustible quiver of arrows (i.e. ego). With eleven warriors (five organs of perception, five organs of action of Mind) under his command, he marched to the Pancha prastha forest (objects of organs of perception). Arrogant and fond of his habit of hunting as he was, he armed himself with a bow and arrows and engaged in hunting, leaving his wife lonely; though she did not deserve this, separation. Addicted to demonical temperament, merciless in heart and unrestrained, as he was, he killed forest animals with sharp arrows in the forests. Hungry, thirsty and fatigued, he retired from hunting and returned home. After he had taken a bath and taken wholesome food, and his fatigue had disappeared, he lay down. When he felt contented, and was in a joyful mood, he became arrogant and his mind was attracted by cupid. He did not, however, see the mistress of his house—his married wife. Distressed in the mind, oh Harshishad! he made inquiries from ladies of the harem: "Are you, ladies! and your mistress in good health, as before?" 1-8

Riches in houses are not quite pleasing if there be neither a mother, nor a devoted wife therein. Which wise man would reside like a helpless person in such a house, which is virtually a chariot without wheels? Where is that sportive lady, who used to succour me from being drowned in the ocean of miseries and to enlighten my intellect at every step? 9-10

रामा ऊचुः

नरनाथ न जानीमस्त्वत्प्रिया यद्वचस्वसति । भूतले निरवस्तारे शयानां पदय शबुहन् ॥११॥

नारद उवाच

पुरञ्जनः स्वमहिषीं निरीक्ष्यावधुतां भुवि । तत्संगोऽस्मादित्तन्नानो वैफल्यं परमं ययौ ॥१२॥

सान्त्वयन् शरद्व्याघ्राद्या हृदयेन विदूषता । अनुनियेऽथ शनकैर्वीरोऽनुनयकोविदः ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुराणोपाख्याने षड्विंशोऽध्यायः ॥१६॥

अथ सप्तविंशोऽध्यायः

नारद उवाच

इत्थं पुरञ्जनं सद्भयम्बुशमानीय विभ्रमैः । पुरञ्जनी महाराज रेमे रमयती पतिम् ॥१॥

तयैव रममाणस्य कामकम्बलचेतसः । क्षणार्धमपि राजेन्द्र व्यतिक्रान्तं नयं वयः ॥२॥

पञ्चालपतिः पुत्रान् पितृव्यशविर्घनान् । वारैः संयोजयामास बुद्धितुः सहशैर्धरैः ॥३॥

तेषु तद्विषयहारेषु गृहकोशानुजीविषु । निरुद्धेन ममत्वेन विषयेभ्यन्वयवध्यत ॥४॥

युक्तेष्वेवं प्रमत्तस्य कुटुम्बासक्तचेतसः । आसत्ताद स वै कालो योऽग्रियः प्रिययोपिताम् ॥५॥

**The ladies said :** King ! We do not know what your dear queen proposes to do. Destroyer of enemies ! See her here, lying on bare ground. 11

**Narada said :** When Puranjana saw his queen lying carelessly on the ground, he became much dejected. King ! His intellect had perished due to her company. With an afflicted heart, he consoled her with soft words and conciliated her, since he was brave and knew the art of conciliation. 12-13

Thus ends chapter twenty-six of Book IV

## CHAPTER XXVII

**Narada said :** Great King !- Puranjani thus brought Puranjana completely under her control by amorous gesture and amused herself, while entertaining her husband. Eminent King ! While he was being thus entertained by her, his mind got blurred by sensual enjoyment, his youth passed away, as if it was of half a second's duration. The King of Panchal arranged marriages of his sons who were calculated to extend his lineage with suitable wives and marriages of his daughter with suitable husbands. Due to growing attachment to them, though they were only to inherit his legacy and were living upon his property, he was

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप । गन्धर्वास्तस्य बलिनः षष्ट्युत्तरशतत्रयम् ॥६॥  
 गन्धर्व्यस्तादृशीरस्य मैथुन्यश्च सितसिताः । परिवृत्त्या विलुम्पन्ति सर्वकामविनिर्मिताम् ॥७॥  
 ते चण्डवेगानुचराः पुरञ्जनपुरं यदा । हर्तुमारेमिरे तत्र प्रत्यपेक्षप्रजागरः ॥८॥  
 स सप्तभिः शतैरेको विंशत्या च शतं समाः । पुरञ्जनपुराध्यक्षो गन्धर्वैर्युगुधे वली ॥९॥  
 क्षीयमाणे स्वसम्यग्धे एकस्मिन् बहुभिर्युधा । चिन्तां परां जगामार्तः सराष्ट्रपुरवान्धवः ॥१०॥  
 कालस्य दुहिता काचित्त्रिलोकीं धरमिच्छती । पर्यटन्ती न बहिष्पन् प्रत्यनन्दत कश्चन ॥११॥  
 कदाचिद्दृष्टमाना सा ग्रहलोकान्महीं गतम् । ब्रवे ब्रह्मन् मां नु जानती काममोहिता ॥१२॥  
 मयि संरभ्य विपुलमवाच्छापं सुदुस्सहम् । स्नातुमर्हसि नैकत्र मयाञ्जाविमुखो मुने ॥१३॥  
 ततो विहतसंकल्पा कन्यका यवनेश्वरम् । मयोपदिष्टमासाद्य ब्रवे नान्ना भयं पतिम् ॥१४॥  
 कालकन्योदितवचो निशम्य यवनेश्वरः । चिकीर्षुर्देवगुहं स सस्मितं तामभाषत ॥१५॥

tied down to sensual objects. When his mind was thus attached to his family and when he was indifferent to wholesome matters, that time arrived which is disliked by men, to whom women are dear. Oh King ! The mighty king of Gandharvas, known as Chandavega (time) had three hundred sixty mighty Gandharvas (days) under him and similar Gandharvees (nights)—white and dark (in equal numbers) attached to him. These besiege the city full of all desires and loot it. When the attendants (days and nights) of Chandavega began to strike against the city of Puranjana, the watchman (the five-headed dragon referred to in Chapter XXIV) forbade them. The mighty chief protector of Puranjan city fought the seven hundred and twenty assailants for one hundred years—unaided, while he was thus fighting these many assailants single-handed, and the dragon's sinews weakened, the King, country, his city and his relatives were pained and became anxious. 1-10

Barhishmat ! Some girl—Kalakanya (old age) was in the meantime journeying in three worlds desirous of a suitable husband. No one, however, responded to her overtures. On one occasion she chose me, though she knew that I had taken the great vow of life-long celibacy, since she was infatuated with sensual passion, when I had come to the earth from the region of Brahman. When I repudiated her, she gave me an extremely intolerable monstrous curse: "Sage ! Since you have rejected my prayer, you shall not stay at one place." 11-13

Her wish having been thus frustrated, the virgin thereafter approached the King of Yavans (infidels), named Bhaya (fright) who was recommended by me, and chose him as her husband. On hearing what Kalakanya told him, the king of Yavans, who was desirous of doing

मया निरूपितस्तुभ्यं पतिरात्मसमाधिना । नाभिनन्दति लोकोऽयं त्वामभद्रामसम्मताम् ॥१६॥  
 त्वमव्यक्तगतिर्भुङ्क्ष्व लोकं कर्मविनिर्मितम् । याहि मे पृतनायुक्ता प्रजानां प्रणेप्यसि ॥१७॥  
 प्रज्वारोऽयं मम भ्राता त्वं च मे भगिनी भव । चराम्युभाभ्यां लोकेऽस्मिन्नव्यक्तो भीमसैनिकः ।

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुरज्जनोपाख्याने अष्टाविंशोऽध्यायः ॥२७॥

## अष्टाविंशोऽध्यायः

नारद उवाच

सैनिका मयनाम्नो ये रहिष्मन् दिष्टकारिणः । प्रज्वारकालकन्याभ्यां विचेररचनीमिमाम् ॥१॥  
 त एकदा तु रमसा पुरज्जनपुरीं नृप । रुद्रधुर्भौमभोगाढ्यां जरत्पन्नगपालिताम् ॥२॥  
 कालकन्यापि धुमुजे पुरज्जनपुरं यत्नात् । ययामिभूतः पुरुषः सद्यो निःसारतामियात् ॥३॥  
 कन्योपगूढो नष्टधीः कृपणो विषयात्मकः । नष्टप्रज्ञो हृत्वैश्वर्यो गन्धर्वययनैर्वलात् ॥४॥  
 विशीर्णो स्वपुरीं वीक्ष्य प्रतिकूलाननादितान् । पुत्रान् पौत्रानुगामात्यान्नायां च गतसीह्वनाम् ।

what God had kept secret (death), told her with a smile: "I have found out a husband for thee through concentrated meditation. Thou knowest that people do not respond to thy overtures, since thou art inauspicious and, therefore, unacceptable. Enjoy, therefore, the worldly people, whose existence is brought about by their past actions, in such a way that thy ways cannot be fathomed. Go! Accompanied by thy army, thou shalt cause destruction of people. Let this Prajwara (fever) be my brother. Be thou my sister. Commanding terrible soldiers, I will move about in this world, in the company of both you. 14-18

Thus ends chapter twenty-seven of Book IV

## CHAPTER XXVIII

Narada said : Barhishmat ! Those servants of Bhaya, who obeyed his commands, moved about on this Earth in company of Prajwara and Kalakanya. King ! once they forcibly besieged the city of Puranjana, which was full of mundane pleasures and which was being guarded by the old dragon. Kalakanya too forcibly enjoyed the assets of the city of Puranjana. Overcome by her, a man loses vigour. Embraced by Kalakanya, he lost his beauty, became miserable and sensual. He lost his intelligence and his strength was forcibly destroyed by Yavanas and Gandharvas. When he saw that his city was in ruins and his sons, grand sons, attendants and ministers had grown antagonistic to him and had

दुरन्तचिन्तामापन्नो न लेभे तत्प्रतिक्रियाम् । हातुं प्रचक्रमे राजा तां पुरीमनिकामतः ॥६॥  
 भयनात्प्रजो भ्राता प्रज्वारः प्रत्युपस्थितः । ददाद् तां पुरीं कृत्वा भ्रातुः प्रियचिकीर्षया ॥७॥  
 यवनोपरुद्धायतनो प्रस्तायां कालकन्यया । पुर्यां प्रज्वारसंसृष्टः पुरपातोऽन्वतप्यत ।  
 गन्तुमैच्छत्ततो वृक्षकोटरादिव सानलात् ॥८॥

शिविलवयवो यद्दि गन्धर्वहृत्तपोरुपः । यवनैरस्मी राजन्नुपरुद्धो खरोद् द ॥९॥  
 अहं ममेति स्वीकृत्य गृहेषु कुमतिर्गृही । दध्यौ प्रमदया दीनो विप्रयोग उपस्थिते ॥१०॥  
 लोकान्तरं गतवति मय्यनाथा कुटुम्बिनी । वर्तिष्यते कथं त्वेया वालकाननुशोचती ॥११॥  
 कथं नु दारका दीना दारफीवांपरायणाः । वर्तिष्यन्ते मयि यते भिन्ननाव इयोदध्यौ ॥१२॥  
 पयं कृपणया बुद्ध्या शोचन्तमतदर्शनम् । ग्रीहीतुं कृतधीरेनं भयनामाभ्यपद्यत ।  
 पशुचक्षुषैरेव नीयमानः स्वकं क्षयम् ॥१३॥

पुरीं विहायोपगत उपरुद्धो भुजङ्गमः । तदा तमेयात् पुरीं विशीर्णां प्रकृतिं गता ॥१४॥

lost respect for him and that his wife had also lost love for him, he was overcome by endless anxiety, but could not find any antidote for it. The King, therefore, made ready to abandon that city, though he did not wish to do so. 1-6

(In the meantime), Prajwara—the elder brother of Bhaya—arrived. He burnt that whole city with a desire to do some good service to his brother. When the city was (thus) besieged by Kalakanya, the protector of the city (dragon), whose residence had also been besieged by Yavanas, and who also was attacked by Prajwar, was stung with remorse. He, therefore, wished to escape from the city, as a serpent would try to escape from a blazing hollow of a tree. 7-8.

King! His limbs had grown weak, his power had been destroyed by Gandharvas and he was besieged by Yavanas—his enemies. He, therefore, wept. A foolish house-holder as he was, he had taken up the attitude! "This is I; This is mine", towards his house. When, therefore, separation from his proud wife was imminent, he became miserable and pondered : 9-10

How will she, bemoaning the lot of the children, since she has a family to look after, live when she would be rendered helpless when I go to the next world. How will my helpless sons and daughters, bereft of protection, live when I am gone, like a wrecked boat in the ocean. While he was thus bemoaning with a feeling of helplessness though it was not proper for him to do so, the Yavan King named Bhaya who had decided to take him prisoner, attacked him. When he was being

अनन्तपारे तत्रसि मग्नो नष्टसृतिः समाः । शम्भुतीरनुभूयार्तिं प्रमदासकृदूपितः ॥१५॥  
 तामेव मनसा गृह्णन् बभूव प्रमदोत्तमा । अनन्तरं विदर्भस्य राजसिंहस्य वेश्मनि ॥१६॥  
 उपयेमे वीर्यपणां चैदर्भी मलयध्वजः । युधि निर्जित्य राजन्यान् पाण्डवः परपुरख्यः ॥१७॥  
 तस्यां स जनयांचक आत्मजामसितेक्षणाम् । यवीयसः सप्त सुतान् सप्त द्रविडभूभृतः ॥१८॥  
 अगस्त्यः प्राग्दुहितरमुपयेमे धृतव्रताम् । यस्यां दृढच्युतो जात इध्मवाहात्मजो मुनिः ॥१९॥  
 विभज्य तनयेभ्यः इमां राज्ञिर्मलयध्वजः । आरिराघयिषुः कृष्णं स जनाम कुलाचलम् ॥२०॥  
 हित्वा गृहान् सुतान् भोगान् चैदर्भी मद्विरेक्षणम् । अन्यथाचत पाण्डवेषां ज्योत्स्नेव रजनीकरम् ।  
 परे ब्रह्मणि चात्मानं परं ब्रह्म तथाऽऽत्मनि । वीक्ष्यमाणो विहायेक्षामस्मादुपरराम ह ॥२१॥  
 चितिं दारुमयीं हित्वा तस्यां पशुः कलेवरम् । आदीप्य चानुरागे विलपन्ती मनो दधे ॥२२॥

led away like an animal, to their camp, the besieged dragon left the city and fled away. The city, which was already shattered, was razed to the ground after him. He was then plunged in endless darkness, lost memory and suffered this plight for endless years. Corrupted by his association with the proud lady, he held her alone in mind. He, therefore, himself became, thereafter, a proud woman, being born in the house of Rajasinha of Vidarbha. 11-16

After vanquishing other kings in battle—Malayadhivaja—king of the country of Pandya—married the daughter of the king of Vidarbha, who had taken a vow of marrying a man of exploits. He procreated in her a dark-eyed daughter and seven sons, who were all younger than the former and became kings of Dravida. 17-18

Agatsya married the eldest meritorious daughter. She gave birth to Dradhachyuta, whose son was sage Idhmavaha. 19

Desirous of adoring Krishna, the royal sage Malayadhivaja divided his kingdom among his sons and went to Kulachala mountain forsaking her palaces, sons and objects of mundane pleasures, Vaidarbhee, who had bewitching eyes, quickly went after the king of Pandya, like moon-light following the Moon. After he had the experience that his own soul was within the Supreme Spirit and that the Supreme Spirit was within his soul, he renounced even this (dual) experience and left the world. 20-22

His weeping queen arranged a pyre of logs of wood, placed her husband's body on it, ignited the pyre and made up her mind to burn herself after him. At that juncture, a Brahmin friend, who had spiritual

तत्र पूर्वतरः कश्चित्सखा ब्राह्मण आत्मवान् । सान्त्वयन् वल्गुना सम्मना तामाह क्वर्ती प्रभो २४

ब्राह्मण उवाच

का त्वं कस्यासि को चायं शयानो यस्य शोचसि । जानासि किं सखायं मां येनाग्रे विचवर्थ ॥  
 अपि स्मरसि चात्मानमविद्यातसखं सखे । हित्वा मां पदमन्विच्छन् भीमभोगरतो गतः ॥२६॥  
 हंसाग्रहं च त्वं चार्य सखायौ मानसायनौ । अभूतामन्तरा वीकः सहस्रपरिवत्सरान् ॥२७॥  
 स त्वं विहाय मां बन्धो गतो ग्राभ्यमतिर्महीम् । विचरन् पदमद्राक्षीः कयाचिन्निर्मितं स्त्रिया २८  
 तस्मिन्स्थं रामया स्पृष्टो रममाणोऽश्रुतस्मृतिः । तत्सङ्गादीदृशीं प्राप्तो दशां पापीयसीं प्रभो २९  
 न त्वं विदर्भदुहिता नायं वीरः सुहृत्तव । न पतिस्त्वं पुरश्चन्या रुद्धो नवमुखे यया ॥३०॥  
 माया शेषा मया सृष्टा पत्पुमांसं स्त्रियं सतीम् । मन्यसे नोमयं यद्वै हंसी पद्माचयोर्गतिम् ॥३१॥  
 अहं भवान्न चान्यस्त्वं त्वमेवाहं विचक्ष्व भोः । न नो पश्यन्ति कवयश्छिद्रं जातु मनागपि ३२  
 यथा पुरुष आत्मानमेकमादर्शचक्षुषोः । द्विधाभूतमवेक्षत तथैवान्तरमाचयोः ॥३३॥

experience consoled the weeping queen with sweet admonition and told her, as under : 23-24

**The Brahmin said :** Who art thou? Whose wife are thou? Who is this man, who is lying here, whom thou art bemoaning? Dost thou know me—this thy friend—with whom thou wast used to move about? Friend! Dost thou remember thyself, whose friend thou dost not recognize? Interested in mundane pleasures, thou hadst gone away with desire to secure a suitable place. Gentle soul ! Thou and I are swans and mutual friends having our abode in Mansarovara. We remained without abodes for one thousand years. Friend ! That thou, having a vulgar nature, left me and went to the Earth while wandering, thou sawest an abode built by some woman. Dwelling in it thou wast joined by a charming woman, and dallied with her, forgetful of true knowledge and memory of thy reality. Noble soul ! Thou hast come by this sinful plight by thy association with her. Neither art thou the daughter of the king of Vidarbha nor is this good man thy (real) relative. Neither art thou the husband of Puranjani, who had imprisoned thee formerly in the city of nine gates. This is Maya, created by me, which makes thee think thyself to be a man or a devoted wife. Neither of them are real, since we are two swans. Realize our real status. I am thyself—not another and thou art myself. Lo! see this, spiritual persons certainly do not see the slightest difference between us. Just as a man sees himself alone in both a mirror and in his eyes, similarly one should consider the difference between us as having been caused by division into two. 25-33

एवं स मानसो हंसो हंसेन प्रतिबोधितः । स्वस्थस्तद्व्यभिचारेण नष्टमाप पुनः स्मृतिम् ॥३४॥

यहिष्मन्नेतदध्यात्मं पारोक्ष्येण प्रदर्शितम् । यत्परोक्षप्रियो देवो भगवान् विश्वभावनः ॥३५॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुरञ्जनापास्वानेऽष्टाविंशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

प्राचीनवर्हिस्त्वाच

भगवंस्ते वचोऽस्माभिर्न सम्यगवगम्यते । कव्यस्तद्विज्ञानन्ति न वयं फलमोहिताः ॥१॥

नारद उवाच

पुरुषं पुरञ्जनं विद्याद्यद् व्यनक्त्यात्मनः पुरम् । योऽविज्ञातादृतस्तस्य पुरपस्य सखेश्वरः ।

यन्न विज्ञायते पुम्भिर्नामभिर्वा क्रियागुणैः । यदाजिभृक्षन् पुरुषः कात्स्न्येन प्रकृतेर्गुणान् ॥२॥

नवद्वारं द्विहस्ताङ्घ्रि तन्नामनुत साध्विति ॥३॥

बुद्धिं तु प्रमत्वा विद्याभ्रमाहमिति यत्कृतम् । यामधिष्ठाय देहेऽस्मिन्पुमान् भुङ्क्तेऽक्षभिर्गुणान्

The swan of Mansarovara was thus enlightened by the supreme swan (the supreme spirit); realized its correct status and gained recollections which had been destroyed by separation from the supreme spirit. Barhismat! This spiritual knowledge has been imparted to thee in an indirect way since this method is dear to the Divine Lord, who sustains the universe. 34-35

Thus ends chapter twenty-eighth of Book IV



## CHAPTER XXIX

**Pracheenabarhis said :** Your Reverence ! I do not follow your discourse. Spiritual sages understand it. Infatuated by mundane activities as I am, I do not, understand it. 1

**Narada said :** Puranjana should be understood to be an individual soul, which manifests itself in the material body which is described as a city in the illustration. What was mentioned as the unrecognized friend is the Lord; who is not recognized, since He is not recognizable by names, actions or qualities. When the soul became desirous of taking over all the qualities of Nature, it considered the body having openings, two arms and two legs as good. The proud lady should be recognized as intellect, which causes the feeling: "This is mine. This is I." Having resort to this the soul experiences the fruits of the three qualities (Sattwa,



सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम् । सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः ॥५॥  
 बृहद्वलं मनो विद्यादुभयेन्द्रियनायकम् । पञ्चालाः पञ्च विषया यन्मध्ये नवखं पुरम् ॥६॥  
 अक्षिणी नासिके कर्णा मुखं शिक्षगुदाविति । खद्योताऽऽविर्मुखी चात्र नेत्रे एकत्र निर्मिते ॥७॥  
 नलिनी नालिनी नासे गन्धः सौरभ उच्यते । प्राणोऽवधूतो मुख्यास्यं विषणो वाग्रसविद्रसः ॥८॥  
 आपणो व्यवहारोऽत्र चित्रमन्धो बहूदनम् । पितृहृदक्षिणः कर्ण उत्तरो देवहूः स्मृतः ॥९॥  
 प्रवृत्तं च निवृत्तं च शास्त्रं पञ्चालसंज्ञितम् । पितृयानं देवयानं धोत्राच्छतधराद्भजेत् ॥१०॥  
 आसुरी भेदमवांगद्वार्व्यायो ग्राभिणां रतिः । उपस्थो तुर्मदः प्रोक्तो निर्ऋतिर्गुद उच्यते ॥११॥  
 वैशसंनरकं पायुर्लब्धकोऽन्धो तु मे शृणु । हस्तपादौ पुमांस्ताभ्यां युक्तौ याति करोति च ॥१२॥

Rajas and Tamas) in this body by means of organs of senses. The latter, which are the cause of knowledge and activity are the friends (of the intellect). The functions of the organs of senses are the friends of the intellect. The five-headed dragon stands for the five life-breaths. Brihadbala (very strong) the leader of the organs of senses and organs of activities should be recognised as the mind. The country of Panchal in which stands the city of nine gates (the corporeal body) are the five objects of senses. The nine gates are two eyes, two nostrils, two ears, mouth, generating organ and rectum. Khadyota (glow-worn) and Avirmukhi (having a front look) are the two eyes, juxtaposed with one another. 2-7

Nalinee and Naalinee stand for nostrils and smell was mentioned as the country of Saurabha (smell). Avadhoota stands for the organ of smell. The gate named Mukhya stands for mouth. The country of Vipana stands for speech and Rasagna stands for tongue. The country of Aapana stands here for use of speech. The country of Bahoodan stands for various food-stuffs, Pitribho stands for right ear and Devahoo for left ear. The countries of (southern and northern) Panchalas stand for the departments of performance of religious sacrifices and spiritual knowledge. One could go to the region of manes and the country of gods with the help of Shrutadhara, who stands for ears. 8-10

The lower Aasura gate stands for generating organ. The pleasure of vulgar people consists of sexual intercourse. The male generating organ was mentioned as the companion named Durmada. The gate called Nirriti is called rectum. The country named Vaishasa stands for the act of relieving one's self of excreta. The friend named Lubhaka stands for excreta. Hear from me what the two blind gates named

अन्तःपुरं च हृदयं विपृचिर्मेन उच्यते । तत्र मोहिं प्रसादं वा हर्षं प्राप्नोति तद्गुणैः ॥१३॥  
 यथा यथा विक्रियते गुणाको विकरोति वा । तथा तथोपद्रष्टुऽऽत्मा तद्वृत्तिरनुकार्यते ॥१४॥  
 देवो रथस्त्विन्द्रियाभ्यः संवत्सररयोऽगतिः । द्विकर्मचक्रलिगुणध्वजः पञ्चासुवन्धुरः ॥१५॥  
 मनोरश्मिर्वृद्धिस्तो हृत्वीडो द्वन्द्वकूबरः । पञ्चेन्द्रियार्थप्रक्षेपः सप्तधातुवरूथकः ॥१६॥  
 आकूतिर्विक्रमो बालो मृगतृष्णां प्रधावति । एकादशेन्द्रियचमूः पञ्चसनाविनोदकृत् ॥१७॥  
 संवत्सरश्चण्डवेगः कालो येनोपलक्षितः । तस्याहानीह गन्धर्वगन्धर्व्यो रात्रयः स्मृताः ॥  
 हरन्यायुः परिकान्त्या पशुपुच्छरश्चतस्रयम् ॥१८॥

कालकन्या जरा साक्षालोकस्तां नाभिनन्दति । स्वसारं जगृहे मृत्युः क्षयाय यवनेश्वरः ॥१९॥  
 आधयो व्याधयस्तस्य सैनिका यवनाक्षराः । भूतोपसर्गाशुरयः प्रज्वारो द्विविधो ज्वरः ॥२०॥

Andhakar are. They stand for hands and feet, joined with which a man respectively works and walks. The harem stands for heart. The mind is called Vishoochee (Chamberlain), whereby a man gets infatuation, pleasure and joy caused by the qualities of Tamas, Rajas and Sattiva respectively. The soul is only an overseer, but affected by these qualities, as it is, it is either itself agitated or affects others, and feels that the activities are being pursued by it. 11-14

Body is the chariot, the organs of senses are horses. Though the body itself remains motionless (in a dream), the passage of years is said to be its own passage. Two sorts of activities (meritorious and vicious) are its wheels. The three qualities (Sattwa, Rajas and Tamas) are its flags. The bends are the five life-breaths. The mind stands for reins and intellect for charioteer. The heart is its seat and the pair of happiness and miseries is its poles. The objects of the five organs of senses are its goods and the seven essential ingredients of the body are its curtains. Its apparent five sorts of gait are desires, which rush towards a mirage. The eleven organs (five organs of senses, five organs of activities and mind) constitute the army. The soul diverts itself (hunts) with the aid of its five organs of senses. 15-17

Chandavega stands for years, which connote time. Gandharvas and Gandharvees are said to constitute days and nights. Each of them numbering three hundred and sixty exhaust the life-span by forward motions. Kalakanya herself is old age. People do not like her, but the king of Yavans who stands for death has accepted her as his sister with the motive of destruction. The Yavan soldiers stand for mental worries and diseases. Prajwara, having great speed and causing pain to

पवं बहुविधैर्दुःखैर्देवभूतात्मसम्भवैः । शेते कामलवान् ध्यायन्मेमाहमिति कर्मकृत् ॥  
शुक्लं कृष्णं लोहितं वा यथा कर्माभिजायते ॥२१॥

कचित्पुमान् कचिच्च स्त्री कचिन्नोमयमन्धवीः । देवो मनुष्यस्तिर्यग्वा यथाकर्मगुणं भवः ॥२२॥  
क्षुत्परीतो यथा वीनः सारमेयो गृहं गृहम् । चरन् चिन्दति यदिष्टं दण्डमोदनमेव वा ॥२३॥  
तथा कामाशयो जीव उच्चचचथा भ्रमन् । उपर्यधो वा मध्ये वा याति दिष्टं प्रियाम्रियम् ॥२४॥  
यथा हि पुरुषो भारं शिरसा गुरुमुद्वहन् । तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः ॥२५॥  
नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् । द्वयं ह्यविद्योपसृतं स्वप्ने स्वप्न इवानघ ॥२६॥  
अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा । संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ ॥२७॥

तस्मिन् महन्मुखरिता मधुमिचरित्रपीयूषशेषसरितः परितः स्रवन्ति ।

ता ये पियन्त्यचित्पुो नृप गाढकर्णैस्ताम्र स्पृशन्त्यशनहृद् भयशोकमोहाः ॥२८॥

creatures stands for two types of fever. Though thus distressed with miseries of many sorts, either caused by destiny or by his own activities a man engages himself in activities, actuated by such thoughts as "This is mine. I am this", and remains libidinous. The soul is, therefore, born again in accordance with the nature of its actions—involving the qualities of Sattwa, Rajas or Tamas. The foolish soul is sometimes born as a male, sometimes as a female, sometimes as a neuter or as a deity, a human being or a lower animal. Its birth corresponds with its actions in previous births and qualities. 18-22

A soul having desires in its heart wanders along higher or lower paths and goes up to the heaven, or the hell or comes to the Earth and gets happiness or miseries, as ordained by fate like a poor hunger-stricken dog, which goes from house to house and gets either a stick-blow or food, as ordained by its luck. Just as a man carrying a heavy load on his head shifts it to his shoulder (but this is not the remedy for relief from the burden), all remedies (adopted by men) are similar. Sinless King! Religious acts alone are not an absolute remedy for relief from effect of actions, since both of them emanate from absence of spiritual knowledge. This would be like having a sub-dream in a dream. Repeated reversion to worldly existence which results in a series of evils in the case of a soul, whose duty consists of the pursuit of the four principal objects of human life (religious duties, wealth, pleasures and salvation) could be snapped by devotion to the Supreme protector (the Lord). 23-27

King! Rivers of the secret nectar in the form of accounts of Vishnu, flowing from mouths of great men are flowing all around. Those who

यदा यमनुगृह्णाति भगवानात्ममावितः । स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥२९॥  
 तत्कर्म हरितोपं यत्सा विद्या तन्मतिर्यया । इति वेद स वै विद्वान् यो विद्वान् स गुरुर्हरिः ॥३०॥  
 अतस्तदपवादार्थं भज सर्वात्मना हरिम् । पदयस्तदात्मकं विश्वं स्थित्युत्पत्त्यप्यया यतः ॥३१॥

मैत्रेय उवाच

भागवतमुख्यो भगवान्नारदो हंसयोगीतिम् । प्रदर्श्य ह्यमुमामन्त्र्य सिद्धलोकं ततोऽगमत् ॥३२॥  
 प्राचीनवर्हिं राजपिः प्रजासगांभिरक्षणे । आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम् ॥३३॥  
 तत्रैकाग्रमना वीरो गोविन्दचरणाम्बुजम् । विमुक्तसङ्गोऽनुभजन् भक्त्या तत्साम्यतामगात् ३४  
 एतदध्यात्मपारोक्ष्यं गीतं देवायिणानघ । यः ध्यायेद्यः शृणुयात्स लिङ्गेन विमुच्यते ॥३५॥  
 ॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे विदुर्मैत्रेयसंवादे प्राचीनवर्हिर्नारदसंवादे नामैकोनविंशोऽध्यायः ॥२९॥

thirstily drink from them, sticking out their ears, are not affected by hunger, thirst, fear, sorrow and infatuation. A man, whom God favours, attains spirituality, forsakes his attachment to mundane affairs and re-imbibes strong faith in religious rites. Those religious rites which result in propitiation of Vishnu are the only proper rites and that knowledge which results in oneness with him is the true knowledge. One who knows this is truly learned and one who is truly learned becomes one with Vishnu—the Supreme preacher. Realizing that the universe is one with Vishnu who is responsible for creation, its maintenance and its doom, adore him with all your heart in order to remove the bond of worldly existence. 28-31

**Maitreya said :** Pious Narada, who is the chief devotee of Vishnu thus explained the conception about the two swans (God and soul), took leave of the King and went therefrom to the abode of accomplished souls. Pracheenabarhi—the royal sage—advised his sons to protect the subjects and went to the hermitage of Kapila for performing penance. Abandoning worldly associations, the intelligent King adored the lotus-like feet of Vishnu with a concentrated mind and attained similitude with him by his devotion. Sinless King! whoever recites to others or himself hears this sermon leading to spiritual experience is relieved of the subtle body (and attains beatitude). 32-35

Thus ends chapter twenty-ninth of Book IV



अथ त्रिंशोऽध्यायः

विदुर उवाच

ये त्वयाभिहिता ब्रह्मन् स्मृताः प्राचीनवर्हिणः । ते रुद्रगीतेन हरिं सिद्धिमापुः प्रतोप्य काम् ॥१॥

मैत्रेय उवाच

प्रचेतसोऽन्तरुद्धौ पितुरादेशकारिणः । जपयज्ञेन तपसा पुरश्चनमतोपयन् ॥२॥  
वृषवर्षसहस्रान्ते पुरुषस्तु सनातनः । तेषामाविरमूलच्छ्रुं शान्तेन शमयन् रुचा ॥३॥

श्रीभगवानुवाच

वरं वृषीध्वं भद्रं वो यूयं मे नृपनन्दनाः । सौहार्देनापृथग्धर्मांस्तुष्टोऽहं सौहृदेन वः ॥४॥  
ययूयं पितुरादेशमग्रहीष्ट मुदाश्रिताः । अथो च उच्यती कीर्तिलोकाननु भविष्यति ॥५॥  
भविता विधुतः पुत्रोऽनघमो ब्रह्मणो गुणैः । य पतामात्मवीर्येण त्रिलोकीं पूरयिष्यति ॥६॥  
कण्डोः प्रम्लोचया लब्धा कन्या कमललोचना । तां तापविद्धां जगद्गुरुं रुद्ध्वा नृपनन्दनाः ॥७॥  
तत्र कन्यां वरारोहां तामुद्धृत मा चिरम् । अपृथग्धर्मशीलेयं भूतात्पत्न्यपिताशया ॥८॥

## CHAPTER XXX

**Vidura said :** Spiritual sage ! What sort of beauty did the sons of Pracheenabarhis, mentioned by you, attain by propitiating Vishnu by reciting the eulogy sung by Shiva. 1

**Maitreyd said :** Following the direction of their father, Prachetasas went to the sea coast and propitiated the Lord by recitation of God's eulogy. At the end of a thousand years, the eternal supreme spirit appeared before them and pacified their affliction with pacifying words. 2-3

**The Lord said :** Royal princes ! Choose a boon from me. May you fare well ! All of you are of the same disposition on account of mutual love. I am pleased with your love for me since you gladly accepted the direction of your father, your bright glory shall spread in all the (three) worlds. You shall have a famous son, who would not be inferior to even Brahman in merits. He shall surcharge these three worlds with his prowess. Royal princes ! Sage Kandu had a lotus-eyed daughter by the celestial nymph named Pramlocha. Afflicted by heat, she was adopted by trees. Wed that girl of beautiful waist. Do not delay, she has the same disposition as yours and shall surrender her heart to you and be your wife. The three qualities (Sattwa, Rajas and Tamas) of your hearts will be destroyed by your unabating devotion to me, and you shall feel disgusted with this hellish world and shall ultimately resort to my abode. Even those men who accept the order

अथ मय्यनपायिन्या भक्त्या पक्वगुणाश्रयाः । उपयास्यथ मद्भाम निर्विघ्न निरयादतः ॥९॥  
गृहेष्वविशतां चापि पुंसां कुशलकर्मणाम् । मद्वातायातयामानां न वन्धाय गृहा मताः ॥१०॥

मैत्रेय उवाच

एवं ब्रूयाणं पुरुषार्थमाजनं जनार्दनं प्राञ्जलयः प्रचेतसः ।  
तद्दर्शनध्वस्ततमोरजोमला गिरामृणन् गद्गदया सुहृत्तमम् ॥११॥

प्रचेतस ऊचुः

नमो नमः फलेशविनाशनाय निरूपितोदारगुणाश्रयाय ।

मनोयचोद्वेगपुरोज्जवाय सर्वाक्षमार्गेयताध्वने नमः ॥१२॥

रूपं भगवता त्वेतदशेषस्तेजसंक्षयम् । आविष्कृतं नः क्लिष्टानां किमन्यदनुकम्पितम् ॥१३॥  
वरं वृणीमहेऽथापि नाथ त्वत्परतः परात् । न ह्यन्तस्त्वद्विभूतीनां सोऽवन्त इति गीयसे ॥१४॥  
यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः । तावद्भवत्प्रसङ्गानां सङ्गः स्यान्नो भवे भवे ॥१५॥  
तुल्याम लवेनापि न स्वर्गं नापुनर्भवम् । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥१६॥

of house-holders, but are careful in their activities need not consider the holder's institution as a fetter if they pass their time in hearing or reciting accounts relating to me. 4-10

**Maitreya said :** Their impurities caused by the qualities of *rajas* and *tamas* having been destroyed by the vision of the Lord, the *Prachetasas* eulogized the Lord who is the destroyer of the demon named *Jana*, who is the repository of all the principal objects of human existence and who is the best friend, with folded hands, in a faltering tone. 11

**The Prachetasas said :** We repeatedly bow to you. You have been destroying our miseries, your great name and qualities are self-apparent. The quickness of your activities is higher than that of (even) mind or speech and your ways are incapable of being fathomed by the organs of senses. Your divinity has favoured us with the exposition of this vision of yours. What other compassion can there be towards us who are distressed. Oh Lord ! Since there is no end to your magnificence, you are being sung as eternal. There is nothing beyond you, since you are supreme even then, we choose a boon from you. May we have association of your Divinity's devotees in every life, so long as we, affected by your *Maya*, wonder in worldly existence on account of our worldly activities. We do not consider the heaven or even freedom from re-birth to have the weight of even an atom, when weighed with us weights of the association of your Divinity's devotees, which greater blessing can mortals have ? Your sacred accounts are eulogized, avidity

यन्नेत्यन्ते कथा मृष्टास्तृष्णायाः प्रशमो यतः । निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥१७॥

यन्नः स्वधीतं गुरवः प्रसादिता विप्राश्च वृद्धाश्च सदातुवृत्त्या ।

यन्नः सुतप्तं तप एतदीश वृणीमहे ते परितोपणाय ॥१८॥

नमः समाय शुद्धाय पुरुषाय पराय च । वासुदेवाय सत्त्वाय तुभ्यं भगवते नमः ॥१९॥

मैत्रेय उवाच

इति प्रचेतोभिरभिष्टुतो हरिः प्रीतस्तथेत्याह शरण्यवत्सलः ।

अनिच्छतां यानमत्तृप्तंचक्षुषां यया स्वघामानपवर्गवीर्यः ॥२०॥

ते च ब्रह्मण भावेशान्मारिषामुपयेमिरे । यस्यां महद्वयज्ञानादज्ञन्यजनयोनिजः ॥२१॥

यो जायमानः सर्वेषां तेजस्तेजस्थिनां रुचा । स्वयोपावृत्त दाक्ष्याच्च कर्मणां दक्षमनुबन् ॥२२॥

तं प्रजासर्गरक्षायामनादिरभिषिच्य च । युयोज्ञ युयुत्सेऽभ्यां च स वै सर्वप्रजापतीन् ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे त्रिंशोऽध्यायः ॥१०॥

is completely cooled down, freedom from feeling of enmity towards (all) creatures and from grief is obtained (in the association of your Divinity's devotees). Oh Lord! May whatever we have learnt, whatever we have done incessantly for pleasing elderly persons, Brahmins and aged persons with sense of service, and whatever penance we have performed result in propitiating you. This is the boon that we choose from you. We bow to you—Vasudeva (all pervading Vishnu) you, who are impartial, pious, the only reality and the Supreme Spirit. 12-19

**Maitreya said :** Vishnu to whom those who seek refuge in him are dear, having been thus extolled by Prachetasas, was pleased and said : " Let it be so." Then the Lord of inexhaustive prowess went (therefrom) though the latter did not like his going away, since their eyes were not yet content with his audience. They married Marisha, as directed by Brahman. Daksha, though he was a son of the self-born God ( Brahman ), was born of her, consequent upon the insult given by him to Shiva. As soon as he was born, he outshone all brilliant persons on account of his brilliance. People called him Daksha ( skillful ) on account of his skill in actions. Eternal God Brahman consecrated him for the protection of the creation. He appointed others as protectors of people. 20-23

अथैकविंशोऽध्यायः

मैत्रेय उवाच

तत उत्पन्नविज्ञाना आभ्यधोऽक्षजमापितम् । सरन्त आत्मजे भार्यां विसृज्य प्राव्रजन् गृहात् ॥१॥  
 दीक्षिता ब्रह्मसत्रेण सर्वभूतात्ममेधसा । प्रतीच्यां दिशि वेलायां सिद्धोऽभूद्यत्र जाजलिः ॥२॥  
 तान्निर्जितप्राणमनोवचोदृशो जितासनान् शान्तसमानविग्रहान् ।  
 परेऽमले ब्रह्मणि योजितात्मनः सुरासुरेभ्यो दृढशो स नारदः ॥३॥  
 तमागतं तं उत्थाय प्रणिपत्याभिनन्द्य च । पूजयित्वा यथादेशं सुखासीनमधामुषम् ॥४॥

प्रचेतस ऊचुः

स्यागतं ते सुरपैऽय दिष्ट्या नो दर्शनं गतः । तव चक्षुकमपं ब्रह्मब्रभयाय यथा त्वेः ॥५॥  
 तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम् । येनाज्ज्ञसा तस्मिन्नात्मो दुस्तरं भवसागरम् ॥६॥

नारद उवाच

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः । नृणां येनेह विश्वात्मा सेव्यते हरिरीश्वरः ॥७॥

## CHAPTER XXXI

**Maitreya said:** Having received spiritual knowledge they were thereafter reminded of the counsel of Brahman, entrusted their wife to their son and left home for the forest. They cause create themselves for a spiritual session in the knowledge that spirit pervades all creatures on the seashore in the western direction, where Jajali had become an accomplished soul. When they had subdued their life-breaths, mind, speech and eye-sight when they had controlled their sitting posture, when their bodies became tranquil and balanced and when they had attained unision with the supreme spirit, Narada, who is revered both of Gods and demons saw them. When he arrived, they rose, bowed, and greeted him and worshipped him when he was comfortably seated, they addressed him as directed by the latter. 1-4

**Prachetasas said:** Divine sage! We welcome you. It is our good luck that you have given us audience, spiritual sage! Your sojourn is intended to infuse fearlessness like that of the Sun. Please, therefore, enlighten us with spiritual knowledge, which expounds the real nature of spirit, whereby we shall be enabled to quickly swim across the unfordable ocean of worldly existence. 5-6

**Narada said:** That birth, those actions, that life-span, that mind and that speech of man, which are instrumental in adoration of Vishnu, the Supreme Lord and the soul of the universe, are fruitful. What is



श्रुतेन तपसा वा किं यचोभिश्चित्तवृत्तिभिः । बुद्ध्या वा किं निपुण्या बलेनेन्द्रियराघसा ॥८॥  
 किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि । किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥९॥  
 श्रेयस्तामपि सर्वेषामात्मा ह्यवधिर्यतः । सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः ॥१०॥

यथा तरोर्मूलनिपेचनेन तुष्यन्ति तत्स्कन्धभुजोपश्लाः ।  
 प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वाह्णमच्युतेज्या ॥११॥  
 तेनैकमात्मानमशेषदेहिनां कालं प्रधानं पुरुषं परेशम् ।

स्वतेजसा ध्वस्तगुणप्रवाहमात्मैकमावेन भजध्वमद्वा ॥१२॥

दयया सर्वभूतेषु संतुष्ट्या येन केन वा । सर्वेन्द्रियोपशान्त्या च तुष्यत्पाशु जनार्दनः ॥१३॥

अपहृतसफलैरपणामलारम्यधिरतमोघितभावनोपहृतः ।

निजजनचरणत्वमात्मनोऽयम्न सरति छिद्रचक्षुरः सतां हि ॥१४॥

न भजति कुमरीपिणां स इज्यां हरिरधनात्मधनप्रियो रसज्ञः ।

श्रुतधनकुलकर्मणां मदर्थे विदधति पापमर्कचनेषु सत्सु ॥१५॥

the use of knowledge, penance, speech, attitudes of mind, intellect dexterity, strength, powers of organs of senses, Yoga, knowledge of Sankhya system of philosophy, renunciation, study of books, or other righteous deeds, if they are not instrumental in inducing Vishnu to give audience. Realization of spirit is the goal of all righteous deeds and Vishnu endows, all creatures with souls and is (therefore) dear to them. Just as the trunk, boughs and branches of a tree are nourished by watering its roots, and just as all organs of senses and activities are nourished by feeding the life-breaths, the adoration of all souls virtually amounts to adoration of Vishnu. You should, therefore, adore with singular devotion the supreme spirit which is singular, the soul of all creatures without any exception, embodiment of time, pre-eminent, and the supreme lord, who has destroyed the continuity of the three qualities of Sattwa, Rajas and Tamas by his prowess. Vishnu—the destroyer of the demon named Jana—is quickly pleased by compassion for all creatures, by contentment with whatever comes by, and by control of all organs of senses and activities. Attracted by continuous and ever-increasing devotion, to the hearts of saintly persons, cleansed by the destruction of all desires, eternal God does not move away, since he surrenders himself to his devotees.

Appreciative of the flavour of devotion as Vishnu is, he does not accept the worship of evil-minded persons. Poor persons to whom spiritual knowledge is wealth are however, dear to him; because they commit sinful acts against moneyless saintly person under the influence

श्रियमनुचरतीं तदर्धिनश्च द्विपदपतीन् चितुधांश्च यत्स्वपूर्णः ।

न भजति निजभृत्यवर्गतन्त्रः कथममुमुक्षुर्ज्येष्ठुमान् कृतघ्नः ॥१६॥

मैत्रेय उवाच

इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः । श्रावयित्वा ब्रह्मलोकं ययौ स्वात्मभुवो मुनिः ॥१७॥  
तेऽपि तन्मुखनिर्यातं यशो लोकमलापहम् । हरेर्निशम्य तत्पादं ध्यायन्तस्तर्हति ययुः ॥१८॥  
पतत्तेऽभिहितं क्षत्तव्येभ्यो त्वं परिपृष्टवान् । प्रचेतसां नास्दस्य संवादं हरिकीर्तनम् ॥१९॥

विदुर उवाच

सोऽयमयं मदायोगिन् भवता करुणात्मना । इक्षितस्तमसः पारो यत्रार्किचनगो हरिः ॥२०॥

श्रीशुक उवाच

इत्यानस्य तमामन्त्र्य विदुरो गजसाक्षयम् । स्वानां विदुः प्रययौ ज्ञातीनां निर्वृताशयः ॥२१॥  
य एष उत्तानपदो मानवस्यानुचरितः । वंशः प्रियमतस्यापि निबोध नृपसत्तम ॥२२॥  
॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे प्रचेतसप्राख्यानं नक्षत्रविंशोऽध्यायः ॥११॥

इति चतुर्थः स्कन्धः समाप्तः

of arrogance ensuing from learning, wealth, high family and activities. How can a grateful man forsake him who, though self satisfied, is subservient to the group of his devotees but who does not care for (his consort) Laxmi though she always follows him, and for those who desire to have wealth, kings and Gods. 7-16

**Maitreya said :** King! Having narrated thus and other accounts of the Lord to Prachetases, the sage—son of Brahman went to the abode of Brahman. They too, having heard about the glory of the Lord, which had emanated from his mouth and which removes the sins of people, meditated on His feet and attained union with Him. Vidura! I have told you what you asked about the dialogue about the glory of Vishnu between Narada and Prachetases. 17-19.

**Vidura said :** Great Yogi! Compassionate of heart (as you are, you have shown today the end of darkness (spiritual ignorance), where there is Vishnu—the goal of persons who are detached from worldly-affairs. 20

**Shree Shukadev said :** Vidura bowed, took leave of him and went to Hastinapura, since he was desirous of seeing his relatives though his heart was full of beatitude. I have described to you the family of Uttanapada, son of Manu. Hear now also about the family of Priyavrata.

Thus ends chapter thirtyone of Book IV

श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः । बुद्ध्या वा किं निपुण्या बलेनेन्द्रियराघसा ॥८॥  
 किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि । किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥९॥  
 श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः । सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः ॥१०॥  
 यथा तरोर्मूलनिपेचनेन तृप्यन्ति तत्स्कन्धभुजोपशस्ताः ।  
 प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वाह्णमन्युतेज्या ॥११॥  
 तेनैकमात्मानमशेषदेहिनां कालं प्रधानं पुरुषं परेशम् ।  
 स्वतेजसा ध्वस्तगुणप्रवाहमात्मैकभावेन भजध्वमद्वा ॥१२॥  
 दयया सर्वभूतेषु संतुष्टया येन केन वा । सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥१३॥  
 अपहृतसकलपणामलात्मन्यविरतमेधितभावनोपहृतः ।  
 निजजनचशगत्यमात्मनोऽयन्न सरति छिद्रबद्धरः सतां हि ॥१४॥  
 न भजति कुमनीषिणां स इज्यां हरिरधनात्मधनप्रियो रसदः ।  
 श्रुतधनकुलकर्मणां मदैर्ये चिद्धति पापमर्कचनेषु सत्सु ॥१५॥

the use of knowledge, penance, speech, attitudes of mind, intellect dexterity, strength, powers of organs of senses, Yoga, knowledge of Sankhya system of philosophy, renunciation, study of books, or other righteous deeds, if they are not instrumental in inducing Vishnu to give audience. Realization of spirit is the goal of all righteous deeds and Vishnu endows, all creatures with souls and is (therefore) dear to them. Just as the trunk, boughs and branches of a tree are nourished by watering its roots, and just as all organs of senses and activities are nourished by feeding the life-breaths, the adoration of all souls virtually amounts to adoration of Vishnu. You should, therefore, adore with singular devotion the supreme spirit which is singular, the soul of all creatures without any exception, embodiment of time, pre-eminent, and the supreme lord, who has destroyed the continuity of the three qualities of Sattwa, Rajas and Tamas by his prowess. Vishnu—the destroyer of the demon named Jana—is quickly pleased by compassion for all creatures, by contentment with whatever comes by, and by control of all organs of senses and activities. Attracted by continuous and ever-increasing devotion, to the hearts of saintly persons, cleansed by the destruction of all desires, eternal God does not move away, since he surrenders himself to his devotees.

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न भजति निजभृत्यवर्गतन्त्रः कथममुमुक्षुस्त्रेत्तुमान् कृतज्ञः ॥१६॥

मैत्रेय उवाच

इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः । थावयित्वा ब्रह्मलोकं ययौ स्वायम्भुवो मुनिः ॥१७॥  
तेऽपि तन्मुखनिर्यातं यशो लोकमलापहम् । हरेर्निशम्य तत्पादं ध्यायन्तस्तद्वाति ययुः ॥१८॥  
पतचेऽभिहितं क्षत्तयेन्मां त्वं परिपृष्टवान् । प्रचेतसां नारदस्य संवादं हरिकीर्तनम् ॥१९॥

विदुर उवाच

सोऽयमद्य मदायोगिन् भवता कहणात्मना । दर्शितस्तमसः पारो यत्रार्किचनगो हरिः ॥२०॥  
श्रीशुक उवाच

इत्यामस्य तमानमस्य विदुरो गजसाद्वयम् । स्वानां दिदृक्षुः प्रययौ ज्ञातीनां निर्वृताशयः ॥२१॥  
य एष उत्तानपदो मानवस्यानुवर्णितः । वंशः प्रियव्रतस्यापि निबोध नृपसत्तम ॥२२॥  
॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे प्रचेतसकथनं नामैकविंशोऽध्यायः ॥११॥

इति चतुर्थः स्कन्धः समाप्तः

of arrogance ensuing from learning, wealth, high family and activities. How can a grateful man foresake him who, though self satisfied, is subservient to the group of his devotees but who does not care for (his consort) Laxmi though she always follows him, and for those who desire to have wealth, kings and Gods. 7-16

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Thus ends chapter thirtyone of Book IV



ॐ श्रीपरमात्मने नमः

# श्रीसंक्षिप्तभागवतम्

पञ्चमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

प्रियव्रतो भागवत आत्मारामः कथं मुने । गृहेऽरमत यन्मूलः कर्मबन्धः परामवः ॥१॥  
न नूनं मुक्तसङ्गानां तादृशानां द्विजर्षभ । गृहेष्वभिनिवेशोऽयं पुंसां भवितुमर्हति ॥२॥  
संशयोऽयं महान् ब्रह्मन् दारानारसुतादिषु । सक्तस्य यत्तिद्विरभूत् कृष्णे च मतिरव्युता ॥३॥

श्रीशुक उवाच

यहिं वाच ह राजन् स राजपुत्रः प्रियव्रतः परमभागवतो नारदस्य चरणोपसेवयाञ्ज-  
सावगतपरमार्थसतत्त्वोऽबन्धितलपरिपालनाय स्वपित्रोपामन्वितो भगवति वामुदेवे समा-  
वेशितसकलकारकक्रियाकलापो निवाभ्यनन्दसतः परामवमन्वीक्षमाणः ॥४॥ अथ ह

## CHAPTER I

**The King said :** Oh the best among the sages ! Priyavrata, the devout king who was dedicated to the Lord how was he attracted, and how did he get attached to the worldly objects which have in their roots bonds of action, frustration, and defeat. It is not worthy of a man like him so to be attached when once he had renounced them. Brahman ! I have my doubts as to how could he become perfect (a siddha) and Krishna minded, deeply attached as he was, to his wife and children. 1-3

**Shree Shukadev replied :** Rajan ! Prince Priyavrata who had acquired knowledge of the self (the Atman) by the grace of devarshi Narad whom he served diligently, when he was asked by his father to govern the earth, he declined, as he had completely dedicated himself to Lord Vasudev. He believed that if, he consented to rule the Empire, he would be defeated in his purpose which was complete dedication to the Divine, as, he would then be involved in the affairs of the state, and once again get embroiled in the machinations of monarchy. Knowing this resolve of Priyavrata the primeval god Brahma leaving his abode

भगवानादिदेव आत्मयोनिरसिलनिगमनिजगणपरिवेष्टितः स्वभगनाद् गन्धमादनद्रोणीमव-  
भासयन्नुपससर्प ॥५॥ देवर्षिर्हंसयानेन पितरं भगवन्तं हिरण्यगर्भमुपलभमानोऽव-  
हिताञ्जलिमुपतस्थे ॥६॥ भगवानपि भारत प्रियव्रतमादिपुरुषस्तं सद्यहासावलोक इति  
होवाच ॥७॥

## श्री भगवानुवाच

नियोध तातेदमृतं ब्रवीमि मासृशितुं देवमहंस्यप्रमेयम् ।  
ययं भयस्ते तत एव महर्षिर्वहाम सर्वे विवशा यस्य दिष्टम् ॥८॥  
न तस्य कश्चित्तपसा विद्यया वा न योगवीर्येण मनीषया वा ।  
नैवार्थधर्मैः परतः स्वतो वा कृतं निहन्तुं तनुभृद्भिभूयात् ॥९॥  
भवाय नाशाय च कर्म कर्तुं शोकाय मोहाय सदा मयाय ।  
सुखाय दुःखाय च देहयोगमव्यक्तदिष्टं जनताङ्ग धत्ते ॥१०॥  
मुक्तोऽपि तावद्भिभूयात्स्वदेहमारुग्यमभन्नभिमानशून्यः ।  
यथानुभूतं प्रतियातनिद्रः किं त्वन्यदेहाय गुणान्न वृद्धके ॥११॥  
भयं प्रमत्तस्य वनेष्वपि स्याद्यतः ॥ मास्ते सहपदसपत्नः ।  
जितेन्द्रियस्यात्मरतेर्बुधस्य गृहाश्रमः किं नु करोत्यवधम् ॥१२॥

came down to the cave of Gandhamadan with all the Vedas and his attendants. Devarshi Narad who was there with Priyavrata and his father Manu, rose from his seat and on seeing his father Brahma, who had arrived there, riding his swan, he bowed to him. Brahma then smiled and affectionately spoke to Priyavrata. 4-7

My child! said Brahmaji listen what I am telling you is true. Never disregard the Lord of countless deeds of valour. Bhagwan Shanker, this Devarshi Narad, myself and many others in all submission obey his commands. Nobody can alter His wish or His resolve, even, by austerity, learning, yoga, intelligence, righteousness, or riches, either by himself or otherwise. Oh dear, a being is born by some invisible behest and suffers helplessly, fear, destruction, results of action, infatuation, danger misery or happiness. Even a wise man a Jivanmukta (one who is not body conscious, a state of enlightenment) has to take physical birth leaving aside all his ego. Just as one remembers his dream when awake, similarly a Jivanmukta knows that the gunas, the subliminal tendencies of the actions of past life, are instrumental in framing a body for the other life. A (pramadi) a slave of passions is not free from fear even in a forest as he has six enemies within himself such as desire, anger, etc. One who has subdued his senses completely and who delights in the self the

त्वं त्वञ्जनाभाङ्घ्रिसरोजकोशदुर्गाधितो निजितपद्मसपत्नः ।

भुङ्क्ष्वेह भोगान् पुरुषातिदिष्टान् विमुक्तसङ्गः प्रकृति भजस्व ॥१३॥

श्रीशुक्र उवाच

इति समाभिहितो महाभागवतो भगवत्स्त्रिभुवनगुरोरनुशासनं वादमिति सयद्भुमान्-  
मुवाह ॥१४॥ भगवानपि मनुना यथावदुपकल्पितापचितिः अगमत् ॥१५॥ स जगतीपति-  
रीश्वरेच्छयाधितिवेशितकर्माधिकारो मानवर्धनो महतां महीतलमनुशशास ॥१६॥

अथ च दुहितरं प्रजापतेर्विश्वकर्मेण उपयेमे वर्हिष्मतीं नाम तस्यामु ह वाच आत्मजा-  
न्दश भावयाम्यभूव कन्यां च यवीयसीमूर्जस्यतीं नाम । आग्नीध्रेष्मजिह्वयज्ञयाहुमहावीर-  
द्विरण्यरेतोधृतपृष्ठसवनमेधातिथिवीतिहोत्रकवय इति ॥१७॥ पतेयां कविर्महावीरः सवन  
इति त्रय आसन्नुष्वरेतसस्ते पारमहंस्यमेवाश्रममभजन् । अन्यस्यामपि जायायां त्रयः पुत्रा  
भासन्नुत्तमस्तामसो रैवत इति मन्वन्तराधिपतयः ॥१८॥

भगवदुपासतोपचितातिपुरुषप्रभावः समजवेन रथेन ज्योतिर्मयेन सप्तकृत्यस्तरणि-  
मनुपर्यकामद् द्वितीय इव पतङ्गः । तत्रयवरणनेमिकृतपरिखातास्ते सप्त सिन्धव भासन्  
यत पय कृताः सप्त भुयो द्वीपाः । जम्बूद्वीपश्चात्मादिकुशकोञ्जशकपुष्करसंज्ञाः क्षारोद्वेधुर-

Atman need have no fear of being harmed, even if he is a house holder with wife and children. That is why you dedicate yourself to the Lord and seek protection of the fortress in the form of the lotus-like feet of the lord to vanquish the six enemies within and enjoy the pleasures of life given by the Lord in all awareness, remaining free from all contacts. 8-13

Shree Shuka said: The devout Priyavrata, when thus spoken to by holy Brahma the preceptor of the three worlds, bowed to him in reverence acknowledging his precept. Brahma then duly honoured by Manu returned to his celestial haven. Thus king Priyavrata consigning himself to the wishes of the Lord for all his actions ruled the earth and enhanced the glory of the great. 14-16

He married Barishmati daughter of Prajapati Vishwakarma. By this marriage he had ten sons, named Agnidhra, Idhmajihva, Yagnabahu, Mahavir, Savan, Hiranyaretas, Dhrutaprushtha, Medhatithi, Vitihotra and Kavi and the last born was a daughter named Urjaswati. Three out of these sons Kavi, Mahavir and Savan who chose to be life long celebrates led the life of Paramhansa. Priyavrata had by his another wife three sons named Uttama, Tamas and Raivat who were the Lords of Manvantara. 17-18

By his deep devotion to the Lord, this king with superhuman prowess went round the earth seven times like another Sun in his

तोदसुरोदघृतोदक्षोरोददधिमण्डोदनुद्धोदाः सप्त जलधयः ॥१९॥ सप्तस्वपि द्वीपेषु यद्विष्मती-  
पतिरनुमतानात्मजानाग्रीध्रेष्वाजिद्वयद्ववाहुहिरण्यरेतोघृतपृष्ठमेघातिथिवीतिहोत्रसंज्ञानैकैकस्मि-  
न्मेकमेवाधिपतिं विदधे ॥२०॥ दुहितरं चोर्जस्वतीं नामोशनसे प्रायच्छयस्यामासीद् देवयानी  
नाम काव्यसुता ॥२१॥

स एकदानुपतितगुणविसर्गसंसर्गेणानिर्वृतमिवात्मानं मन्यमानः आत्मनिर्वेदवान् ॥२१॥  
पुत्रेभ्य इमां यथादायं विभज्य मुक्तमोगां च महिषीं मृतकमिव सहमहाविभूतिमपहाय  
स्वयं निहितनिर्वेदो हृदि शुद्धीतहृदिचिद्धारानुभायो भगवतो नारदस्य पदवीं पुनरेवानु-  
ससार ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे प्रियव्रतचिन्धे प्रथमोऽध्यायः ॥१॥



brilliant chariot, which had the same velocity as the chariot of the Sun. By the high speed of the chariot and the grounding of the earth by the rims of the wheels, were formed on the ground, big dugouts like deep chasms which became the seven seas, and the land that remained, became the seven islands named, Zambu, Plaksha, Shalmali, Kusha, Kraunch, Shaka and Pushkar. and Kshirod, Ikshoo, Rasod, Surod, Dhrutod, Dadhimandod, and Shudhhoda are the names of the seven seas. Priyavrata, husband of Barhishamati, made his seven sons, Agnidhra, Idamjir, Yagnabahu, Hiranyaretas, Dhrutaprushta, Medhatithi and Vitahotra, kings of these islands. He gave his daughter Urjaswati in marriage to Shukracharya to whom a daughter was born named Devayani, 19-21

Once King Priyavrata thought that involved as he was in the day today life of the world it would be impossible for him to extricate himself from it and devote himself fully to the Lord. Grieved with this idea, he experienced that urge within him to renounce the world and dividing his property between his sons, and leaving behind his wife as if it was a dead body, and all the splendour of life, he once again followed the path indicated by Maharshi Narad, 22

Thus ends chapter one of Book V





## अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

एवं पितरि सम्प्रवृत्ते तदनुशासने वर्तमान आग्नीध्रो जम्बूद्वीपौकसः प्रजा भोरस-  
 वद्धमावेक्षमाणः पर्यगोपायत् ॥१॥ तच्च कदाचित्पितृलोककामः सुरवर्यनिताकीडाचलद्रोण्यां  
 भगवन्तं विश्वसृजो पतिमाभूतपरिचर्योपकरण आत्मैकाम्रेण तपस्व्याराधयाम्बभूव ॥२॥  
 तदुपलभ्य भगवानादिपुरुषः सदसि गायन्तो पूर्वचिञ्चि नामाप्सरसमभियापयामास ॥३॥  
 तदवलोकनेन विवृतावसरस्य भगवतो मकरध्वजस्य वशमुपनीतो जडयत् ॥४॥ इति  
 ललनानुनयातिषिशारदो ग्राम्यवैदग्ध्यया परिभाषया तां विबुधवधूं विबुधमतिरधिसभा-  
 जयामास ॥५॥ सा च ततस्तस्य बुद्धिशीलरूपवयःश्रियोदार्येण पराक्षितमनास्तेन सहायुता-  
 युतपरिवत्सरोपलक्षणं कालं जम्बूद्वीपपतिना भौमस्वर्गभोगान् बुभुजे ॥६॥ तस्यामु  
 ह वा आत्मजान् स राज्ञर आग्नीध्रो नाभिकिंपुरुषहरिवर्षेलावृतरम्यकहिरण्मयकुवभद्रा-  
 भ्यकेतुमालसंज्ञान्नव पुत्रानजनयत् ॥७॥ सा पूर्वचिञ्चिभूम्य एवाजं देवमुपतस्थे ॥८॥ आग्नीध्र-  
 सुतास्ते मातुरुग्रहादौत्पत्तिकेनैव संहननयलोपताः पित्रा विभक्ता आत्मतुल्यनामानि  
 यथाभागं जम्बूद्वीपवर्षाणि बुभुजुः ॥९॥ आग्नीध्रो राजाहूतः कामानामप्सरसमेवानुविन-

## CHAPTER II

Shree Shukadev said : Thus, after his father Priyavrata had gone away, Agnidhra his obedient son, ruled the subjects of Jambudvipa, as he would rule his own children. Desirous of begetting a son, he once went to the cavern of mount Mandara the sporting ground of the wives of heavenly gods. There he collected all the material for worship, and invoked Brahmadev the chief of the progenitors. Brahma, the prima purush knew his desire and sent Purvachitti one of his court dancers, to him. On seeing her he became mad with passion, he saw his opportunity, skilled and clever ■ he was in the art of winning women he welcomed her with gay gestures and sweet language. That damsel also enamoured as she was by his handsome looks, his youth, his cleverness, his wealth and his generosity, lived with him on Jambudvipa enjoying the pleasures of life both earthly and ethereal. By her, king Agnidhra, had nine sons named Nabhi, Kimpurush, Harivarsha, Iravratra, Ramyak, Hiranyamaya, Kuru, Bhadrashwa, and Ketumal. Purvachitti the damsel then leaving her sons behind went back to Brahmadev. These sons of Agnidhra by the grace of the mother were hardy and forbearing. The father divided Jambudvipa between them and named them after the name of each one of them. This insatiably passionate king could not forget that damsel. He always thought of her. To get her he performed actions, bearing fruits, to get desired objects as

मधिमन्यमानस्तस्याः सलोकतां श्रुतिभिरघारुन्ध ॥१०॥ सम्परेते पितरि नव भ्रातरो मेरुदुहितृर्मेरुदेव्यां प्रतिरूपसुग्रदंष्ट्रीं लतां रम्यां श्यामां नारीं भद्रां देवर्षातिमिति संज्ञा नयोदयहन् ॥११॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भागीप्रवर्णने नाम द्वितीयोऽध्यायः ॥१॥

## अथ तृतीयोऽध्यायः

श्रीशुक उवाच

नाभिरपत्यकामोऽप्रजया मेरुदेव्या भगवन्तं यज्ञपुरुषमवहितात्मायजत ॥१॥ तस्य ह वाच श्रेष्ठया विशुद्धभावेन यजतः प्रवर्ग्येषु प्रचरन्तु द्रव्यदेशकालमन्त्रस्त्रिग्वक्षिणाविधान-योगोपपत्त्या दुरधिगमोऽपि भगवान् मातवतवात्सल्यतया सुप्रतीक आत्मानमपराजितं निजजनाभिप्रेतार्थविधित्तया गृहीतहृदयो हृदयङ्गमं मनोनयनानन्दनाथययाभिराममा-विष्कार ॥२॥ अथ ह हिरण्यं पुरुषविशेषं तमृषिर्विस्तवस्यगृहपतयोऽधना इवोत्तम-धनमुपलभ्य सवहुमानमर्हणेनायनतशीर्षाण उपतस्थुः ॥३॥

prescribed in the Vedas, and attained her. After the death of their father the nine brothers married nine daughters of the Meru mountain named Marudevi, Pratrirupa, Ugradaunshtri, Lata, Ramayan, Shyama, Nari, Bhadra and Devaviti. 1-11

Thus ends chapter two of Book V

## CHAPTER III

Shree Shukadev said : King Nabhi desirous of begetting a son invoked Bhagwan Yagna Purush with concentration and single minded devotion. When the pravargya ceremonies were being performed in the Yagna with faith and devotion, the Lord ( who is not attainable even by wealth, place, time, mantras, ritwijas, gifts, rituals, etc. ) who was attracted there for the welfare of his devotees, appeared in a beautiful form pleasing both to the eyes and the minds of those that saw Him. Seeing this Hiranyamaya Purush splendoured and effluent like gold, all those that were present there the host, the guests, the priests and the councillors, bowed down to him and worshipped him with great honour, chanting hymns of his praise, with that joy and zeal that a pauper will display when he suddenly comes in possession of great wealth. 1-3

ऋत्विज ऊचुः

अर्हसि मुदुरर्हत्तमार्हणमस्माकमनुपधानां नमो नम इत्येतावत्सदुपशिक्षितं कोऽर्हति  
पुमान् प्रकृतिगुणव्यतिकरमतिरनीश ईश्वरस्य परस्य प्रकृतिपुरुषयोरवांकनाभिनामरू-  
प्राकृतिमी रूपनिरूपणम् ॥४॥ सकलजननिकायवृजिननिरसनशिवतमप्रवरगुणगणैकदेश-  
कथनादते ॥५॥ परिजनानुरागविरचितशबलसंशब्दसलिलसितकिसलयतुलसिकादूयाङ्कुरै-  
रपिसन्भृतया सपर्यया किल परम परितुष्यसि ॥६॥ निश्चायं राजपरिपत्यकामः प्रजां  
भवादशीमाशासान ईश्वरमाशिषां स्वर्गापवर्गयोरपि भवन्तमुपधावति प्रजायामर्थप्रत्ययः ॥७॥

श्रीभगवानुवाच

अहो यताहमुपयो भवद्भिरवितथगीर्भर्वरमसुलभमभियाषितो यदमुष्यात्मजो मया  
सदृशो भूयादिति ममाहमेयामिरूपः कैवल्यात् तत आग्नीध्रीयंऽशकलयावतरिष्याम्यात्म-  
तुल्यमनुपलभमानः ॥८॥

The Ritwijas said : We your devouts have been taught by the holy, that all the rituals of worship, for us, end in merely bowing down to you and prostrating before you in all humbleness. Which man can know or describe Thy true form Oh Lord, which is beyond Purush and Prakriti, when he is himself a prey to the objects mundane? We can hardly describe even one of your numerous virtues that destroy the iniquities of this existence. Oh the most exalted, how magnanimous of you that you are pleased, with exclamations of your devotee moved with emotion, and worshipped by him even with trifling materials such as water, white lotus, basil leaves and durva grass, offered to you, with love and devotion.

Rajarshi Nabhi, desirous of begetting a son like you has in all humility with faith and devotion invoked you, Oh Yagna Purush (the officiating deity of yagna; a manifestation of the Lord in form physical, the Yagna. The Brilliant flames of fire rising merrily in the Yagna are symbolic of the appeasement of Yagna Purush the Lord of Sacrifice) pray fulfil his desire, so begged the priests. 4-7

Shree Bhagwan the Supreme Godhead replied : The advocates of truth that you all are, Oh Ye Rishis ! you have asked for a very difficult boon that a son like me should be born to him, but, there is no one else like me except myself, therefore, I shall have to be borne at his place. 8

श्रीशुक उवाच

इति मेरुदेव्याः पतिमभिवायान्तर्दधे भगवान् ॥९॥ विष्णुदत्त भगवान् परमपिभिः  
यसादितो नामोः प्रियचिकीर्षया मेरुदेव्यां धर्मान् दर्शयितुकामो वातरश्नानां धमणा-  
नामृषीणामूर्ध्वमन्थिनां शुक्रया तनुवाचततार ॥१०॥

॥ इति श्रीशंखिस्तभागवते पञ्चमस्कन्धे नागिचरिते ऋषभाचरिते नाम तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

अथ ह तनुपत्त्यैषाभिष्यज्यमानभगवत्पुत्रं साम्योपशमवैराग्यैर्धर्ममहाविभूतिभिरनु-  
दिनमेधमानानुभवं प्रकृतयः प्रजा प्राप्सुषा देवताश्चायनितलसमवनायातितरां जगृधुः ॥१॥  
तस्य भोजसा घलेन श्रिया यशसा वीर्यशौर्यांश्च पिता क्रयभ इतीदं नाम चकार ॥२॥ तस्य  
हीन्द्रः स्पर्धमानो भगवान् वर्षे न वर्षे तत्त्वधार्य भगवानृषभदेवो योगेश्वरः प्रहृत्पात्म-  
योगमायया स्ववर्षमज्जनमं नामाभ्यर्चयत् ॥३॥ विदितानुरागमापौरप्रकृति जनपदो राजा  
नाभिरात्मजं समयसेतुरक्षायामभिपिच्य सह मेरुदेव्या विशालायां तपसा समापियोगेन  
नरनारायणाख्यं भगवन्तं वासुदेवमुपासीनः कालेन तन्महिमात्ममथाय ॥४॥

**Shukadev said :** Oh ye Vishnudatta,—Parikshit with these words to King Nabhi the Lord who was prayed and propitiated by the maharshis disappeared and to fulfil his promise was born at King Nabhi through his wife Marudevi for the good and well being of the King, and to explain dharma and its significance to the celebrities the rishis, and the anchoritis. 9-10

Thus ends chapter three of Book V

## CHAPTER IV

**Shree Shukadev said :** The subjects, the Brahmins, and the gods all desired very much Shree Rishabhdev as their King who had from his very birth all the noble qualities of godliness such as equanimity, tranquility, abnegation, splendour, and greatness which increased from day to day. His father seeing him growing in prowess, energy, fame effluence and valour named him 'Rishabh'.

Once Indra, the King of heaven, out of jealousy, withheld the rains from pouring into his kingdom. Yogeshwar Rishabhdev by his yogic prowess, brought rains, to his province of Ajnabh. King Nabhi seeing the great love of his subjects for Rishabhdev, installed him on the throne, as the king for the protection of faith, and returned to Vishala Badrikshetra

ऋत्विज ऊचुः

अर्हसि मुहुरर्हत्तमार्हणमस्माकमुपधानां नमो नम इत्येतावत्सदुपशिक्षितं कोऽर्हति पुमान् प्रकृतिगुणव्यतिकरमतिरनीश ईश्वरस्य परस्य प्रकृतिपुरुषयोरवाकनाभिनामरू-  
प्राकृतिभौ रूपनिरूपणम् ॥४॥ सकलजननिकायवृजिननिरसनशिवतमप्रवरगुणगणैकदेश-  
कथनादृते ॥५॥ परिजनानुरागविरचितशवलसंशब्दसलिलसितकिसलयतुलसिकादूवाङ्कुरै-  
रपिसम्भृतया सपर्यया किल परम परितुष्यति ॥६॥ निश्चार्य राजर्षिरपत्यकामः प्रजां  
भवादशीमाशासान ईश्वरमाशिषां स्वर्गापवर्गयोरपि भवन्तमुपधावति प्रजायामर्यप्रत्ययः ॥७॥

श्रीभगवानुवाच

अहो यताहमुपयो भवद्भिरवितथगीर्भिर्वरमसुलभमभियाचितो यदनुप्यात्मजो मया  
सदृशो भूयादिति ममाहमेवाभिरूपः कैवल्यात् तत आग्नीध्रीयेंऽशकलयावतरिप्याभ्यात्म-  
तुल्यमनुपलभमानः ॥८॥

**The Ritwijas said :** We your devouts have been taught by the holy, that all the rituals of worship, for us, end in merely bowing down to you and prostrating before you in all humbleness. Which man can know or describe Thy true form Oh Lord, which is beyond Purush and Prakriti, when he is himself a prey to the objects mundane? We can hardly describe even one of your numerous virtues that destroy the iniquities of this existence. Oh the most exalted, how magnanimous of you that you are pleased, with exclamations of your devotee moved with emotion, and worshipped by him even with trifling materials such as water, white lotus, basil leaves and durva grass, offered to you, with love and devotion.

Rajarshi Nabhi, desirous of begetting a son like you has in all humility with faith and devotion invoked you, Oh Yagna Purush (the officiating deity of yagna; a manifestation of the Lord in form physical, the Yagna. The Brilliant flames of fire rising merrily in the Yagna are symbolic of the appeasement of Yagna Purush the Lord of Sacrifice) pray fulfil his desire, so begged the priests, 4-7

**Shree Bhagwan the Supreme Godhead replied :** The advocates of truth that you all are, Oh Ye Rishis ! you have asked for a very difficult boon that a son like me should be born to him, but, there is no one else like me except myself, therefore, I shall have to be borne at his place. 8

श्रीशुक उवाच

इति मेरुदेव्याः पतिमभिधायान्तर्दधे भगवान् ॥९॥ विष्णुदत्त भगवान् परमपिभिः प्रसादितो नामैः प्रियचिकीर्षया मेरुदेव्यां धर्मान् दर्शयितुकामो वातरश्नानां धूमणाः नासृपीणामूर्ध्वमन्थिनां शुक्रया तनुवायततार ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे नाभिरिति ऋषभाक्षरौ नाम तृतीयोऽध्यायः ॥१॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

अथ ह तमुत्पत्यैवाभिव्यज्यमानभगवत्क्षुण्णं साम्योपशमवैराग्यैश्वर्यमहाविभूतिभिरनु-  
दिनमेधमानानुभयं प्रकृतपः प्रजा ब्राह्मणा देवताश्चावन्तिलसमवनापातितपं जगृधुः ॥१॥  
तस्य ओजसा चलेन श्रिया यशसा वीर्यशौर्याभ्यां च पिता ऋषभ इतीदं नाम चकार ॥२॥ तस्य  
हीन्द्रः स्वर्धमानो भगवान् वपं न धर्ष तद्वधार्थं भगवानुपभवेद्यो योगेश्वरः प्रहस्वात्म-  
योगमायया स्ववर्धमज्जनाभं नामाभ्यवर्षत् ॥३॥ विदितानुरागमापौरुषरुति जनपदो राजा  
नाभिरात्मजं समयसेतुरक्षायामभिविच्य सह मेरुदेव्या विशालायां तपसा समाधियोगेन  
मरुनारायणाख्यं भगवन्तं ब्राह्मदेवमुपासीनः कालेन तन्महिमानमवाप ॥४॥

**Shukadev said :** Oh ye Vishnudatta,—Parikshit with these words to King Nabhi the Lord who was prayed and propitiated by the maharshis disappeared and to fulfil his promise was born at King Nabhi through his wife Marudevi for the good and well being of the King, and to explain dharma and its significance to the celebrates the rishts, and the anchoritis. 9-10

Thus ends chapter three of Book V

## CHAPTER IV

**Shree Shukadev said :** The subjects, the Brahmins, and the gods all desired very much Shree Rishabhdev as their King who had from his very birth all the noble qualities of godliness such as equanimity, tranquility, abnegation, splendour, and greatness which increased from day today. His father seeing him growing in prowess, energy, fame effluence and valour named him 'Rishabh'.

Once Indra, the King of heaven, out of jealousy, withheld the rains from pouring into his kingdom. Yogeshwar Rishabhdev by his yogic prowess, brought rains, to his province of Ajnabh. King Nabhi seeing the great love of his subjects for Rishabhdev, installed him on the throne, as the king for the protection of faith, and returned to Vishala Badrikshetra

अथ ह भगवानृषभदेवः स्वयं कर्मक्षेत्रमनुमन्यमानः प्रदाशितगुरुकुलवासो गृहमेधिना धर्माननुशिक्षमाणो जयन्त्यामिन्द्रत्तायामुभयलक्षणं कर्म समान्नाशान्नातमभियुञ्जन्नात्म-  
जानामात्मसमानानां शतं जनयामास ॥५॥ येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुण  
आसीद्येनेदं वर्षं भारतमिति व्यपदिशन्ति ॥६॥

कविर्हरिरन्तरिक्षः श्रुवुद्धः पिप्पलायनः । आचिह्नोऽथ द्रुमिलश्चमसः करभाजनः ॥

इति भागवतधर्मदर्शना नव महाभागवतास्तेषां सुचरितं वसुदेवनारदसंवादमुपशमा-  
यनमुपरिद्रष्टव्यमिष्यामः ॥७॥ यवीयांस एकाशीतिर्जायन्तेत्याः कर्मविशुद्धा ब्राह्मणा वभूवुः ॥८॥

भगवानृषभसंज्ञ आत्मतन्त्रः स्वयं नित्यनिवृत्तानपर्यरम्भः केवलानन्दानुभय ईश्वर  
एव विपरीतवत्कामाण्यारम्भमाणः कालेनानुगतं धर्ममाचरणेनोपशिक्षयन्तद्विदां सम उद-  
शान्तो मैत्रः कावणिको गृहेषु लोकं नियमयत् ॥९॥ यद्यच्छीर्षम्याचरितं तत्तद्वनुवर्तते  
लोकः ॥१०॥ सकलधर्मं ब्राह्मं शुद्धं ब्राह्मणैर्दक्षितमार्गेण सामाक्षिभिरुपायैर्जनतामुनुशशास ।  
क्रतुभिः शतकृत्व इयाज ॥११॥ भगवत्तर्पणेन परिरक्ष्यमाण एतस्मिन् वर्षे न कश्चन पुरुषो

with his wife Marudevi, where through austerity and yoga he propitiated  
Lord Nara Narayan and attained liberation. 1-4

Rishabhdev made his own country, his field of operation. He lived  
with his guru for his studies, and when his studies were over, with the  
permission of his guru, he married Jayanti sent by Indra to teach him  
the duties of a householder. He spent his life in performing deeds both  
motivated and unmotivated as prescribed in the Vedas. During his life, he  
had one hundred sons through his wife Jayanti, eldest of them all was Bharat  
the highly virtuous; it is after him that this country is named 'Bharat'.  
Among these, Kavi, Hari, Antariksha, Prabudhha, Pippalayan, Avirhotra,  
Drumil, Chamas and Karbhajan. These nine were the devout exponents  
of the Bhagwatdharma. Their account will be narrated later as a dialo-  
gue between Vasudev and Narad. The younger eightyone became holy  
brahmins, well versed in the Vedic karma. 5-8

Though Rishabhdev was a friend to everybody, he was by nature calm  
and compassionate. He was blissful and gay and was above all unrighteous-  
ness, nevertheless with a view to teach the ignorant, precept of religion,  
consistent with the times, Rishabhdev though capable and all powerful,  
behaved like an ordinary mortal and by his own conduct, regulated the  
society. People always follow the path trodden by the great, so, he explained  
to his subjects, the code of religious conduct and its significance as  
enjoined in the Vedas. He performed one hundred Ashwamedh Yagnas.  
In the country so governed by Bhagwan Rishabhdev the morals of the

वाञ्छत्यन्यस्मात्कथंचन किमपि ॥१२॥ स कदाचिद् भगवानृषभो ब्रह्मावर्तगतो ब्रह्मर्षि-  
श्रवरत्नभायां प्रजानां निशामयन्तीनामात्मजानवहितात्मनः प्रथयप्रणयभरसुयन्त्रितानप्यु-  
पशिक्षयन्निति होवाच ॥१३॥

॥ इति श्रीसंहिप्तभागवते पञ्चमस्कन्धे चतुर्थोऽध्यायः ॥५॥

### अथ पञ्चमोऽध्यायः

ऋषभ उवाच

नार्य देहो देहभाजां नृलोके कष्टान् कामानर्हते विद्भुजां ये ।  
तपो दिव्यं पुत्रका येन सत्त्वं शुद्धयेद्यस्माद् ब्रह्मसौख्यं त्वनन्तम् ॥१॥  
महत्सेवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योपितां सङ्गिस्तङ्गम् ।  
महास्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये ॥२॥  
ये वा मयीशे कृतसौहृदायां जनेषु देहम्भरवार्तिकेषु ।  
गृहेषु जायात्मजरातिमत्सु न प्रीतियुक्ता यावदयाश्च लोके ॥३॥

people were so high that nobody ever desired for anything that did not belong to him. Once Lord Rishabhdev went to Brahmavarta. There in the assembly of Brahmarshis he saw his sons who he knew, were self-controlled, faithful and humble, nevertheless he advised them in the presence of all as follows. 9-13

Thus ends chapter fourth of Book V

### CHAPTER V

**Rishabhdev said :** My dear sons, this human body is given for penance and austerity, the self thereby is purified and attains eternal bliss. It is not for enjoyment of worldly objects which are full of misery and sorrow. Even pigs and dogs have these objects in their life. Remember that the service of the great, is the gateway to liberation, where as the company of those addicted to women is the gateway, to hell,—only those persons should be deemed great who are equanimous, calm, without anger, virtuous and are friends to all. Those who love God and are not interested in persons who are highly selfish, and who are not attached to their wives-children or friends and are content, with as much wealth as is necessary for their maintenance, are also mahatmas. 1-3



पराभवस्तावदयोधजातो यावन्न जिज्ञासत आत्मतत्त्वम् ।  
 यावत्क्रियास्तावदिदं मनो वै कर्मात्मकं येन शरीरबन्धः ॥४॥  
 एवं मनः कर्मवशां प्रयुज्ज्ते अविद्ययाऽऽत्मन्युपधीयमाने ।  
 प्रीतिर्न यावन्मयि वासुदेवे न मुच्यते देहयोगेन तावत् ॥५॥  
 यदा मनोहृदयग्रन्थिरस्य कर्मानुबद्धो दृढ आश्लयेत ।  
 तदा जनः सम्परिघर्ततेऽस्माद् मुक्तः परं यात्यतिहाय हेतुम् ॥६॥  
 हंसे गुरौ मयि भक्त्यानुवृत्त्या वितृष्ण्या द्वन्द्वतितिक्षया च ।  
 सर्वत्र जन्तोर्व्यसनाघगत्या जिज्ञासया तपसेहानिवृत्त्या ॥७॥  
 मत्कर्मभिर्मत्कथया च नित्यं मद्देवसङ्गाद् गुणकीर्तनाम्ने ।  
 निर्बैरसान्द्रोपशमेन पुत्रा जिज्ञासया देहगोहात्मयुजेः ॥८॥  
 अश्यात्मयोगेन विविक्तसेवया प्राणेन्द्रियात्माभिजयेन सधैर्यम् ।  
 सच्छब्दया ब्रह्मचर्येण शब्दद् असम्प्रमादेन यमेन वाचाम् ॥९॥  
 सर्वत्र मद्भावविचक्षणेन ज्ञानेन विज्ञानविराजितेन ।  
 योगेन धृत्युद्यमसत्त्वयुक्तो लिङ्गं व्यपोहेत्कुशलोऽहमात्म्यम् ॥१०॥  
 लोकः स्वयं श्रेयसि नष्टदृष्टिर्योऽर्थान् समीहेत निकामकामः ।  
 अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं च न वेद मूढः ॥११॥

There is all probability of a fall as long as one does not know the self, because till then the mind works, activities continue, which bind him. With ignorance he forgets his real self, the mind then, enslaves him to his actions. As long as true love in the Lord is not generated, a man cannot liberate himself from his bonds of existence. 4-5

It is only when, the firm grip of the bonds of action on the mind and heart is loosened that he becomes free from all desires, and with that ego, the root cause of all bondage, removed, he is free from this existence. The following are the means to reach that stage. They are : faith in the Lord, the guru and the self, equipoised in pleasure and pain, sympathising with the miseries of all beings, urge to know the Divine urge austerity, abnegation of desires, performing actions dedicated to the Lord, company of the good, singing the praises of the Lord; freedom from rancour animosity or inertia, equanimity-self-control, detached to house and family, solitude, control over mind, and senses, faith celebrity, control over tongue, feeling of godliness in all beings, knowledge backed by experience, patience, zeal and subjugation of egoism by self will. 6-10

Common people, generally do not understand where in lies their well being. Out of sheer avarice they covet wealth create enmity with one another over trifles and do not realise that they thus invite miseries. 11

गुरुर्न स स्यात्स्वजनो न ॥ स्यात्पिता न स स्याज्जननी न सा स्यात् ।

दैवं न तस्यान्न पतिश्च स स्यान्न मोक्षयेद्यः समुपेतमृत्युम् ॥१२॥

सर्वाणि मद्भिष्यतया भवन्निश्चराणि भूतानि सुता ध्रुवाणि ।

सम्भावितव्यानि पदे पदे वो विविक्तदम्भिस्तदुद्धारणं मे ॥१३॥

श्रीशुक उवाच

एवमनुशास्यात्मजान् भगवानृषभापदेशः महामुनीनां भक्तिज्ञानवैराग्यलक्षणं शरमहंस्व-  
घर्ममुपदिक्षमाणः स्वतनयशतज्येष्ठं भरतं घर्षिपालनायाभिपिच्योर्वरितशरीरमात्रपरिग्रहो  
गगनपरिधानो ब्रह्माचरतर्पणमाजावधूतवेपो मौनव्रतः पृथिवीमेकचरः परिवध्नाम व्रतमा-  
जगरमास्थितः भगवान् ऋषभोऽविरतपरममहानन्दानुभवो योगैश्वर्याणि यद्वच्छयोपगतानि  
नाभ्यनन्दत् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ऋषभदेवातुचरिते पञ्चमोऽध्यायः ॥५॥

अथ पण्डोऽध्यायः

राजोवाच

न नूनं भगव आत्मारामाणां योगसमीरितशलाचभञ्जितकर्मवीरानामैश्वर्याणि पुनः  
फलेशानि भवितुमर्हन्ति यद्वच्छयोपगतानि ॥ १ ॥

That near or dear who cannot relieve, one from fear of death, is not a real, benefactor be he a father, a mother, a preceptor, a close relation, husband or providence. Believing therefore, my sons, that it is I who inhabit every being both animate or inanimate, look at them with respect devoid of all pride. That is the true worship of the divine. 12-13

**Shukadev said :** With this preaching to his sons, Lord Rishabhdev crowned his eldest son Bharat, and abnegating all his belongings except the body, nude and unclad left Brahmavarta, with the object of preaching to the world the paramhansa-dharma religion of the superb ascetics. He then took the vow of silence and as an anchorite, roamed the earth and never thought of using his yogic siddhis of splendour that were in him, as he was very happy with that ecstatic exuberance of the Atman within him. 14

Thus ends chapter fifth of Book V

## CHAPTER VI

**The King said :** Why should the Yoga Siddhis become a source of misery to the wise whose seeds of action have been charred and rendered redundant by the fire of knowledge. 1

## ऋषिस्त्वाच

सत्यमुक्तं किन्त्वह वा पके न मनसोऽद्वा विद्यम्भमनवस्थानस्य शठकिरात इव संगच्छन्ते ॥ २ ॥ तथा चोक्तम्—

न कुर्यात्कहिंचित्सत्यं मनसि ह्यनवस्थिते । यद्विश्वम्भाचिरार्च्यार्णं चस्कन्द तप ऐश्वरम् ॥ ३ ॥  
नित्यं ददाति कामस्यच्छिद्रं तमनु येऽरयः । योगिनः कृतमैत्रस्य पत्युजयिव पुंश्चली ॥ ४ ॥  
कामो मन्युर्मदो लोभः शोकमोहमयादयः । कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद् बुधः ॥ ५ ॥

अथैवमखिललोकपालललाभोऽपि प्रभावो योगिनां साम्प्रदायविधिमनुशिक्षयन्  
स्वकलेचरं जिह्वासुदंष्ट्रं इमां जगतीं संक्रममाणः यदृच्छत्योपागतः कुटकाचलोपयने समीर-  
वेगविधूतवेणुचिकर्षणजातोऽप्रदायानलस्तद्वनमालेलिहानः सह तेन ददाह ॥ ६ ॥

परमगुरोर्भगवत् ऋषभाख्यस्य विशुद्धाचरितमीरितं पुंसां समस्तदुश्चरिताभिहरणं  
भृणोत्याश्वायति याचहितो भगवति तस्मिन् वासुदेव एकान्ततो भक्तिरमयोरपि  
समनुवर्तते ॥ ७ ॥

**Shree Shukadev replied :** Rajan, thou hast rightly spoken, nevertheless some good people donot trust the mind which is treacherous and never stable, fickle like that of Bhil (Pariab) or a rogue. It is said that nobody should ever trust the mind, under any circumstances, as it is volatile and undependable. By trusting the mind even the great with their penance, of long duration haven fallen. If a Yogi befriends the mind he gives an opportunity to that mind to invite its accomplices lust, anger, etc. which effects his down fall just as a trusting husband gives opportunity to a corrupt wife that invites her paramour and destroys her husband; which man of prudence will ever trust, that mind, that has lust, anger, pride cupidity, sorrow, fear and bonds of action in its roots? 2-5

Now Rishabhdev the best of the Lokpalas, with the object of teaching the Yogis how to give up this body, desired to give up his own and came to the forest of Kutakachala in his sojourn. Here he silenced his mind and became sedate and tranquil, when, with the strong wind blowing, the bamboos in the forest, striking against one another produced fire which inflamed unto a conflagration consuming the whole forest and Rishabhdev with it. 6

He who narrates or listens with concentration and reverence to this sanctifying account of Bhagwan Rishabhdev the great preceptor, will attain that singleness of devotion in Lord Vasudev. 7

नित्यानुभूतनिजलामनिवृत्ततृष्णः थेयस्यतद्रचनया चिरसुप्तबुद्धेः ।

लोकस्य यः करुणयामयमात्मलोकमाख्यान्तमो भगवते ऋपभाय तस्मै ॥ ८ ॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ऋषभदेवानुचरिते षष्ठोऽध्यायः ॥ ६ ॥



अथ सप्तमोऽध्यायः

श्रीशुक उवाच

भरतस्तु महाभागवतो भगवतावनितलपरिपालनाय संचिन्तितस्तदनुशासनपरः  
पञ्चजनीं विश्वरूपदुहितरमुपयेमे ॥ १ ॥ तस्यामु ह वा आत्मज्ञानं कात्स्न्येनानुरूपानात्मनः  
पञ्च जनयामास ॥ २ ॥ सुमतिं राष्ट्रभूतं सुदर्शनमाधरणं धूम्रकेतुमिति । अजनाभं  
नामैतद्वपं भारतमिति यत आरभ्य व्यपदिशन्ति ॥ ३ ॥

स यदुचिन्महोपतिः पितृपितामहवदुत्पासलतया प्रजाः स्वधर्ममनुवर्तमानः पर्यपालयत्  
॥ ४ ॥ ईजे च भगवन्तं यत्कतुरूपं क्रतुमिहृष्टायैवैः कर्मविशुद्धया विशुद्धसत्त्वे  
भगवति बाह्युदेय उच्चैस्तरां भक्तिरनुदिनमेधमानस्याजायत ॥ ५ ॥

पवं स्यतनयेन्यो रिषयं पितृपैतामहं यथादायं विभज्य स्वयं निकेतात् पुलहाभ्रमं

We bow down to that Lord Rishabhdev, who is free from all thirst or desires of objects, and who out of compassion revealed the knowledge of the fearless self to the people who were in deep slumber since centuries from creation. 8

Thus ends chapter sixth of Book V

## CHAPTER VII

**Shree Shukadev said :** The great devout Bharatji while ruling his subjects as mandated by Bhagwan Rishabhdev, married Vishwampa's daughter Panchjani. He had by this marriage five sons named Sumati, Rashtrabhrata, Sudarshan, Avarana and Dhumraketu. This continent of Ajanabha became famous as "Bharat", from Bharatji its benevolent ruler. 1-3

That wise king ruled his subject with great affection and care like his father and grandfather. He invoked the Lord "Yagna Purush" and propitiated him through Yagnas (sacrifices) both big and small. Thus rendered holy and pure by deeds and actions dedicated to the Lord his devotion and Love for Lord Vasudev increased day by day. 4-5

He then divided his kingdom which he had inherited from his

प्रयत्नाज ॥ ६ ॥ यत्र ह वाव भगवान् हरिरथापि तत्रत्यानां निजजनानां वात्सल्येन संनिधाप्यत  
 इच्छारूपेण ॥ ७ ॥ यत्राधमपदान्युभयतोनाभिर्मिर्दपच्चक्रैश्चकनदी नाम सरित्प्रवरा सर्वतः  
 पवित्रीकरोति ॥ ८ ॥ तस्मिन् स एकलः पुलहाश्रमोपवने विविधकुसुमकिसलयतुलसिकाम्बुभिः  
 कन्दमूलफलोपहारैश्च समीहमानो भगवत् आराधनं विविच उपरतविषयामिलाप  
 उपभूतोपशमः परां निर्वृतिमवाप ॥ ९ ॥ इत्थं घृतभगवद्गतः सूर्यर्चां भगवन्तं हिरण्यं  
 पुरुषमुज्जिहाने सूर्यमण्डलेऽभ्युपतिष्ठन्नेतद्बु होवाच ॥ १० ॥

परोरजः सवितुर्जातवेदो देवस्य भर्गो मनसेदं जजान ।

सुरेतसादः पुनराविश्य स्रष्टे हंसं गृध्राणं नृपद्रिक्किरामिमः ॥ ११ ॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भरतचरिते भगवत्परिचर्यायां सप्तमोऽध्यायः ॥ ७ ॥

father and grand father amongst his sons according to their rights and went to Pulahashram where even now the Lord Shree Hari gives his darshan to his devotees out of Love for them as they desire. That hermitage has shaligram like rocks (Rock that has navel like hole, both on the top and the bottom) on both sides. The river flows circling these rocks that is why it is known as (Chakra Nadi) circular river. That river sanctifies in every way all those that bathe in its waters. He lived in the forest adjoining the Pulahashram and passed his days in the worship of the Lord, with fruits, water, lotus, basil and other flowers from the forest. Thus by worshipping and singing hymns of the Lord all his passions were allayed and subdued and he experienced that great peace of mind. Observing thus, a discipline of a devout for the Lord, he prayed and praised Narayan always at the sunrise with the following (Mantra) incantation :

To that Brilliant Blaze of Light of Bhagwan Surya (Sun) which is above Rajas and who enters every heart in the creation and fosters souls, hungry of desires by his prowess, who creates the universe at his will, who is the giver of wisdom and is full of glory and effulgence to Him we salute and surrender. 6-11

Thus ends chapter seventh of Book V

अष्टमोऽध्यायः

श्रीशुक उवाच

एकदा तु महानद्यां कृताभिषेकनैयमिकावस्थौ ब्रह्माक्षरमभिगृणानो मुहूर्तत्रयमुदकान्त उपविवेश ॥ १ ॥ तत्र तदा राजन् हरिणी पिपासया जलाशयाभ्याशमेकैवोपजगाम ॥ २ ॥ तथा पेपीयमान उदके तावदेवाविदुरेण नदतो मृगपतेरुन्नादो लोकमयंकर उदपतत् ॥ ३ ॥ तनुपश्रुत्य सा मृगवधूः हरिमयाभिनिवेशव्यग्रद्वया भयात्सहसैवोच्चक्राम ॥ ४ ॥

तस्या उत्पतन्त्या अन्तर्घन्त्या उदमयावगलितो योनिर्निर्गतो गर्भः स्रोतसि निपपात ॥ ५ ॥ ततःप्रसवोत्सर्पणभयखेदानुरा कस्याश्चिद्यां कृष्णसारसती निपपाताथ च ममार ॥ ६ ॥

तं त्वेणकुणकं कृपणं स्रोतसानूह्यमानमभिबीक्ष्यापविद्धं बन्धुरिबानुकम्पया राजर्षिर्मरत आदाय मृतमातरमित्याश्रमपदमनयत् ॥ ७ ॥ तस्य ह वा णकुणक उच्चरेतस्मिन् कृतनिजाभिमानस्याहरहस्तपोषणपालनलालनप्रीणनानुध्यानेनारमनिपमाः सहयमाः पुरुष-परिचर्यादय एकैकशः कतिपयेनाहर्गणेन वियुज्यमानाः किल सर्वे पत्रोवधसन् ॥ ८ ॥ बहो यतापं हरिणकुणकः कृपण ईश्वररथचरणपरिभ्रमणरयेण स्वगणसुहृद्वधुभ्यः परिवर्जितः शरणं च मोपसावितो मामेव मातापितरौ भ्रातृशतीन् यौधिकाश्चैवोपेयाय नान्यं कंचन विदं मप्यतिविकल्पधात पथ मया मत्परायणस्य पोषणपालनप्रीणनलालनमनस्युनानुष्ठेयं

CHAPTER VIII

Shukadev said : Once Bharatji was sitting on the banks of the river repeating Omkar ॐ was his routine everyday. At that time a doe came there to drink water. While she was drinking water from the river a lion roared close by. She heard the roar and in her great fright to escape, she jumped for the opposite bank. 1-4

She was pregnant and in that frantic leap she delivered a kid that fell in the waters of the river and she fell in a big dugout, on the bank, frightful and fatigued, and died. 5-6.

Rajarshi Bharat beholding that kid being carried away in the stream picked it up and out of compassion brought it to his ashram. Gradually he got attached to the young one and began fondling and feeding it as his own child, so much so that, the time taken in his daily routine of devotion and meditation of the Lord, lessened day by day and in a few days that too was completely stopped. Shree Bharat, said to himself that this poor kid because of the circumstances has been separated by its kind and has taken my shelter. It believes me as its mother, father, brother and relative and does not know anyone. It trusts me alone. I know it is a sin to neglect it, as it has resorted to me. I should therefore feed it fondle

शरण्योपेक्षादोषविदुषा ॥९॥ नूनं ह्यायाः साधव. उपशमशीलाः कृपणसुहृद पवंविधार्थं स्वार्थानपि गुरुतरानुपेक्षन्ते ॥ १० ॥

इति कृतानुपङ्गः कार्पण्यात्स्कन्धेनोद्धतिरिति पञ्चमुत्सङ्ग उरसि चाधायोपलालयन्मुदं परमाववाप ॥ ११ ॥ क्रियायां निर्वर्त्यमानायामन्तरालेऽप्युत्थायोत्थाय यदैवमभिवक्षीत तर्हि याव स चर्षपतिः प्रकृतिस्थेन मनसा तस्मा आशिष आशस्ते स्वस्ति स्तादत्स ते सर्वत इति ॥ १२ ॥

अन्यदा भृशमुद्विग्नमना नष्टद्रविण इव कृपणः हरिणकुणकविरहविद्वलहृदयसंतापस्त-  
मैषानुशोचन् किल कष्टमलं महदभिरम्भित इति होवाच ॥ १३ ॥ अपि यत स आगमिष्यति ॥ १४ ॥ अपि क्षेमेणास्मिन्नाश्रमोपवने अष्पाणि चरन्तं देवगुप्तं द्रक्ष्यामि ॥ १५ ॥ अपि-  
स्विदसौ भगवानुदुपतिरेनं मृगबालकं स्यान्नमपरिभ्रष्टमनुकम्पया कृपणजनघत्सलः  
परिपाति ॥ १६ ॥

पञ्चमघटमानमनोरथाकुलहृदयो मृगदारकामासेन स्वारब्धकर्मणा योगारम्भणतो  
विभ्रंशितः ॥ १७ ॥ प्रापपतित्यक्तबुस्त्यजहृदयाभिजातस्य तस्यैवमन्तरायविहतयोगारम्भणस्य  
राजर्षेर्भरतस्य दुरतिक्रमः कालः करालरभस आपद्यत । तदानीमपि पार्श्ववर्तिन-

it and protect it. The great, tranquil and sublime are indeed merciful to the poor ■■■ much so that in such cases they give up their self interest howsoever great it may be. 7-10

Thus the king soon got very much attached to that kid. He played with it. He fondled it and embraced it and felt very happy with it. Even during his prayers his attention was mostly directed to this young one and he blessed it saying oh dear may, good betide you, in all ways. 11-12

When, at times, that kid was out of sight, he felt very anxious, like a miser who is very anxious about his wealth. He would become very uneasy, and feel miserable and would say to himself, where could have that kid gone, will it come back to me, will I again see him grazing the tender grass in the forest besides the ashram. May it not be that this kind—Moon, may be protecting it, and nursing it in his lap. 13-16

Rajarshi Bharat who was thus harassed by such unbecoming thoughts fell from the heights attained by him through austerity and meditation, as ordained by his strong attachment to this little kid of a dear. One who had abnegated, the tender feelings of the heart so difficult, to be abandoned, fell, by once again getting attached to them. In the meantime death came to him, even at that time his mind was on that dear. He was filled with grief and pity for that kid, and in that state of mind he gave up his body and was born as a dear in his next life. By the

मात्मजमिवानुशोचन्तमभिवीक्षमाणो भृगु पद्माभिनिवेशितमना विसृज्य लोकमिमं सह  
नृगेण क्लेश्वरं मृतमनु न मृतजन्मानुस्मृतिरितरघन्मृगशरीरमवाप ॥१८॥ आत्मनो  
मृगत्यकारणं भगवदाराधनसमीहानुभावेनानुस्मृत्य भृशमुत्तप्यमान आह ॥१९॥ निगूढ-  
निर्वेदो विसृज्य मूर्खी मातरं पुनर्मगवत्संज्ञं शालग्रामं पुलस्त्यपुलहाश्रमं कालञ्जरात्प्रत्याजगाम  
॥२०॥ तस्मिन्नपि कालं प्रतीक्षमाणः सङ्गाच्च भृशमुद्विग्न आत्मसहचरो मृगशरीरं  
तीर्थोदकफिलन्नमुत्सर्ज ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भरतचरितेऽष्टमोऽध्यायः ॥८॥



अथ नवमोऽध्यायः

श्रीशुक उवाच

अथ कस्यचिद् द्विजवरस्याङ्गिरः प्रवरस्य शमदन्तपः स्वाध्यायाध्ययनत्यागसतोपति-  
तिक्ष्णप्रधयविद्यातत्प्राप्तमानानन्द्युक्तस्यात्मसदृशश्रुतशीलाचाररूपौदार्यगुणा न च सोऽप्यौ  
गङ्गाया यभूषमिथुनं च यवीयस्यां भाषांयाम् ॥१॥ यस्तु तत्र पुमांस्तं परमभागवतं  
राजर्षिप्रवरं भरतमुखदृष्टमृगशरीरं चरमशरीरेण विप्रत्वं गतमाहुः ॥२॥ तत्रापि स्वजन-  
सङ्गाच्च भृशमुद्विग्नमानो भगवतः कर्मयन्धविष्वसनश्रवणस्मरणगुणविवरणचरणारविन्दयुगलं

worship and adoration of the Lord done in his previous life, he knew the cause of his birth as a deer and was much grieved and because of his hidden dispassion Vairagya of the previous life he left his deer mother and came to the ashram of Rishi Pulastya and Pulaha from Shaligram the land of the holy on mount Kalanjer. There he remained all alone, in deep sorrow, biding his time and with the approach of death gave up his frame of a deer.

Thus ends chapter eighth of Book V



## CHAPTER IX

Shree Shukadev said : There was a Brahmin, born in Angira family who was calm, contended, austere, modest, learned, forbearing and delighting in self the Atman. He had nine sons by his first wife. They were like him learned, well behaved, handsome and generous. His other wife had one son and one daughter. This birth of the son, was the last birth of Rajarshi Bharat, who was a deer in his previous birth. In this birth he meditated on the feet of the Lord, sang hymns of his glories, so that he may not be involved, in worldliness once again and fall. By the grace



मनसा विदधदात्मनः प्रतिघातमाशङ्कमानो भगवदनुग्रहेणानुस्मृतस्वपूर्वजन्मावलिरात्मानः  
मुमन्तज्ज्ञानवधिरस्वरूपेण दर्शयामास लोकस्य ॥ ३ ॥

तस्यापि ह वा आत्मजस्य विप्रः पुत्रस्नेहानुग्रहमना आसमावर्तनात् संस्कारान्  
यथोपदेशं विदधे कर्मनियमान् समशिक्षयत् ॥ ४ ॥ एवं पुत्रमनुशास्य स्वयं तावदनधिगत-  
मनोरथः कालेन अथ यवीयसी द्विजसती स्वगर्भजातं मिथुनं सपत्न्या उपन्यस्य स्वयमनु-  
संस्थया पतिलोकमगात् ॥ ५ ॥

पितर्युपरते भ्रातर एतमतत्प्रभावविदो जडमतिरिति भ्रातुरनुशासननिर्वन्धान्य-  
वृत्तन्त ॥ ६ ॥ विशुद्धानुभवानन्दस्वात्मलाभाधिगमः सुखदुःखयोर्द्वन्द्वनिमित्तयोरसम्भावित-  
देहाभिमानः पीनः संहननाङ्गः स्वभ्रातृभिरपि केशारकर्मणि निरूपितस्तदपि कदन्नमप्य-  
मृतवदभ्यवहरति ॥ ७ ॥

अथ कदाचित्कश्चिद् वृषलपतिर्मर्त्रकाख्यै पुरुषपशुमालभतापत्यकामः ॥ ८ ॥ तदनुचरा  
आकस्मिकेन विधिना केशारान् संरक्षमाणमङ्गिरःप्रवरसुतमपश्यन् । एतमनवद्यलक्षणमवमृश्य  
भर्तृकर्मनिष्पत्तिं मन्यमाना यद्ध्या रक्षय्या चण्डिकागृहमुपनिन्युः ॥ ९ ॥

of the Lord he had live memories of his past life. So, to remain undisturbed, he pretended to be, dull, blind, deaf and insane and kept away from all contacts, of his relations, both near and dear. 1-3

The Brahmin out of affection for his son, initiated him in the order of Brahmins and invested him with all ceremonies as prescribed in the scriptures and explained to him the code of religious conduct. Thus instructing his son the Brahmin died before his desires were fulfilled. The younger wife of the Brahmin who was the mother of Jad Bharat, entrusted both of her children, to the elder one and became sati. 4-5

After the death of the father, the other brothers who did not know, Jad Bharat's greatness took him to be a fool and suspended his studies. Being endowed with pure wisdom gained in his previous births and being carefree, and completely detached both in pleasure and pain he was physically strong and hefty in built. His brothers, therefore, entrusted him with the work of watering the rice fields, and whatever food was given to him by them he took it with delight, be it foul or stale. 6-7

Once it so happened that a king of thieves had no progeny. He decided to offer a manbeast in sacrifice to propitiate Goddess Bhadrakali. The King's servants by chance saw this son of Angira family working in the rice fields. They found him quite fit for the purpose of their master, tied him with ropes, and took him to the temple of the Goddess Mother. 8-9

अथ वृषलराजपणिः देवीं भद्रकालीं यक्षमाणोऽसि निशितमुपाददे ॥ १० ॥ तेषां वृषलानां कर्मातिदारुणं यद्वत्सभूतस्य निर्वैरस्य सर्वभूतसुहृदः सुनायामप्यननुमतमालम्भनं, तदुपलभ्य सहस्रोच्चवाटं सैव देवी भद्रकाली । तत उत्पत्य पापीयसां दुष्टानां तेनैयासिता विवृक्काशीष्णामसृगास्तयमत्युष्णं निपीय नमर्त च कन्दुकलीलया ॥ ११ ॥ पवमेव सलु महदभिचारातिक्रमः कात्स्न्येनात्मने फलति ॥ १२ ॥ महददमुतं यदसम्भ्रमः स्वशिरस्तेदत आशतितेऽपि निर्वैराणां भागवतपरमहंसानाम् ॥ १३ ॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे जडभरतचरिते नवमोऽध्यायः ॥ १ ॥

अथ दशमोऽध्यायः

श्रीशुक उवाच

अथ सिन्धुसौवीरपते रहृगणस्य यज्रत इभ्रमयास्तटे तत्कुलपतिना शिविकावाह-  
पुरूपान्वेषणसमये दैवेनोपसादितः स द्विजवर उपलभ्य एष पीया युवा संहननाहो धुरं  
वोदुमलमिति पूर्वविष्टिगृहीतैः सह गृहीतः प्रसभ्रमतवहं उवाह शिविकां त महाबुभावः ॥ १ ॥

That King of thieves, took out his sharp sword to offer his oblation to the Goddess. The Goddess did not like this hideous act of these shudras of offering such a Brahmnishtha, to her, as an oblation one who was absolutely innocent who had no enemies and who was a friend to all beings. She jumped out of the idol, dismembered the heads of those devils with their own sword and tossed the heads in the air like balls and began to dance. Thus a guilt against the great recoils on the guilty. It is a great surprise that the devotees of the Lord do not get unnerved, even when they are about to be, beheaded, as they do not bear any rancour or animosity towards any one. 10-13

Thus ends chapter ninth of Book V

## CHAPTER X

Shree Shukadev said : Rahugana the king of Sindhi and Sauviri, was going to the ashram of Kapildcv, with that keen desire to learn from him the philosophy of the Divine. He came to the banks of river Ikshumati. As the bearers of the palanquin were fatigued, the head bearer went in search of some labourers to help him. As luck would have it, there, he saw this hefty Brahmin youth, who looked quite strong to carry any load or stand any fatigue. The head bearer beckoned him and yoked him to the palanquin. This young man though

यदा हि द्विजवरस्येयुमात्रावलोकानुगतेन समाहिता पुरुषगतिस्तदा विषमगतां स्वशिचिकां रहगण उग्राय पुरुषानधिवहत आह हे वोढारः साध्यतिक्रमत किमिति विषममुह्यते यानमिति ॥ २ ॥

अथ त ईश्वरवचः सोपालम्भमुपाकर्ण्य विज्ञापयाम्बभूवुः । न वयं नरदेव प्रमत्ताः साध्वेव बहामः । अयमधुनैव नियुक्तोऽपि न द्रुतं व्रजति नानेन सह वोढुमु ह वयं पारयाम इति ॥ ३ ॥ सांसर्गिको दोष एव नूनमेकस्यापि सर्वेषां सांसर्गिकाणां भवितुमर्हतीति निश्चित्य राजा रहगण ईषदुत्थितमन्युरविस्पष्टब्रह्मतेजसं रजसाऽऽवृतमतिराह ॥ ४ ॥ कष्टं भ्रातर्षक्तमुह परिध्रान्यो दिर्घमध्वानमेक एव ऊहिवान् सुचिरं नातिपीबा न संहननाङ्गो जरसा चोपद्रवो भवान् इति बहु विप्रलब्धोऽपि कलेबरेऽहं ममेत्यनभ्यारोपितमिथ्याप्रत्ययो ब्रह्मभूतस्तूर्णीं शिचिकां पूर्ववदुवाह ॥ ५ ॥

अथ पुनः स्वशिचिकायां विषमगतायां प्रकुपित उवाच रहगणः किमिदमे त्वं जीयन्मृतो मां कर्ष्यकृत्य भर्तृशासनमतिचरसि प्रमत्तस्य न ते करोमि चिकित्सां यथा प्रकृतिं स्वां मजिष्यस इति ॥ ६ ॥

not fit for this kind of labour lifted the palanquin and carried it. When they had gone about a few yards the king found that the gait of the bearers was not steady and the palanquin kept jolting about. He therefore asked the bearers as to what was the matter and why did the conveyance kept jolting about. Can't you all walk carefully and steadily? Hearing these words of admonition from the king, the bearers humbly replied—Sire, we are not careless. We carry the palanquin alright, but this fellow who just joined us, though quite fresh does not walk fast as he should. We cannot carry on with him; one's fault, in a company affects all those that keep company with him. Hearing these words of other labourers king Rahugana, became angry and spoke to this bloke of a Jad Bharat, who looked an idiot, but was highly enlightened from within. Brother said the King, you are very much tired. You have been all alone in wading this way with the palanquin on your shoulders, since long. Again you are not stout and strong but you are quite weak and old, so naturally how can you walk. Thus sarcastically spoken to, that brahmin who was free from all egoity of I and mine, did not reply but took up the palanquin and walked his way as before. Again the palanquin rocked and jolted, and Rahugana in anger spoke to him, Hey, what is this, are you dead though you are alive. Don't you listen. You are disobeying my orders. You will come to your senses only if I punish you like Yamraj. 1-6

एवं बद्धबद्धमपि भाषमाणं नरदेवाभिमानं स भगवान् ब्राह्मणो ब्रह्मभूतः सर्वभूते-  
सुहृदात्मा स्मयमान इव विगतस्मय इदमाह ॥७॥

ब्राह्मण उवाच

त्वयोदितं व्यक्तमविप्रलब्धं भर्तुः स मे स्याद्यदि धीर भारः ।  
गन्तुर्यदि स्यादधिगम्यमध्वा पीवेति राक्षो न विदां प्रवादः ॥८॥  
सौख्यं कार्यं व्यापय आघयश्च क्षुत्तृह भयं कलिरिच्छा जरा च ।  
निद्रा रतिर्मन्युरहं मदः शुचो देहेन जातस्य हि मे न सन्ति ॥९॥

श्रीशुक उवाच

पतावबुवावपरिभाषया प्रत्युदीर्य मुनिचरो राजयानमपि तथोवाह ॥१०॥ स चापि  
पाण्ड्येयसिन्धुसौवीरपतित्तत्त्वजिज्ञासायां सम्यक्प्रज्ञयाधिकृताधिकारस्तद्भृदयग्रन्थि-  
मोचनं द्विजश्च आश्रुत्य यद्व्ययोगग्रन्थसम्मतं त्वरयावच्छ शिरसा पादमूलमुपसृतः  
क्षमापयन् विगतनृपदेवसाय उवाच ॥११॥

कस्त्वं निगूढश्चरसि द्विजानां किमपि सूत्रं कतमोऽवधूतः ।  
कस्यासि कुत्रत्य इहापि कस्मात् क्षेमाय नश्चेदसि नोत शुक्लः ।  
योगेश्वराणां गतिमन्धबुद्धिः कथं विचक्षीत गृहानुबन्धः ॥१२॥

The King was prattling incoherently because of his pride as a ruler. To him this Brahmanishtha Brahmin who was a friend to all, humbly spoke with a smile. 7

**Brahman said :** Rajan ! what you said is true. If I feel your weight then I would feel your sarcasm. One who wants to go has a path to follow and a goal to reach. It is the body that is fat and not the soul. Only fool would consider the soul well fed. Hunger, thirst, disease, fear, grief, wish, infirmity, sleep, pleasure of the senseobjects, anger, arrogance, sorrow, all these are to the body and not to me, who am the Atman. 8-9

**Shree Shukadav said :** Thus replying to the remarks of the King that muni took up the palanquin and carried it as before, Rahugan, the King of Sindh and Sauvir had genuine faith, and was therefore quite fit to learn philosophy he so keenly desired. Hearing these words of the Brahmin, illuminating and enlightening the King alighted from his palanquin and fell at his feet. His pride was humbled and he spoke begging his pardon. 10-11

= Pray tell me who you are ? Are you one of those maharshis who move about incognito as you wear a sacred thread on your body. Are you not one of the awadhutas like guru Dattatraya. To which place you belong ? Where do you come from ? Are you not Kapildev ? Come

दृष्टः ध्रुवः कर्मत आत्मनो वै भर्तुर्गन्तुर्भवतश्चानुमन्ये ।  
 यथासतोदानयनाद्यभावात् समूल इष्टो व्यवहारमार्गः ॥१३॥  
 स्वास्त्यग्नितापात्पयसोऽमितापस्तत्तापतस्तण्डुलमर्मरन्धिः ।  
 देहेन्द्रियास्वाशयसंनिर्कर्पात् तत्संसृतिः पुरुषस्यानुरोधात् ॥१४॥  
 तन्मे भवाक्षरदेवाभिमानमदेन तुच्छीकृतसत्तमस्य ।  
 कृपीष्टु मैत्रीदृशमार्तकण्ठो यथा तरे सद्यध्यानमहः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे दशमोऽध्यायः ॥१०॥



### अथैकादशोऽध्यायः

ब्राह्मण उवाच

अक्रोविदः क्रोचिद्वाद्यदाहान् यवस्यथो नातिविदां वरिष्ठः ।  
 न सुरयो हि व्यवहारमेतं तत्त्वाद्यमर्शेन सहामनन्ति ॥१॥

to me for my welfare? How can one deeply attached to his house and family whose sense of understanding is blurred ever comprehend the ways of the Yogeshwar. I feel fatigued in performing my duties as a king. I think you also may have been fatigued by walking. If the pot is not real but, imaginary it is not possible to bring water in it. Similarly nothing can be accomplished by anything that is not real but imaginary. Practical path in life therefore must be accepted as true. Just as the pot becomes hot by fire, the heated pot heats the water filled in it and the hot water cooks rice in the pot, similarly the body, the senses, the vital breath, the mind are all affected by the contact of outside objects and environments; naturally therefore, the empirical ego, the Jivatman will also be affected. Out of my pride as a king, I have insulted you, You who are so good and noble--oh! Ye friend of the weak, pray pardon me so that I may be free from the sin of having insulted a saint like you. 12-15

Thus ends chapter tenth of Book V



### CHAPTER XI

**The Brahmin spoke :** Rajan, you are ignorant, nevertheless you talk of wisdom, even then you will not be considered wise. The wise with their vision of reality, do not consider the activities of the senses, as true. As long as the mind is subject to the vagaries of the quality

यावन्मनो रजसा पूरुषस्य सत्त्वेन वा तमसा चानुरुद्धम् ।  
 चेतोभिराकृतिभिरातनोति निरङ्कुशं कुशलं चेतारं वा ॥२॥  
 दुःखं सुखं व्यतिरिक्तं च तीर्थं कालोपपन्नं फलमाव्यनक्ति ।  
 भालिह्वय मापारचितान्तरात्मा स्वदेहितं संसृतिचक्रकूटः ॥३॥  
 गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनः स्यात् ।  
 यथा प्रदीपो घृतवर्तिमश्नन् शिखाः सधूमा भजति हान्यदा स्वम् ॥४॥  
 द्रव्यस्वभावाशयकर्मकालैरेकादशामी मनसो विकाराः ।  
 सहस्रशः शतशः कोटिशश्च क्षेत्रज्ञतो न मियो न स्यतः स्युः ॥५॥  
 क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात्स्वयंज्योतिरन्नः परेशः ।  
 नारायणो भगवान् वासुदेवः स्वमाययाऽऽत्मन्यवधीयमानः ॥६॥  
 न यावदेतां तनुभृन्नेन्द्र बिभूय मायां वयुनोदयेन ।  
 विमुक्तसङ्गो जितपद्मसपत्नो वेदात्मतत्त्वं ध्रुमतीह तावत् ॥७॥  
 भ्रातृव्यमेनं तद्वद्भ्रवीर्यमुपेक्षयाद्यैधितमप्रमत्तः ।  
 गुरोर्हरिश्चरणोपासनात्सो जद्धि व्यलीकं स्वयमात्ममोपम् ॥८॥  
 ॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे प्राज्ञपरब्रह्मणसंवादे एकादशोऽध्यायः ॥ ११ ॥

trio, the sattva, rajas and tamas, so long he acts unbridled with his faculties both conative and cognitive and earns merits or commits sins. As fruit of those deeds, good or bad he is faced with that happiness or misery at their proper time. Mind is an attribute a creation of Maya, This mind by creating false impressions in the empirical ego the jiva entails him and throws him in this wheel of worldliness. As long as lamp consumes ghee and the wick, its flame it is mixed with smoke but, when that ghee, clarified butter and wick are burnt out, the flame merges into its true form the Light, likewise, if a man's mind is attached to the sense objects, he experiences the miseries of life but, when that mind is freed from all sense objects and gets devoid of all gunas, it reverts to its true form that leads it to the highest good. The eleven faculties of the mind are influenced by matter, and because of nature, destiny and time, they are divided and subdivided into hundreds and thousands, and crores. All these originate from the Self and not on their own or by themselves. The soul is self illuminating and all pervading. It has no birth. It is Narayan Vasudev who holds everything by his Maya. Therefore oh king, be vigilant at that mind which though is formidable is untrue but if neglected makes one forget the Self. So beware and control it by the worship of the Lord and the guru. 1-8

Thus ends chapter eleventh of Book V

## अथ द्वादशोऽध्यायः

रहूगण उवाच

नमो नमः कारणविग्रहाय स्वरूपतुच्छरीरुतविग्रहाय ।  
 नमोऽघधृत द्विजवन्धुलिङ्गनिगूढनित्यानुमवाय तुभ्यम् ॥१॥  
 ज्वरामयार्तस्य यथागर्द सत् निदाघदग्धस्य यथा हिमाग्भः ।  
 कुदेहमाताहिविदष्टदृष्टेः ब्रह्मन् वचस्तेऽमृतमोषधं मे ॥२॥  
 यदाह योगेश्वर दृश्यमानं क्रियाफलं सद्गन्धद्वारमूलम् ।  
 न ह्यज्ञसा तत्त्वचिन्मशंनाय भवानमुष्मिन् भ्रमते मनो मे ॥३॥

ब्राह्मण उवाच

अयं जनो नाम चलन् पृथिव्यां यः पार्थिवः पार्थिव कस्य हेतोः ।  
 तस्यापि चाक्षुष्योरधि गुल्फजङ्घाजानूकमध्योरशिरोधरांसाः ॥४॥  
 मंसेऽधि दार्वा शिबिका च यस्यां सौवीरराजेत्यपदेश आस्ते ।  
 यस्मिन् भवान् रुद्धनिजाभिमानो राजास्मि सिन्धुष्विति दुर्मदान्धः ॥५॥

## CHAPTER XII

**Rahugan said :** Oh Avadhuta! One with the corpus of the Lord the cause of this universe who considers this body as worthless, against the blissful effulgence of the atman and who hidest that transcendental ecstasy in the garb of an ordinary Brahmin, to thee, I bow over and over again. Just as medicine is to a sick, cold water to the thirsty, your words are like nectar to me. My sense of understanding has been obfuscated by the bite of the serpent of arrogance the Ego. Oh best of the Yogis, you said that the action of carrying the palanquin and its fruit exhaustion appears true, but it is not true when philosophically viewed. My doubts as to what you said are not cleared. 1-3

**The Brahmin replied :** Rajan this man walking on the earth bearing the palanquin on his shoulders is formed of the same stuff the elements as an ordinary stone. His legs, knees, thighs, chest, shoulder and the head all these are created from that element the earth. Over this there is that palanquin made of wood and in that palanquin is seated the model of clay which is blind with pride, known as the king of Sindh and Sauviri. In spite of all this being clay you keep those poor unhappy souls under duress without any compensation for their labour. You are indeed merciless. Nevertheless you call yourself the protector of your subjects. How will you look in the assembly of the wise. This fat, lean, small big cause, effect, living, dead, all these distinctions are imagined

शोच्यानिमांस्त्वमधिकप्रीनान् विष्ट्या निगृह्यन्निरनुग्रहोऽसि ।  
 जनस्य गोप्तास्मि विकथ्यमानो न शोभसे वृद्धसमासु घृष्टः ॥६॥  
 पवं कृशं स्थूलमणुर्वृद्धयद् असच्च सत्जीवमजीवमन्यत् ।  
 द्रव्यस्यभावाशयकालकर्मनाम्नाजयावेहि कृतं द्वितीयम् ॥७॥  
 घानं विशुद्धं परमार्थमेकमनन्तरं त्ववहिर्गह्य सत्यम् ।  
 प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं यद्वासुदेवं कवयो वदन्ति ॥८॥  
 रहस्यगैतत्तपसा न याति न चेज्यया निर्वपणाद् गृह्णाद्वा ।  
 न रुद्धन्दा नैव जलाशिसूर्यैर्विना महत्पादरजोऽभिपेकम् ॥९॥  
 अहं पुरा भरतो नाम राजा विमुक्तदृष्ट्युतसङ्गध्वजः ।  
 आराधनं भगवत् इहमानो मृगोऽभवं मृगसङ्गादृतार्थः ॥१०॥  
 सा मां स्मृतिर्मृगदेहेऽपि यौर कृष्णार्चनप्रभवा नो जहाति ।  
 अथो अहं जनसङ्गावसङ्गो विशुद्धानोऽयिवृत्तधरामि ॥११॥  
 तस्मान्नरोऽसङ्गसुसङ्गजातघ्नानासिनेहीव विवृक्कमोहः ।  
 ह्रिं तदीहाकथनश्रुताभ्यां लब्धस्मृतिर्यात्यतिपारमध्वनः ॥१२॥  
 ॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ब्राह्मणवैश्वदे द्वादशोऽध्यायः ॥१२॥

in the illusion. Ignorance is imaginary and therefore false and untrue. Brahman alone is true. It is pure and perfect, full of wisdom in form, one without a second, tranquil and serene. To him the wise call Bhagwan or Vasudev. Oh Rahugan, this Brahma the absolute cannot be attained by austerity, sacrifice, abnegation, distributing food to the poor or by the study of Vedas or by invoking the Water, Fire or Sun God, but it can only be attained by bathing in the dust of the feet of the Great, meaning by the service of the great and the holy. 4-9

Formerly I was a king named Bharat. I was highly desirous of invoking the Lord for my welfare. I therefore gave up all my contacts and associations of this world and the other world but because of my great attachment to a deer, I fell and I was born as a deer in my next life. In that body of a deer I retained my memory because of the grace of the Lord. Then I died and gave up my frame of a deer, and was born as a Brahmin in this life. In this life I remain aloof from all people, in solitude for fear of being attached in life once again, because I know that when the delusion is destroyed by the sword of wisdom acquired by the company of ascetics, and the renowned, then alone by hearing and chanting His rhymes, will one be able to see and realise the self within and transgress this difficult path of worldliness. 10-12

Thus ends chapter twelfth of Book V





अथ त्रयोदशोऽध्यायः

अथ चतुर्दशोऽध्यायः

ब्राह्मण उवाच

दुरत्ययेऽध्वन्यजया निवेशितो रजस्तमःसत्त्वविभक्तकर्मदम् ।

स एष सार्धोऽर्थपरः परिभ्रमन् भवाटवीं याति न शर्म विन्दति ॥१॥

भगवतो विष्णोर्विश्ववर्तिन्या मायया जीवलोकोऽयं यथा वणिक्सारथीऽर्थपरः स्वदेह-  
निष्पादितकर्मानुभवः इमशानवदशिवतमायां संसारादव्यां गतो नाद्यापि विफलबहुवृत्ति-  
योगेहस्तत्तापोपशमनीं हरिगुरुवरणारविन्दमधुकरानुपदवीमवहन्ये यस्यामु ह वा पते  
पट्टिन्द्रियनामानः कर्मणा दस्यव एव ते ॥२॥ पुरुषस्य धनं बहुकुच्छ्राधिगतं साक्षात्पर-  
मपुरुषाराधनलक्षणो योऽसौ धर्मः, तदस्य धनं वर्धनस्पर्शनश्रवणास्वादानावघ्राणसंक्षप-  
व्यवसायगृहश्रान्तोपभोगेन कुनाथस्याजितारमनो यथा सारथस्य विलुप्यन्ति ॥३॥ यत्र  
कौटुम्बिका दारापत्यादयो नाम्ना कर्मणा वृककुगाला एवानिच्छन्तोऽपि फलस्य कुटुम्बिन  
उरणकवत्संरक्ष्यमाणं मितोऽपि हरन्ति ॥४॥ यथा शत्रुवत्सरं कृष्यमाणमप्यदधवीजं

## CHAPTERS XIII &amp; XIV

The Brahmin said : Rajan ! The entire multitude of beings which while seeing and experiencing the various actions of the quality trio the sattva, rajas and tamas, because of the spell of Maya, wanders in this frightful forest of existence in the hope of getting happiness, like that of a multitude of merchants who roam about in the forest in search of wealth, for profit. Neither the former gets the felicity nor the latter gets the profit. 1

When his desires become fruitless and when there may be impediments in fulfilling some of them then, those setbacks or failures can only be avoided by resorting to guru or the Lord but, the six senses which are like the highway robbers donot allow that to happen. Just as robbers rob the caravan of its wealth, whose leader or the care taker is careless and not vigilant in protecting the caravan, similarly these six robbers of the senses, deprive the individual of his hard earned wealth of right-cousness, which he has amassed in several births by the worship of the Paramatman, the Supreme being, by making him indulge in sensual enjoyments of life. These so called wife, children and the family forcibly deprive the wealth of this avaricious man, like a wolf or a jackal that takes away forcibly a sheep or a goat from the herd much against the wishes of the shepherd. Just as a field that is tilled every year, after the crops are taken away has some seeds left in the furrows which then grow up again

क्षेत्रं पुनरेवावपनफाले गुल्मवृक्षचिरुज्जिर्गद्धरमिव भवत्येवमेव गृहाश्रमः कर्मक्षेत्रं यस्मिन्  
हि कर्माण्युत्तीदन्ति यदयं कामकरण्ड एव आवसथः ॥५॥

कचिदातपोदकनिभान् विषयानुपधावति पानभोजनव्यावायादिव्यसनलोलुपः ॥६॥  
कचित्सकृदवगतविषयवैतथ्यः स्वयं पराभिध्यानेन विभ्रंशितस्मृतिस्तथैव मरीचितो-  
यप्रायांस्तानेवाभिधावति । कचिदुलूकशिल्लीस्वनवदतिपरुपरभसाटोपं प्रत्यक्षं परोक्षं  
वा रिपुराजकुलनिर्मितस्तेनातिव्यथितकर्षमूलहृदयः ॥७॥ स यदा दुग्धपूर्वसुलतस्तदा  
कारस्करकाकतुण्डायपुण्यद्रुमलतायिपोदपानवदुभयार्थशून्यद्रविजान् जीवन्मृतान् स्वयं  
जीवन्निग्रयमाण उपधावति । कचिदासाद्य गृहं दाववतिप्रयार्थविधुरमसुखोदकं शोकाग्निना  
दह्यमानो भृशं नित्येदमुपगच्छति ॥८॥ कचित्कालविषमितराजकुलरक्षसापहतप्रियतमधनासुः  
प्रमृतक इव विगतजीवलक्षण आस्ते ॥९॥ कचिच्च दुःसहेन कार्याभ्यन्तरपक्षिणा गृहीत-  
सारः स्वकुटुम्भाय क्लृप्तः । स पच पुनर्निद्राजगरगृहीतोऽन्धे तमसि मग्नः शून्यारण्य इव  
क्षेते नाभ्यर्त्तिकचन वेद शव इवापचिदुः ॥१०॥

अभवन्सुप्तिन्निम उपसर्गास्तथा सुखदुःखरागद्वेषमयाभिमानप्रमादोन्मादशोकमोहः

sporadically as weeds, grass, and creepers and with the cobwebs forming on them; the field looks more like a jungle, similarly this life is a field of actions, wherein if the seeds of innate subliminal tendencies and desires are allowed to remain and not destroyed, then it renders the house into a hot bed of selfishness and desires. 2-5

At times when one loses the correct perspective in life, he goes head-long in eating, drinking and merry making, by unrestrained indulgence in objects of enjoyment which are false like a mirage; Sometimes, he hears the dreadful hoots of owls and other noises of cricket etc. or of insects or of insults from the state servants, which are very painful to him, sometimes he remains burning with grief as if surrounded by a conflagration and becomes miserable in his own house for want of objects, so dear to him. It may also happen that the state officials lose their sense of propriety and become devils and deprive him of his wealth by force. It is then that he loses all interest in life and though alive lives as if dead. Again it so happens that the smouldering fire of unhappiness within himself becomes so unbearable that he loses his vital energy and gets chagrined with his own family and when exhausted he is devoured by the boa of infatuation in this wilderness of existence sinks into the grim darkness of ignorance and lies like a log of wood, as if dead, unmindful of everything around. 6-10

In this great wilderness of life, happiness, misery, love, hate, danger,

लोभमात्सर्येण्यवमानभ्रुतिपासाधिव्याधिजन्मजरामरणादयः ॥११॥ कापि देवमायया स्त्रिया भुजलतोपगूढः प्रस्कन्नधिवेकविज्ञानो यद्विहारगृहारम्भाकुलहृदयस्तदाश्रयावसक्तसुतदुहितृकलत्रभाषितावलोकविचेष्टितापहतहृदय आत्मानमजितत्मापारेऽन्धे तमसि प्रहिणोति ॥१२॥ निरवरोधः स्वैरेण विहरन्नतिक्रुपणबुद्धिरन्योन्यमुखनिरीक्षणदिना ग्राम्यकर्मणैश्च विस्मृतकालावधिः । फचचिद् गृहेषु रंस्यन् यथा वानरः व्यवयक्षणः ॥१३॥

एवमध्वन्यवरुन्धानो मृत्युगजभयात्तमसि गिरिकन्दरप्राये । फचचिच्छीतवाताघनेकदैविकभौतिकात्मीयानां दुःस्त्रानां प्रतिनिवारणेऽकलो दुरन्तविपण्ण आस्ते । फचचिन्मिथो व्यवहरन् यत्किंचिद्धनमुपयति चित्तशठयेन । वयचित्क्षीणधनः शय्यासनाशनाद्युपभोगविहीनो यावदप्रतिलब्धमनोरथोपगतादानेऽवसितमविस्ततस्ततोऽवमानादीनि जनावमिलभते ॥१४॥

एतस्मिन् संसाराध्यनि नानाक्लेशोपसर्गवाधित आपन्नविपन्नो यत्र यस्तमुह वाचेतरस्तत्र विसृज्य जातं जातमुपादाय शोचन्मुह्यन् विभ्यद्विवदन् कन्दन् संहृष्यन् गायन्नह्यमानः साधुवर्जितो नैवावर्ततेऽद्यापि यत आरब्ध एव नरलोकसार्यः ॥१५॥

egoity, inertia, insanity, grief, infatuation, cupidity, envy, anger, insults, hunger, thirst, worries, mental and physical, birth and death these impeding elements are found lying scattered all over in the path of man and if per chance he is embraced by a beautiful demsel like woman, he loses his reason and understanding, and when enslaved by her, he is harassed, by the taunts and tirades of that wife and her children and becomes miserable. The soul that wanders in the wilderness of existence, without scruples becomes debased and profligate and indulges indiscreetly in sexual pleasures like a monkey, so much so, that he forgets his own end. Further while treading the path in this cycle of existence he falls in the deep dark chasm of a big mountain, where death in the form of an elephant awaits him; sometimes, he is not able even to ward off the physical sufferings such as extreme cold, heat and winds, befalling him and to those whom he calls his own, and experiences great misery. Sometimes he makes some money by deceit, in transactions but when all that wealth is destroyed, it destroys with it his means of enjoyment also. His desires and cravings not fulfilled, he once again tries and adopts foul means to satisfy them and suffers insults and contempt from the people. 11-14

Thus this multitude of beings grieved by anguish and hurdles, feels miserable and lost in this difficult path of life and accepting those that are born and rejecting and forsaking those that are dead experiencing pleasure and pain, fear and grief, it has not yet returned since it started, ages ago for want of prudent or a saintlike guide amongst them. 15

रहगण त्वमपि ह्यच्चनोऽस्य संन्यस्तदण्डः कृतभूतभैषः ।  
असंजितात्मा हरिसेवया शितं भानासिमादाय तरातिपारम् ॥१६॥

राजोवाच

न ह्यद्भुतं त्वच्चरणाब्जरेणुमिर्दंतांसो भक्तिरघोक्षणेऽमला ।  
मोहति कायस्य समागमाच्च मे दुस्तर्कमूलोऽपहतोऽविवेकः ॥१७॥  
नमो महद्भ्योऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आ वदुभ्यः ।  
ये ब्राह्मणा गामवधूतलिङ्गाश्चरन्ति तेभ्यः शिवमस्तु राजाम् ॥१८॥

श्रीशुक उवाच

इत्येवमुत्तरामातः स वै ब्रह्मर्षिसुतः सिन्धुपथय आत्मसत्त्वं विगणयतः परानुभावः  
परमकावणिकतयोरदिश्य रहगणेन सकृदप्यभिवन्दितस्वरण आपूर्णार्थं ह्य निभृत्करणो-  
भ्यांशयो धरणिमिसां विचचार ॥१९॥ सौवीरपतिरपि सुजनसमयगतपरमात्मसत्तत्त्वं आत्म-  
न्यविद्याध्यारोपितां च देहात्ममतिं विससर्ज । पवं हि नृप मगवदाश्रितानुभावः ॥२०॥

King Rahugana you are also a traveller treading the same track. There-  
fore, banish all your desires to punish and penalise others and be friend  
to all the creatures, cast off your delusion and do not run after objects  
mundane, and dedicating yourself to Shree Hari transgress this world of  
woes, with that sword of wisdom sharpened by the service of the Lord. 16

**The King replied :** Bhagwan, My sins have been destroyed by the  
dust of your lotus-like feet and there has dawned in me, that immaculate,  
devotion. My indiscreetions and my erroneous notions have vanished  
even by my momentary contact of great man like you. There is nothing  
surprising about it. Those Brahmins young and old who ramble about, the  
earth as avadhutas ( who pretends to be stolid, shabby, and maniac, in  
looks, to escape molestation by individuals or crowds but who are inwardly  
on the path of illumination ) may they effect good of the kings by  
their benediction. 17-18

**Shree Shukadev said :** Oh ye son of Uttara King Parikshit ! thus, that  
son of Brahmarshi, disregarding his insults out of extreme compassion  
revealed to King Rahugana the knowledge of the Atman. Rahugana  
bowed to him with love and devotion. Bharat whose mind and senses  
are calm composed and conditioned, then, continued his rambles. The  
king who had grown wiser now, by the preachings of Bharat, gave up  
all his deeply rooted attachments to his body and all that he called his  
own, out of ignorance and nescience. This is the result of contact with  
a great devout. 19-20

महाय धर्मपतये विधिनैपुणाय योगाय सांख्यशिरसे प्रकृतीश्वराय ।

नारायणाय हरये नम इत्युदारं हास्यन्मृगत्वमपि यः समुदाजहार ॥२१॥

य इदं भागवतसंभाजितावदातगुणकर्मणो राजर्षेर्मरुतस्यानुचरितं स्वस्त्ययनमायुष्यं धन्यं यशस्यं स्वर्गापवर्ग्यं वानुशृणोत्यास्वास्यत्यभिनन्दति च सर्वां पद्माक्षिण आत्मन आश्रस्ते न कांचन परत इति ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भरतोपाख्याने नाम त्रयोदशचतुर्दशोऽध्यायः ॥१३-१४॥



अथ पञ्चदशोऽध्यायः

भीशुक उवाच

भरतस्यात्मजः सुमतिर्नामाभिहितस्तद्वंशे गयो राजर्षिप्रवर उदारध्रुवा महापुरुषतां प्राप्तः ॥१॥ स वै स्वधर्मेण प्रजापालनपोषणप्रीणनोपलालनानुशासनलक्षणेनेज्याविना च भगवति महापुरुषे पराचरे ब्रह्मणि सर्वात्मनार्पितपरमार्थलक्षणेन ब्रह्मचिच्छरणानुसेवयाऽऽपादितभगवन्नक्तियोगेन स्वयमुपलभ्यमानब्रह्मात्मानुभवोऽपि निरभिमान पदावनिम-  
ज्जगुपत् ॥२॥

यत्प्रीणनाद्ब्रह्मि देवतिर्यङ्मनुष्यवीरुत्तृणमाधिरिञ्चात् ।

प्रीयेत सद्यः स ह विभ्वजीवः प्रीतः स्वयं प्रीतिमगाद्वयस्य ॥३॥

“Oh yagna swarup ! defender of faith, giver of fruits and bestower of boons yoga personified and the Lord of Prakriti to you, oh Sire ! I pay my homage.” Exclaiming these words Bharat gave up his frame of a deer.

Those that describe, praise, or hear this account of Rajarshi Bharat that gives fame, heaven and beauty have all their desires fulfilled whatever they be. 21-22

Thus ends chapters thirteenth and fourteenth of Book V

## CHAPTER XV

**Shree Shukadev continued :** The Rajarshi Bharat had a son named Sumati. In their dynasty a king named Gaya flourished who was famous as the best among the Rajarshis. He ruled his subject on the tenets of righteousness. He kept his people, appeased and happy but if they misbehaved they were also chastised or punished. By his services to the wise besides performing sacrifices he had experienced often the form immaculate of the self within and had dedicated himself and surrendered his all to the Lord. Nevertheless he ruled his subjects without any pride or ego. 1-2

The Lord of sacrifice the life giver of the universe by whose appeasement,

गयाद्रयन्त्यां चित्ररथः सुगतिरचरोघन इति त्रयः पुत्रा बभूवुस्त द्रंशो विरजान्तो बभूव ४  
प्रैयमतं वंशमिमं विरजश्चरमोद्भवः । अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा ॥५॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे प्रियव्रतवंशात्तुकीर्तनं नाम षोडशोऽध्यायः ॥१५॥

## अथ षोडशोऽध्यायः

### राजोवाच

उक्तस्त्वया भूमण्डलायामविशेषो यावदादित्यस्तपति यत्र चासौ ज्योतिषां गणैश्चन्द्रमा  
या सह दृश्यते ॥१॥ प्रियव्रतरथचरणपरिजातैः सप्तभिः सप्त सिन्धव उपप्लुप्ता यत्  
पतस्याः सप्तद्वीपविशेषविकल्पस्त्वया भगवन् खलु सूचित एतदेवाखिलमहं मानतौ  
लक्षणतश्च सर्वं विजिज्ञासामि । भगवतो गुणमये स्थूलरूप आवेशितं मनो ह्यगुणेऽपि  
सूक्ष्मतम आत्मज्योतिषि परे ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं तदु हेतुद्वयो-  
ऽहस्यनुवर्णयितुमिति ॥२॥

### ऋषिरुवाच

न वै महाराज भगवतो मायागुणविभूतेः काष्ठां मन सा वक्षसा वाधिगन्तुमलं विबुधा-

all the divinities from Brahma down to animals and birds and the entire vegetation are pleased and satisfied was himself pleased on the king Gaya. 3

This king Gaya had three sons named Chitrarath, Sugati and Avarodhana by his wife Gayanti. This dynasty lasted up to king Viraja. King Viraja was the last king in the line of Priyavrata. King Viraja adorned his subjects as Vishnu adorns the gods.

Thus ends chapter fifteenth of Book V

## CHAPTER XVI

**The King said :** About the size of the earth, you said, that as far as the rays of the Sun reach, and as far as the Moon and the constellation of stars, are visible, to its farthest limit on the vast expanse of this Earth, that is the size of the earth. You also said by wheels of the chariot of King Priyavrata seven seas were formed and with it the seven different islands came into existence, on this earth. I am anxious to know their dimensions and their description. Master, please describe the corporeal form of the Lord (the Universe) so that the mind that is fixed in the gross form of the divine may easily enter the abstract, the self-luminous omnipresent Bhagwan Vasudev. 1-2

**The Rishi replied :** Rajan, one is unable to comprehend, by his

युगपि पुरुषस्तस्मात्प्राधान्येनैव भूगोलविशेषं नामरूपमानलक्षणतो व्याख्यास्यामः ॥३॥

यो वायं द्वीपः समवर्तुलो यथा पुष्करपत्रम् । यस्मिन्नव वर्षाण्यष्टभिर्मर्यादागिरिभिः  
सुविभक्तानि भवन्ति । येषां मध्ये इलावृतं नामाभ्यन्तरवर्षं यस्य नाभ्यामवस्थितः  
कुलगिरिराजो मेरुः कर्णिकामृतः । उत्तरोत्तरेणेलावृतं नीलः श्वेतः शृङ्गवानिति त्रयो रम्यक-  
हिरण्यकुरुक्ष्णां वर्षाणां मर्यादागिरयः । दक्षिणेनेलावृतं निषधो हेमकूटो हिमालयो  
हरिर्वर्षकिम्पुरुषभारतानां यथासंख्यम् । पूर्वेण च मात्यवद्वन्धमादनावानीलनिषधायतौ  
केतुमालभद्राभ्ययोः सीमानं चिदधाते । मन्दरो मेरुमन्दरः सुपादव्यः कुमुद इति मेरोश्चतुर्दिशम-  
वष्टम्भगिरयः ॥४॥

दैवोद्यानानि च भवन्ति चत्वारि नन्दनं चैत्ररथं वैभ्राजकं सर्वतोभद्रमिति ॥५॥

अरुणोदा नाम नदी मन्दरगिरिशिखरान्निपतन्ती पूर्वणेलावृतमुपप्लावयति । जम्बू नाम  
नदी मेरुमन्दरशिखरादधनितले निपतन्ती दक्षिणेनात्मानं यावदिलावृतमुपस्यन्दयति । तावदु-

mind or speech the majesty and grandeur of maya of the Divine even if, he were to get a span of life as long as that of a god; nevertheless I will describe to you the main geographical features, such as name, form and dimensions with their characteristics. In this round lotus leaf like shaped island, there are nine continents, which lie demarcated by the eight mountains. One that is in the centre is known as Ilavrata. Right in the centre of that continent is situate, the Meru, king of the hills. In the north of Ilavrata, the three mountains, Nil, Shweta, and Shrungavan are situate on the border line of the territories of Ramyak, Hiranyamaya and Kuru demarcating the regions. On the south of Ilavrata are Nishidha, Hemakuta and Himalaya, mountains, demarcating Harivarsh, Kitmpurush and Bharat. Malayan and Gandhamadan these two hills on the west and east of Ilavrata are on the borders of Nil, Nishad, Ketumal and Bhadrashwa, respectively indicating the boundaries of those territories on the four sides of mount Meru, are situate the four mountains of Mandar, Meru Mandar, Suprarswa and Kumud, which look like the supports of mount Meru. 4

The four famous gardens of the gods named Nandan, Chaitrarath, Vaibhrajak and Sarvato-bhadra, are situate on this mount. 5

Meru-River Arunodha falling from the peak of Manar, renders fertile the eastern region of Ilavrata. River Jamba flowing from the peak Meru Mandar, fertilizes the southern region of Ilavrata. Waters of this river

भयोरपि रोधसोयां मृत्तिका तद्रसेनानुविध्यमानां वाय्वर्कसंयोगविपाकेन सदा मरलोकाभरणं  
जाम्बूनदं नाम सुवर्णं भवति । पञ्च मधुचाराः सुपाश्वर्शिवरात्पतन्त्योऽपरेणात्मानमिला-  
वृतमनुमोदयन्ति । कामदुग्धा नदाः कुमुदाग्रात्पतन्तस्तमुत्तरेणैलावृतमुपयोजयन्ति ॥६॥

नारदादयो विंशतिभिरयो मेरोः मूलदेशे परित उपप्लवताः । जठरदेवकूटौ मेरुं  
पूर्वेणापरेण पवनपारियात्रौ दक्षिणेन कैलासकरवीरौ उत्तरतस्त्रिशृङ्गमकरौ । मेरोर्मूर्धनि  
भगवत आत्मयोनेर्मध्यत उपप्लवतां पुरीं समचतुरस्यां शतकौर्म्यां वदन्ति । तामनु परितो  
लोकपालानामष्टानां यथादिशं यथारूपं तुरीयमानेन पुरोऽष्टानुपप्लवताः ॥७॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे मुवनकोत्सवर्णनं नाम षोडशोऽध्यायः ॥१६॥

## अथ सप्तदशोऽध्यायः

### श्रीशुक उवाच

तत्र भगवतः विष्णोर्विक्रमतो वामपादकुण्डमुत्तखनिभिन्नोर्ध्वाण्डफटाद्विचरेणास्तः  
प्रविष्टा या बाह्यजलधारा महता कालेन दिवो मूर्धन्यवतन्तार यत्तद्विष्णुपद्माङ्गुः । वीरव्रत  
औत्तानपादिः परमभागवतोऽसत्कुलदेवताचरणारविन्दोदकमित्यधुनापि परमादरेण शिरसो

When it drenches the earth, on both the banks and is heated by the  
Sun produces "Jambunad" a kind of gold,—five rivers from mount  
Suparshwa flowing in the west, enriches the soil of Ilavrata. The northern  
part of Ilavrata is watered by river Kamadugha flowing from mount  
Kumuda. 6

Twenty hills Narad, and others are at the foot of mount Meru. In  
the east of Meru, are situate the mounts of Jathar and Devkut, in the  
west Pavan and Pariyatra, on the south, Kailas and Karvir, and in the  
north, Trishrunga and Makar. In the centre on the peak of mount Meru  
there is a square city built by Brahmadev. All around this city there  
are eight other cities of Indra and other Lokpalas, extending from east  
to the other quarters in their respective order of colours. 7

Thus ends chapter sixteenth of Book V

## CHAPTER XVII

Shree Shukadev said : A portion of the crust of the upper layer  
of the universe was broken by the left toe of the Bhagwan Trivikrama  
Vaman, which made a hole into it. A flux of water from outside entered  
into that hole which after a very long time descended on the top of the  
heaven, which is known as Vishnupada, and that stream of water is known



विभर्ति । ततः सप्त ऋषयस्तत्पभावाभिज्ञा यां मुक्तिमिवागतां मुमुक्षु इव सवहुमानमद्यापि जटाजूटैरुद्धहन्ति ब्रह्मसदने निपतति ॥१॥

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिशमभिस्पन्दन्ती सीतालकनन्दा चक्षुर्भेदेति । सीता ब्रह्मसदनाद् भद्राश्चक्षुर्प्राच्यां दिशि क्षारसमुद्रमभिप्रविशति । माल्यवच्छिखरा-  
न्निष्पतन्ती केतुमालमभिचक्षुः प्रतीच्यां दिशि सरित्पतिं प्रविशति । भद्रा मेरुशिखरसो निपतिता  
उत्तरांस्तु कुरूनभित उदीच्यां दिशि जलधिमभिप्रविशति । तथैवालकनन्दा दक्षिणेन  
ब्रह्मसदनाद्वह्निं निरिक्कूटान्यतिक्रम्य भारतमभि वर्षं दक्षिणस्यां दिशि जलधिमभिप्रविशति  
यस्यां स्नानार्थं जगच्छतः पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न दुर्लभमिति ॥२॥

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट वर्षाणि पुण्यशोषपभोगस्थानानि  
व्यपदिशन्ति ॥३॥

नवत्सपि वर्षेषु भगवान्नारायणो महापुरुषः पुरुषाणां तदनुग्रहायात्मतत्त्वब्यूहेनात्मना-  
द्यापि सैनिधीयते । इलावृते तु भगवान् भवः । भगवत्तत्त्वतुर्मूर्तेर्महापुरुषस्य तुरीयां तामसीं  
मूर्तिं संकर्षणसंज्ञात्मस्माधिरूपेण संनिधाप्यैतद्विष्णुर्भव उपधावति ।

as Vishnupadi. Dhruva the son of Uttanpad the valient, even now  
venerates this water as water from the feet of their family deity. 1

The seven Maharshis, who know the prowess of this Vishnupadi hold her in high reverence in their matted locks of hair, like aspirants longing for mukti would welcome and respect liberation. From there that flow of water, comes to the abode of Brahma; there it is divided and flows into four directions as Sita, Alakananda, Chakshu, and Bhadra, rivers. River Sita flows, eastward from Brahmasadan, through the Bhadrashwa territories on the East and meets the Kshar seas. The River Chakshu entering the province of Ketumal in the west meets the ocean. River Bhadra enters the Kuru territory in the north and falls into the sea. Similarly Alaknanda, crossing several rocky mountains meets the sea in Bharatvarsha in the south. Those that bathe in this holy river, get the fruit of performing Ashvamedha and Rajsuya Yagna, at every stride. 2

In these nine continents, Bharatkhand is known as the land of actions while the other eight continents are known as pleasure grounds for enjoyment of merits. Bhagwan Narayan inhabits these nine continents in different forms to shower his grace on those living there. 3

In Ilavrata Bhagwan Shankar meditates, on the idol of Sankarshan from the four idols of Narayan (Vasudev, Pradumna, Aniruddha and

ॐ नमो भगवते महापुरुषाय सर्वगुणसंख्यानान्यन्तावाव्यकाय नम इति ॥४॥  
 यमाहुरस्य स्थितिजन्मसंयमं त्रिभिर्विहीनं यमनन्तमपयः ।  
 न वेद सिद्धार्थमिव कचिच्छितं भूमण्डलं मूर्धसहस्रधामसु ॥५॥  
 यस्याय आसीद् गुणविग्रहो महान् विज्ञानधिष्ण्यो भगवानज्ञः किल ।  
 यत्सम्भयोऽहं त्रिवृता स्वतेजसा वैकारिकं तामसमैन्द्रियं सृजे ॥६॥  
 यन्निर्मितां कर्हपि कर्मपर्वणीं मायां जनोऽयं गुणसर्गमोहितः ।  
 न वेद निस्तारणयोगमब्रुवा तस्मै नमस्ते विलयोदयात्मने ॥७॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे सप्तदशोऽध्यायः ॥१७॥

### अथाष्टादशोऽध्यायः

#### श्रीशुक उवाच

भद्रश्रवा नाम धर्मसुतस्तत्कुलपतयः पुरुषा भद्राभ्यवर्षे साक्षान्नगवतो वासुदेवस्य प्रियां

Sankarslian). His incantation is—

Om Namo Bhagwate Mahapurushaya Sarvagunasankhyanayanantaya Avyaktaya Namah. (I bow to that Divine Purush from whom all qualities are manifest but who is himself unmanifest, infinite, and immeasurable.) 4

The Rishis call you infinite because though, you are the cause of the creation, preservation and dissolution of the universe, You are above it. You even do not know that this universe, like a mustard seed, is perched somewhere on one of your thousand heads. 5

From this seed, came forth the Mahat Tattwa the Massive (energy) evolute, from this evolute, came out Brahma the knowledge personified, and from him, I am created and I in my turn through the tripartite ego create the celestials, the main elements, and the senses. 6

A deluded one, in this world of quality trio, sometimes knows that the Lord has created Maya, that entwines one in the knots of actions the karma, but is not able to know, how to transgress it. To Thee that supreme entity the cause of rise and dissolution of this universe, we pay our homage. 7

Thus ends chapter seventeenth of Book V

### CHAPTER XVIII

Shree Shukadev said : In the continent of Bhadrashrava son of Dharma named Bhadrashrava, with his attendants and citizens worships

तनुं धर्ममयीं ह्यशोषाभिधानां परमेश समाधिना संनिधाप्येदमभिगृणन्त उपधावन्ति ।  
॥ नमो भगवते धर्मात्माविशोधनाय नम इति ॥१॥

भद्रश्रवस ऊचुः

अहो चित्त्रं भगवद्विचेष्टितं ध्वन्तं जनोऽयं हि म्रियन् पश्यति ।  
ध्यायन्नसर्वाहं विकर्म सेवितुं निर्हत्य पुत्रं पितरं जिजीविषति ॥२॥

यदन्ति विश्वं कवयः स नश्वरं पश्यन्ति चाध्यात्मविदो विपश्चितः ।

तथापि मुह्यन्ति तवाज्ञ मायया सुविस्मितं कृत्यमजं नतोऽस्मि तम् ॥३॥

वेदान् युगागते तमसा तिरस्कृतान् रसातलाद्यो नतुरङ्गधिग्रहः ।

प्रत्याश्रये चै कवयोऽभियाचते तस्मै नमस्तेऽवितथे हिताय ॥४॥ इति

हरिवर्षे चापि भगवान्नरहरिरूपेणास्ते तद्वर्णं रूपं महापुरुषगुणभाजनो महाभागवतो  
ग्रहोऽव्यवधानानन्यभक्तियोगेन सह तद्वर्णपुरुषैरुपास्ते इदं बोधाहरति ।

ॐ नमो भगवते नरसिंहाय नमस्तेजस्तेजसे आविराविर्भव यज्जनघ यज्जदंष्ट्र कर्मा-

Hayagriva ( deity with a horses' head ) the idol of Lord Vasudev with full concentration of the mind; its incantation mantra is—Om Namo Bhagavate Dharmayatma Vishodhanaya Namah. [ We bow to that revered form of Dharma ( righteousness ) which purifies the mind and renders it holy. ] 1

Bhadrashravas extols : How strange and incomprehensible are the ways of the Lord that a killer never beholds the invisible ( Kal ) time, that will also kill him. He does not see, actions that are wrong, or actions that are prohibited or denied by the shastras. A son wishes to live by killing his father, oh Ye unborn ! the learned and the erudites call this world transitory and the knowers of self, the atmavetta call it perishable, nevertheless they are deluded by your Maya. This, your illusive creation is indeed marvellous. My obeissance to thee my Lord. When at the end of the ages, the four Vedas were carried away by the daityas to rasatal one of the netherworlds you took this human form ( of Hayagriva ) with the head of a horse and rescued them, and gave them to Brahmadev. We pay our homage to that Lord Hayagriva, whose volition are true and righteous, and who is the benefactor of all. 2-4

In the continent of Harivarsha the Lord dwelleth as Shree Narahari, Prahlad the great devout who has the virtues of the great, invokes that dear form of the Lord, with signal devotion along with other people living there. Their incantation, is as fallows :

I bow unto that Lord Nrasinh the lustre of the lustrous, oh thou with claws like the thunderbolt, and teeth rivalling the levin, pray

शयाद् रन्ध्रं रन्ध्रं तमोग्रसं ग्रसं ॐ स्वाहा अमयममयमात्मनि भूयिष्ठा ॐ श्रौम् ॥५॥

स्वस्त्यस्तु विश्वस्य सखः प्रसीदतां ध्यायन्तु भूतानि शिवं मिथो धिया ।  
 मनश्च भद्रं भजतादधोऽक्षजे आवेक्ष्यतां नो मतिरप्यहेतुकी ॥६॥  
 मागारद्वारात्मजचित्तवन्धुषु सङ्गो यदि स्याद्भगवत्प्रियेषु नः ।  
 यः प्राणवृत्त्या परितुष्ट आत्मान् सिद्धयत्यदूरान् तथेन्द्रियप्रियः ॥७॥  
 यस्यास्ति भक्तिर्भगवत्यकिंचना सर्वैर्गुणैस्तत्र समासते सुराः ।  
 हरावभक्तस्य कुतो मद्भद्रगुणा मनोरथेनासति धावतो वहिः ॥८॥  
 हरिर्हि साक्षाद्भगवान् शरीरिणामात्मा ह्यपाणामिव तोयनीप्सितम् ।  
 हित्वा महांस्तं यदि सज्जते गृहे तदा मद्भक्तं वयसा दम्पतीनाम् ॥९॥  
 तस्माद्भजोरागविषादमन्युमानस्पृहाभयदैन्याधिमूलम् ।  
 हित्वा गृहं संसृतिचक्रवालं नृसिद्धपादं भजताकुतोभयमिति ॥१०॥

केतुमाले तद्भगवतो मायामयं कामदेव रूपं परमसमाधियोगेन रमा देवी प्रजापते-  
 र्वैदित्वभिश्च तन्नर्तुभिरुपास्ते इदं चोदाहरति ।

manifest and burn our seeds of desires and dispel our darkness Om  
 swaha may my mind become fearless. Om kshaum. 5

May good betide the world, May the wicked give up their guile. May every one harbour feelings of mutual good will. May our mind entertain good thoughts. May our mind and intellect be always in the Lord without any expectation or desire. Let there be no attachment to home, wife, children, wealth or relations. If there is to be any contact or company let that be of the good or the devout. One fulfilling the desires of his senses does not get even that much satisfaction which a wise gets by subsisting merely on alms, sufficient for his living. One who is devoted to the Lord without any desire for reward has all the virtues and the divinities living in him. How can one, devoid of devotion to the Lord, have the virtues of the great, if he runs unrestrained, after objects of senses. Just as water is the life blood of aquatic animals, so is the Lord, the soul, and the life blood of human beings. He who forsakes the Lord, and gets attached to the house and family though he may be considered great by others then, that greatness of such man or woman is in age only. Therefore banish all desires, humiliation, fear, pride anger sorrow etc. the cause of all miseries and leave the house the merry-go-round of this pragmatic existence and surrender to Lord Nrasinha that renders one free and fearless from all directions. 6-10

In Keturmal the daughters of the Prajapatis with their husbands

ॐ हां ह्रीं हूं ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने आकूतीनां  
चिक्तीनां चेतसां विशेषाणां चाधिपतये षोडशकलाय ऋन्दोमयायान्नमयायामृतमयाय  
सर्वमयाय सहसे ओजसे बलाय कान्ताय कामाय नमस्ते उभयत्र भूयात् ॥११॥

स्त्रियो व्रतैस्त्वा हृषीकेश्वरं स्वतो ह्याराध्य लोके पतिमाश्रसतेऽन्यम् ।  
तासां न ते वै परिपान्त्यपत्यं प्रियं घनायुषि यतोऽस्त्वतन्त्राः ॥१२॥  
स वै पतिः स्यादकुतोभयः स्वयं समन्ततः पति भयातुरं जनम् ।  
स एक एषेतरथा मिथो भयं नैवात्मलाभादधि मन्यते परम् ॥१३॥  
स त्वं ममाप्यच्युत शीर्ष्णि वन्दितं कराम्बुजं यत्त्वदद्यापि सात्वताम् ।  
विभ्रष्टि मां लक्ष्म घरेण्य मायया क ईश्वरस्येद्वितमूहितुं विभुरिति ॥१४॥

meditate with concentration on the illusory form of the god of Love. Their Mantra is our salutation to thee Rishikesh, whose form is bedecked by everything excellent and who Lords over actions, energy and objects, eleven senses and five objects these sixteen form your categories, as you can only be approached and attained through ceremonies enjoined in the Vedas. You are Vedas incarnate. Your body is nourished by food, permeated with ambrosia you are omnipresent and all-pervading. You are the fountain of courage, ability and strength, you are the hand-somest of all. May we always bow to thee.

**Laxmiji extols :** Oh the Lord of senses, women hope for good husbands in life through your worship and vows, but that is not proper. They cannot protect themselves, their children, their wealth and their lives, as they are dependent. He alone who is himself without fear is able to protect others from fear. He alone is worthy to become a husband, who is himself without fear as he is able to protect those that are dependent on him from fear from all sides. You alone are such fearless and all powerful and therefore no one other than yourself can become our Lord, because you do not consider any other gain in life greater than the realisation of ones own form the Self. Oh Achyuta pray lay your lotus like palm of benediction graciously on my head, which you lay on the heads of your votaries. As you keep me on thy breast as the Shrivatsa mark, I cannot say that you have no tender feelings for me but at the same time it is not that special favour and regard that You show to your devotees, by laying your hand on their heads. Inscrutable are your ways oh Lord, who can fathom them? 11-14

रम्यके च भगवतः प्रियतमं मात्स्यमवताररूपं मनोः प्राक्प्रदर्शितं स महता भक्तियोगो नाराधयतीदं चोदाहरति ।

ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय प्राणायोजसे सहसे यलाय महामत्स्याय नम इति ॥१५॥

भवान् युगान्तार्णव ऊर्मिमालिनि क्षोणीमिमामोषधिवीरुधां निधिम् ।

मया सहोरु क्रमतेऽज ओजसा तस्मै जगत्प्राणगणात्मने नम इति ॥१६॥

हिरण्मयेऽपि भगवान् निवसति कूर्मतनुं विभ्राणोऽर्यमा सह वर्पपुरुषैः पितृगणाधिपतिरुपधावति मन्त्रमिमं चानुव्रपति ।

ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुणविशेषणायानुपलक्षितस्थानाय नमो वर्पणे नमो भूम्ने नमो नयोऽवस्थानाय नमस्ते ॥१७॥

जरायुजं स्वेदजमण्डजोज्झिवं चराचरं देवपिपितृभूतमैन्द्रियम् ।

द्यौः सं क्षितिः शैलसरित्समुद्रद्वीपग्रहक्षेत्र्यभिधेय एकः ॥१८॥

In Ramyak, Manu the sovereign of that continent, meditates on the dear fish incarnation of the Lord with the following incantation.

Unto that great fish form of that Reverent Lord, principally constituted with goodness, who is the life, courage, energy, and strength of all beings I bow over and over again.

Manu Maharaj prays. At the time of the deluge, from the ocean of furious waves, you rescued me and the earth, the store of plants and herbs, by your remarkable prowess, to that Lord of the vast multitude of beings, I bow down in all humbleness. 15-16

In the Hiranyamaya, continent the Lord resides as a tortoise. Aryama the Lord of the Manes worship him with his subjects with the following Mantra :

"To you the tortoise the incarnation of the Divine, who is full of all that is good and noble, and whose abode or place is not known to anyone; I bow—to the omnipresent and to the stay of everything including the universe, this earth and all the visible objects, are your own form, to you oh Sire I bow.

You are the central of all the animate and inanimate species in creation, abounding in countless names, forms, and figures. They are the Jarayuja, Swedaja, Andaja and (oviparous, viviparous and sprouting, from soil.) Udbhija (Born human, from sweat, from eggs, from vegetation) the divinities, the Rishis, the Manes, the elements, the senses, the Ether, the

यस्मिन्नसंख्येयविशेषनामरूपाकृतौ कविभिः कल्पितेयम् ।

संख्या यया तत्त्वदशापनीयते तस्मै नमः सांख्यनिर्दर्शनाय ते इति ॥१९॥

उत्तरेषु च कुरुषु भगवान् यज्ञपुरुषः कृतवराद्वरूपः आस्ते तं तु देवी ह्येषा भूः सह  
कुहभिरस्त्वलितप्रक्रियोगेनोपधावति इमां च परमासुपनिषदमावर्तयति ।

ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञकतवे महाध्वरावयवाय महापुरुषाय नमः  
कर्मशुक्लाय त्रियुगाय नमस्ते ॥२०॥

प्रमथ्य दैत्यं प्रतिवारणं मृधे यो मां रक्षाया जगदादिसूकरः ।

कृत्याग्रदंष्ट्रे निरयादुदन्वतः क्रीडन्निवेमः प्रणतास्मि तं विभुमिति ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भुवमख्येऽवतर्जनं नामाष्टादशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

किंपुरुषे वर्ये भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं परमभागवतो हनुमान्

sky the earth, the mountain, river, sea, island planets and constellation. The learned have in this universe determined, the number of evolutes to twenty-four. These evolutes, disappear with true knowledge and wisdom. To you oh wisdom personified we pay our homage. 17-19

In the continent known as North kuru, the Yagna Purush Bhagwan lives in the form of a boar—There this goddess of earth, invokes him, with the residents of kurudesh, with incessant devotion and repeats the following Mantra :

We bow unto that Bhagwan Varah ( Boar incarnation of the Lord ) who is manifest through the holy mantras, and incarnations. Yagna with Yupas, and without Yupas, and all that connected with it are your forms, fruit bearing great Yagnas, are your limbs, to Him whose deeds are holy and who is the Yugas personified, I pay my homage I bow unto that Lord who in his incarnation of a Boar killed the elephant like demon Hiranyaksha in battle and sportively lifted me on his tusk and came out of the depth of the ocean. 20-21

Thus ends chapter eighteenth of Book V



## CHAPTER XIX

Shukadevji said : Shree Hanuman, with the kimpurushas worships Bhagwan Shree Ramchandra ( husband of Sita and elder

सह किम्पुत्रैरचिरतमक्तिरूपास्ते । आर्द्रिणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समुपशृणोति स्वयं चेदं गायति ।

ॐ नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशीलव्रताय नम उपशिक्षितात्मन उपासितलोकाय नमः साधुवादनिकपण्याय नमो ब्रह्मण्यदेवाय महापुरुषाय महाराजाय नम इति ॥१॥

मर्त्यावितारस्त्विह मर्त्यशिक्षणं रक्षोवधायैव न केवलं चिभोः ।

कुतोऽन्यथा स्याद्रमतः स्व आत्मनः सीताकृतानि व्यसनानीश्वरस्य ॥२॥

न वै स आत्माऽऽमवतां सुहृत्तमः सखिलोक्यां भगवान् वासुदेवः ।

न स्त्रीकृते कश्मलमश्रुवीत न लक्ष्मणं चापि विहातुमर्हति ॥३॥

न जन्म नूनं महतो न सौभगं न वाङ् न बुद्धिनांकृतिस्तोपहेतुः ।

सैष्विद्विष्टानपि नो वनौकसश्वकार सख्ये वत लक्ष्मणाग्रजः ॥४॥

सुरोऽसुरो वाप्यथ धातरो नरः सर्वात्मना ॥ सुकृतश्मुत्तमम् ।

भजेत रामं मनुजाकृतिं हरिं य उत्तराननयकोसलान्दिवमिति ॥५॥

भारतेऽपि ययं भगवान् नरनारायणस्य उपचितधर्मज्ञानवैराग्यैश्वर्योपशमोपरमात्मो-

brother of Shri Laxman ) with perfect devotion and listens to the bliss giving account of the Lord sang by the Gandharva, with Arshtishena and recites the following Mantra :

I bow to that illustrious one whose deeds, are noble, whose character and vows are chaste and austere, who has been the highest in the ordeal of good will and piety. To that Lord supreme, the great omnipotent being, the Brahmanyadev, the monarch among the sovereigns I pay my humble obeisance.

**Shree Hanuman hymns :** The incarnation of Bhagwan Rama as a human being was not merely to extirpate the demons or the wicked, but was to educate mankind by his own conduct. If it was not so why should there have been any tribulations about Seeta to one who is all powerful and always delighting in the Self. Why should he have deserted Laxman. He made friends with the ugly looking monkeys living in the forest who can neither speak nor understand and have neither family nor noble descent. It was out of sheer mercy, that he befriended them. Shree Rama acknowledges and highly values even a little devotion, done with sincerity and love be that from a god or a demon, man, or a monkey. Therefore surrender to that Hari, Bhagwan Rama who carried all his devotees of Uttar Koshal, with him to Heaven. 2-5

In Bharatvarsha, Bhagwan, in the form of Nara and Narayan, remains in isolation in Badrikhashram, not known to any one, and clandest-



पलन्मनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति । तं भगवान् नारदो वर्णाश्रम-  
वृत्तीभिर्भारतीभिः प्रजाभिर्ममवत्योक्ताभ्यां सांख्ययोगाभ्यां परमभक्तिभावेनोपसरति इदं  
ब्रह्मिण्युवाच ।

ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय कृपिकृपभाय नरनारायणाय परम-  
हंसपरमगुरवे आत्मात्माधिपतये नमो नम इति ॥६॥

कर्तास्य सर्गादिषु यो न बध्यते न हन्यते देहगतोऽपि दैहिकैः ।  
द्रष्टुर्न दृश्यस्य गुणैर्विदूष्यते तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥७॥  
इदं हि योगेश्वर योगनैपुणं हिरण्यमर्षो भगवान् जगाद यत् ।  
यदन्तकाले त्वयि निर्गुणे मनो भक्त्या बधीतोऽक्षितदुष्कलेपरः ॥८॥  
यथैहिकामुष्मिककामलपटः सुतेषु क्षारेषु धनेषु चिन्तयन् ।  
शङ्केत विद्वान् कुक्कलेवरात्ययाद्यस्तस्य यत्नः श्रम एव केवलम् ॥९॥  
तन्नः प्रभो त्वं कुललेवरार्पितां त्वन्माययाहंममतामधोक्षज ।  
मिन्द्याम येनाशु वयं सुदुर्भिक्षां विवेहि योगं त्वयि नः स्वभाद्यमिति ॥१०॥

inely practices austere penance out of compassion and grace for the learned, to enlighten them on dharma, knowledge, greatness, restrain, detachment, and tranquillity. Muni Narad with reverence and devotion, worships Bhagwan Nara Narayan along with the subjects of Bharatvarsha and recites the following Mantra : " We bow unto that Lord Nara Narayan the best of the ascetics, the wealth of the destitute the prime preceptor of the paramhansas and lord of these souls who delight in self." 6

Though he is the creator of this universe, he is free from all bonds, who albeit living in this body is free from all physical inhibitions and bonds. He is the seer of all objects outside, nevertheless his sight remains unaffected and unvitiated by those objects. To that completely detached and holy Sire the witness of all, we bow again and again. Oh Yogeshwar, to banish all that egoity, for this unclean body at the time of death and to link the mind, in your form which is nirguna, without any attributes, is the highest Yoga preached by Brahmaji. One who is attached to the desires of this world and the other world and is very anxious for his wife, children and his wealth, is highly afraid of death, but if a learned one also is likewise afraid of death then all his labour for knowledge goes in vain. Pray therefore oh Lord give us that Yoga that will stabilise our love and devotion in you alone and enable us to destroy the invincible maya living in us in the form of me and mine. 7-10

भारतेऽप्यस्मिन् वर्षे सन्ति बहवो मलयो मङ्गलप्रस्थो मैनाकत्रिकूटादयः शैलास्तेषां  
नितम्बप्रभवा नदा नद्यश्च सन्त्यसंख्याताः । पतासामपो भारत्यः प्रजा नामभिरेव  
पुनन्तीनामात्मना चोत्सृजन्ति । चन्द्रवसा ताम्रपर्णी अवटोदा कृतमाला वैहायसी कावेरी  
वेणी पयसिनी शर्करावतां तुङ्गभद्रा कृष्णा वेण्या भीमरथी गोदावरी निर्विन्ध्या पयोष्णी  
तापी रेवा सुरसा नर्मदा चम्पवती सिन्धुरन्ध्रः शोणश्च नदी महानदी वेदस्मृतिऋषिकुल्या  
त्रिसामा कीशिकी मन्दाकिनी यमुना सरस्वती द्रपद्वती गोमती सरयू रोघस्यती सप्तवती  
सुषोमा शतद्रूश्चन्द्रभाग मरुद्वृधा वितस्ता असिक्नी विश्वेति महानयः । अस्मिन्नेव वर्षे  
पुरुषैर्लब्धजन्मभिः परमात्मनि वासुदेवेऽनन्यनिमित्तभक्तियोगलक्षणो यदा हि महापुरुष-  
पुरुषप्रसंगः ॥११॥

एतदेव हि देवा गायन्ति—

अहो अमीषां किमकारि शोभनं प्रसन्न एषां स्विदुत स्वयं हरिः ।

यैर्जन्म लब्धं नृपु भारताजिरे मुकुन्दसेवीपयिकं स्पृहा हि नः ॥१२॥

कल्पायुषां स्थानजयात्पुनर्भवात् क्षणायुषां भारतभूजयो वरम् ।

क्षणेन मर्त्येन कृतं मनस्विनः संन्यस्य संयान्प्रभयं पदं हरेः ॥१३॥

In this country of Bharatvarsha there are many mountains such as Malaya, Mangalaprasiba, Mainaka, Trikuta and many others. Rivers big and small flow from these mountains. People of Bharatvarsha bathe with faith in these rivers whose very name is sanctifying. They are Chandravasa, Tamrapani, Avatoda, Kritmala, Vaihayasi, Kaveri, Veni, Payasvini, Sharkaravarta, Tungabhadra, Krishna, Venya, Bhitmarathi, Godavari, Nirvindhya, Payoshni, Tapi, Rewa, Surasa, Narmada, Charmanvati, Sindhu, Mahandi, Vedasmriti, Rishikulya, Trisama, Kaushiki, Mandakini, Yamuna, Saraswati, Drishadwati, Gomati, Saryu, Edhaswati, Saptavati Sushoma, Shatadru, Chandrabhaga, Marudvrudha, Vitasta, Asikani, and Vishwa. Andha and Shona being very big rivers are known as seas. Those who are born in Bharatkhand when they associate with the devouts there rises in them without any reason that signal devotion in Lord Vasudev and the urge for absolution. 11

The gods sing that song : Oh what deeds of merit these Bharatvasis have done that the Lord himself is pleased with them and gave them this body to worship him. We also desire such bodies. Birth with a short life in Bharat is much better by a long way than a long life in the heaven running into hundreds of years, though that life in Bharat is fraught with danger of death. Nevertheless people with faith and understanding renounce everything in a moment and attain that place with

न यत्र वैकुण्ठकथासुधापणा न साधवो भागवतास्तिदात्रयाः ।  
 न यत्र यज्ञेशमघ्रा महोत्सवाः सुरेशलोकोऽपि न वै स सेव्यताम् ॥१४॥  
 सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थदो यत्पुनरर्थिता यतः ।  
 स्वयं विधत्ते भजतामनिच्छतामिच्छापिधानं निजपादपल्लवम् ॥१५॥  
 यद्यत्र नः स्वर्गसुखावशेषितं स्वप्नस्य सूक्तस्य रुतस्य शोभनम् ।  
 तेनाजनामे स्मृतिमज्जन्म नः स्याद् धर्मे हरिर्यद्भजतां शं तनोति ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे जम्बूद्वीपवर्णनं नामकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

श्रीशुक उवाच

भतः परं प्लवादीनां प्रमाणलक्षणसंस्थानतो वर्षविभाग उपवर्ण्यते ॥१॥ प्लवो  
 द्वीपाख्याकरस्तस्याधिपतिः प्रियव्रतात्मज इध्मजिह्वः स्वं द्वीपं सप्तवर्षाणि विभज्य  
 सप्तवर्षनामभ्यः शिवादीन् आत्मजेभ्य आकलय्य स्वयमात्मयोगेनोपरराम । मणिकूटो

the Lord which is free from fear and rebirth. Where the streams of ambrosia like themes of the Lord, do not flow, when there are no saints who have dedicated themselves to the Lord and where there are no Yagnas and no festivals, for the Lord that place is not worth coveting even if it be the paradise of Indra. God fulfils all desires, of those who sincerely pray to him; but he does not give so much as one may not have to ask for it, again, but to him who has no desires, or expectation of reward, he endows him with that rare devotion of his lotus like feet, when nothing remains to be solicited. If there remains some heavenly bliss for us to enjoy and if there is some balance of our Merit left, then may we be born in Bharatkhand where we will remember the Lord because we know that in Bharatkhand the Lord works for the welfare of his devotees. Rajan, I have thus described to you the continents of Jambudwipa. 12-16

Thus ends chapter nineteenth of Book V

## CHAPTER XX

Shree Shukadev continued : I will now describe, the dimensions, the divisions and the principal characteristics of the Plakshadwipa. This island is as big as the Jambudwipa. It is called plaksha because of the dominating pipal tree in the island. Idhmajihva son of Priyavrat

मणिकूटादयः शैलाः । अरुणादयो महानद्यः । हंसपतङ्गोर्ध्वानसत्याङ्गसंज्ञाधत्वारो वपा-  
ल्लव्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते ॥२॥

प्रत्नस्य विष्णो रूपं यत्सत्यस्यर्तस्य ब्रह्मणः । अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति ॥

मृक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोक्षः सहो बलं बुद्धिर्विक्रम इति च सर्वेषामौ  
त्पत्तिकी सिद्धिरविशेषेण वर्तते ॥३॥

द्वीपोऽपि शाल्मलः द्वीपहृतये उपलक्ष्यते । तद्द्वीपाधिपतिः प्रियव्रतात्मजो यज्ञबाहुः  
स्वसुतेभ्यः सप्तभ्यस्तन्नामानि सप्तवर्षाणि व्यमजत् । तेषु वर्षाद्रयो नद्यश्च सप्तैवाभिज्ञाताः  
स्वरसादयः । तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेपन्धरसंज्ञा भगवन्तं वेदमयं सोममात्मानं  
वेदेन यजन्ते ॥४॥

स्वर्गोभिः पितृदेवेभ्यो विमजन् कृष्णशुक्लयोः । प्रजानां सर्वासां राजान्धः सोमो न भासिषति ५

the Lord of Plakshadvipa, divided his island into seven parts and distributed them to his seven sons Shiva, Yavas, etc. and withdrew himself for a life of a recluse. There are seven mountains with Manikut and others and seven other rivers besides Aruna. There, the Hansa, Patang, Urdhwayan and Satyang these four classes of people of the island invoke Sun God with Vedic hymns. Their incarnation for Sun is :

"We surrender ourself to that Surya dev who is identical with Lord Vishnu."

In the five islands of Praksha and others, all persons have intelligence, long life, strength both physical, and mental, and valour, natural to them by birth. 1-3

Then comes, the island of Shalmali. This name is derived from the big Shalmali tree that has silk like staples, the Lord of this island Yagnabahu son of Priyavrata divided this island between his seven sons Surochana and others. On this island there are seven mountains Swaras and others and there are seven rivers called Anumati and others. The four division of the population of the island called Shrutadhar, Viryadhar, Vasundhar and Ijandhar, invoke the Moon by the vedic mantra :

"May that Moon the king of all subjects, who distributes food to the gods and the pitris the manes, in the bright half and the dark half of every month be pleased with us." 4-5

कुशद्वीपो यस्मिन् कुशस्तम्बोद्वीपाख्याकरः । तद्द्वीपपतिः प्रैयवतो राजन् हिरण्यरेतो  
नाम स्वं द्वीपं सप्तभ्यः स्वपुत्रेभ्यो यवामार्गं विभज्य स्वयं तप आतिष्ठत । सीमागिरयो  
नद्यश्चाभिज्ञाताः सप्त सप्तैव चक्रसकुल्यादयः । कुशलकोविदामियुक्तकुलकसंज्ञा कुश-  
द्वीपौकसः भगवन्ते जातवेदसरूपिणं कर्मकौशलेन यजन्ते ॥६॥

परस्य ब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाह । देवानां पुरुषाङ्गानां यज्ञेन पुरुषं यजेति ॥७॥

श्रीकुशद्वीपो यस्मिन् श्रीजो नाम पर्वतराजो द्वीपनामनिर्वर्तक आस्ते । तस्मिन्नपि  
प्रैयवतो धृतपृष्ठो नामाधिपतिः स्वे द्वीपे वर्षाणि सप्त विभज्य तेषु पुत्रनामसु सप्त  
रिक्त्यादान् वर्षपान्निवेद्य स्वयं भगवतः परमकल्याणयशस आत्मभूतस्य हरेश्चरणारविम्ब-  
मुपजगाम आमादयो धृतपृष्ठसुता वर्षगिरयः सप्त सप्तैव नद्यश्चाभिख्याताः शुक्लाभयादयः  
॥८॥ पुरुषपद्मभद्रविणवेद्यकसंज्ञा वर्षपुरुषा आपोमयं देवमर्धं यजन्ते ।

आपः पुरुषधीयोः स्थ पुनन्तीर्मर्भुचः सुवः । ता नः पुनीतामीवघ्नोः स्पृशतामात्मना भुव इति ९

As the darbha (kush) grass grows in abundance on this dwipa it is known as the Kushadwipa. Hiranyaretas the son of Priyavrata the Lord of the island divided it among his seven sons and left for his tapasya. In this island there are seven mountains Chaksa and others, and seven rivers named Rasakulya and others. There resides in this island the four classes of people, Kushal, Kovid, Abhiyukta and Kulak. They invoke the Lord in the form of agni with the following mantra :

" Oh Agnidev ( God of fire ) you carry all our oblation directly to the supreme divine, offered in Yagnas ( sacrifices ) pray, therefore, carry to that Supreme purush all that we offer even to his limbs the officiating deities, in different yagnas. 6-7

The island that comes next is Kraunch named after Mount Kraunch. The Lord of that island Dhritaprishta, son of Priyavrata divided the island between his seven sons, gave each part to each one of them and left for his welfare. On this island there are seven mountains named Shukla and others and seven rivers named Abhay and others. The four classes of people inhabiting this island the Purush, Rishabha, Vina and Devak invoke the Jaldev ( God of waters ) with the following Mantra :

" Oh Ye celestial you have derived your prowess from the Param Purush the supreme divine. You sanctify the regions Bhu, Bhuvah, and Swaha, the regions of the mortal and the celestials. May you purify us, by your touch and splash because, by your form and nature you dissipate sins of the sinners." 8-9

शाकद्वीपो नाम महीरुहः स्वक्षेत्रव्यपदेशकः । तस्यापि प्रैयव्रत एवाधिपतिनाम्ना मेधातिथिः सोऽपि विभज्य सप्त वर्षाणि पुत्रनामानि तेषु स्वात्मजान् पुरोजवाद्भिनधिपतीन् स्वयं तपोयनं प्रविवेश । एतेषां गिरयो नद्यश्च सप्त सप्तैव ईशानानघादयः तद्वर्षपुरुषा ऋतव्रतसत्यव्रतदानवतानुवतनामानो भगवन्तं वाय्वात्मकं परमसमाधिना यजन्ते ॥१०॥

अन्तः प्रविश्य भूतानि यो विभर्त्यात्मकेतुभिः । अन्तर्यामीश्वरः साक्षात्पातु नो यद्वशे स्फुटम् ॥

एवमेव पुष्करद्वीपो यस्मिन् बृहत्पुष्करं कमलासनस्याध्यासनं परिकल्पितम् । मानसो-  
त्तरनामैक एव मयांदाचलः । तद्द्वीपस्याप्यधिपतिः प्रैयव्रतो धीतिहोत्रो नामैतस्यात्मजी-  
रमणकधातकिनामानो वर्षपती नियुज्य स स्वयं पूर्वजदद्भमवत्कर्मशील एवास्ते ।  
तद्वर्षपुरुषा भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाऽऽराधयन्तीदं चोदाहरन्ति ॥१२॥  
यत्सत्कर्ममयं लिङ्गं ब्रह्मलिङ्गं जनोऽर्चयेत् । एकान्तमद्वयं शान्तं तस्मै भगवते नम इति ॥१३॥

पतायानेव भूयत्पस्य संनिवेशः प्रमाणलक्षणतो व्याख्यातः ॥१४॥

॥ इति धीशंक्षिप्तभागवते पञ्चमस्कन्धे भुवनकोशवर्णे समुद्रवर्षसंनिवेशपरिमाणलक्षणे विंशोऽध्यायः ॥१०॥



After this comes the Shaka-dwipa known from the Shaka trees growing in abundance in the island. Medhatithi son of Priyavrata is the Lord of this island. He divided the island in seven parts and handed them over to his seven sons, and went to the forest. In this island there are seven mountains Ishan and others and seven rivers Anagha and others, the four classes of people on this island invoke God Vayu (wind) with the following mantra :

"May that Lord who pervades the entire world of beings in the form of vital breath and who is omniscient and in whom exists the entire universe protect us." 10-11

Then comes the Pushkar-dwipa. This dwipa is called, Pushkar because Lotus flowers grow their in abundance. The Lord of this island Veetihotra son of Priyavrata divided his island between his two sons named Ramanak and Ghataki and left for solitude to invoke the Lord. Mount Manasottar is situated on this island. The populace here invoke the Lord as Brahma the absolute with the following Mantra :

"We bow unto that Lord, whose idol is identical with the fruits of action, through whom the absolute is revealed, who is non-dual one, and the only one, without a second and who is all bliss and tranquillity." 12-13

I have thus described to you the size and the dimension of this earth. 14

Thus ends chapter twentieth of Book V



## अथैकविंशोऽध्यायः

श्रीशुक उवाच

सूर्येण हि विभज्यन्ते दिशः खं द्यौर्महो मिदा । स्वर्गापवर्गा नरका रसोकांसि च सर्वशः ॥१॥  
 देवतिर्यङ्मनुष्याणां सरीसृपसर्वीरुधाम् । सर्वजीवनिकायानां सूर्य आत्मा इगीश्वरः ॥२॥

अन्तरिक्षमध्यगतो भगवांस्तपन आतपेन त्रिलोकीं प्रतपत्यवभासयत्यात्मभासा स  
 एष उदगयनदक्षिणायनवैपुगतसंज्ञाभिर्मान्दशैथ्यसमानाभिर्गतिभिरभिपद्यमानः । यदा  
 मेपतुलयोर्वर्तते तदाहोरात्राणि समानानि भवन्ति यदा वृषभादिषु पञ्चसु च राशिषु  
 चरति तदाहान्येव वर्धन्ते । यदा वृश्चिकादिषु पञ्चसु वर्तते तदाहोरात्राणि क्षिपर्याणि  
 भवन्ति ॥३॥

पेन्नीं पुरीं पूर्वस्मान्मेरोर्वेदधानीं नाम दक्षिणतो याम्यां संयमनीं नाम पश्चाद्वाहणीं  
 निम्लोचनीं नाम उत्तरतः सौम्यां विभावरीं नाम तासूद्यमध्याह्नास्तमयनिशीयानीति  
 भूतानां प्रवृत्तिनिमित्तानि समयविक्षेपेण ॥४॥

## CHAPTER XXI

Rajan ! Quarters ether, firmament, Earth, heaven, places of enjoyment, absolution, hell and the nether world all these divisions have been made by Sun. Agani the soul and the sight (of the entire multitude of beings including the celestials, birds, beasts reptiles human beings, and creatures of all kinds, trees, the Atman of the multitude of beings and the sight potential of all creatures is the Sun. 1-2

The Sun in his travel in the firmament, gives heat to the three worlds and illumines them with his own brilliance. By his slow, fast and steady gait we have on the earth two equinox the Uttarayan (the Sun rising in the east going northward) and the Dakshinayan (the sun going southward) equinox—when the Sun is in the zodiacal signs of aries or libra (for six months) the days and nights are equal when it enters Tanrus, Gemini, Cancar, Leo and Virgo signs, the days grow longer and nights become shorter. When it enters Scorpio, Sagarittas, Capricorn Aguaris and Picies, the days grow shorter and the nights grow longer. 3

In the east of Mount Meru round which the Sun travels, is the capital of Indra, Devdhan; in the south is the Sanyamani the capital of Yama the God of death; in the west is the Nimnalochani, the capital of Varuna, in the north is Vibhavari capital of Soma (Moon). The Sun comes to these places in the mornings, noons, evenings and mid-nights to regulate human activities and their rest periods. 4

यस्यैकं चक्रं द्वादशारं पण्णेमि त्रिणामि संवत्सरात्मकं समामनन्ति । यत्र हयाश्छन्दो-  
नामानः सप्तरुणयोजिता वहन्ति देवमादित्यम् ॥५॥ पुरस्तात्सवितुररुणः पश्चाच्च नियुक्तः  
सौत्ये कर्मणि किलास्ते । तथा बालखिल्या ऋणयोऽङ्गुष्ठपर्वमात्राः पृष्टिसदृशाणि पुरतः  
सूर्यं सूक्तवाकाय नियुक्ताः संस्तुवन्ति ॥६॥ तथाग्ये च ऋणयो गन्धर्वाप्सरस्तो नागा  
ग्रामण्यो यातुधाना देवा इत्येकैकशो गणाः सप्त चतुर्दश मासि मासि भगवन्तं  
सूर्यमात्मानं नानानामानं पृथङ्नानानामानः कर्मभिरुपासते । लक्षोत्तरं सार्धनयकोटियोजन-  
परिमण्डलं भूयलयस्य क्षणेन सगव्यूत्युत्तरं द्विसदृशयोजनानि स भुङ्क्ते ॥७॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ज्योतिषवर्षारधमण्डलवर्णनं नामैकविंशोऽध्यायः ॥२१॥

## अथ द्वाविंशोऽध्यायः

### स होवाच

स एव भगवानाविष्टुरूप एव साक्षान्नारायणो लोकानां सस्तय आत्मानं त्रयीमयं  
कर्मविशुद्धिनिमित्तं द्वादशधा विभज्य पृथु वसन्तादिचतुर्षु यथोपजोपमृत्युगुणान्  
विदधाति । तमेतमिह पुरुषाख्यया विद्यया वर्णाश्रमाचारानुपया उच्चावचैः कर्मभिरान्ना-  
तैर्योगयितानैश्च श्रद्धया यजन्तोऽञ्जसा श्रेयः समधिगच्छन्ति । अथ स एव आत्मा लोकानां

Sun has a single wheeled chariot. This wheel being symbolic of one year it has twelve spokes, indicating twelve months of the year, six tires (iron hoops round the wheel rim), six seasons, and three naves, winter, summer and the monsoon of four months each. Arun the charioteer has yoked seven horses to the chariot called meters. This chariot driven by Arun carries the Sun all over the universe. Sixty thousand sages the Valkhilya and others, of the size of a thumb, keep singing the hymns of the Sun God, likewise, other Rishis, gandharvas, damesels, Nagas, Yakshas, demons and divinities, of different names serve the Sun every month, in various ways. One round of the Sun around the earth is nine crores and fifty lacs yojans; it covers two thousand two yojans every second. 5-7

Thus ends chapter twenty-one of Book V

## CHAPTER XXII

Shree Shuka continued: That very prime purush Bhagwan Surya-  
narayan to sanctify all actions and deeds for the good and well being of  
mankind dividcs his vedic form in twelve parts, and produces six seasonal  
phenomenon heat, cold, etc. consistent with the actions and providence



धायापृथिव्योरन्तरेण नमोवल्यस्य कालचक्रगतो द्वादश मासान् पक्षद्वयं दिवा नक्तं चेति सपादक्षद्वयमुपदिशन्ति यावता पष्ठमंशं भुज्जीत स वै कतुरित्युपदिश्यते संवत्सरावयवः ॥१॥

अथ च यावताघेन नमोवीथ्यां प्रचरति तं कालमयनमाचक्षते । अथ च यावन्नमो-  
मण्डलं सह कात्स्न्येन ॥ ६ ॥ भुज्जीत तं कालं संवत्सरं परिवत्सरमिडावत्सरमनुवत्सरं  
वत्सरमिति भानोमान्द्यशैथ्यसमागतिभिः समामनन्ति ॥२॥

एवं चन्द्रमा अर्कगमस्तिभ्य उपरिष्टादर्कस्य संवत्सरभुक्तिं पक्षाभ्यां मासभुक्तिं सपा-  
दक्षाभ्यां दिनेनैव पक्षभुक्तिमग्रचारी द्रुततरगमनो भुङ्क्ते । पितृणामहोरात्राणि पूर्वपक्षा-  
परपक्षाभ्यां वितन्यानः सर्वजीवनविहृत्प्राणो जीवश्चैकं नक्षत्रं भ्रिष्टता मुहूर्तं भुङ्क्ते । य एष  
पोडशकलः पुरुषो भगवान् मनोमयोऽन्नमयोऽमृतमयो देवपितृमनुष्यभूतपक्षपक्षिसरी-  
सृपशीतघां प्राणाप्यायनशीलत्वात्सर्वमय इति वर्णयन्ति ॥३॥

तत उपरिष्टात् नक्षत्राणि सहाभिजिताष्टाविंशतिः । तत उपरिष्टादुद्यना पुरतः  
of all beings. Those people who according to their varnashram dharma perform their actions, and practice yoga with faith, easily attain bliss. This Sun who is like the soul of all beings remains between the earth and the ether and moving within the wheel of time, causes twelve months; two halves, bright and dark and day and night. The time taken by the Sun to cross two and quarter constellation, is one-sixth of the year known as season. 1

The time taken by the Sun in travelling half the region of the sky is called Ayan i.e. half year. When it travels the entire distance in the sky completing the round of earth, with high, normal and slow speed, then the periods thus covered because of the difference in time are known as Vatsar, Samvatsar, Parivatsar, Idavatsar and Anuvatsar. 2

Moon which is above the rays of the Sun, covers with his great speed that much distance in one month which the Sun covers in one year, a month's journey of the Sun, moon covers in two and a quarter constellation, and the Sun's fortnight's journey he covers in a day, with great speed. The bright and the dark half of the moon are known as the day and night of the pitries (the Manes). Moon is like the life breath of every soul. It takes twentyfour hours to cover one constellation. The full moon with the sixteen digits is identified with mind, food and nectar and it being replete with life giving energies it satisfies, the celestals, the manes, mankind, beasts, birds reptiles and vegetation. 3

Over the Moon there are twentyeight constellations, alongwith Abhijit, above these constellation is Venus, it moves in the front or at

पश्चात्सह्य चार्कस्य शैष्ण्वमान्यसाम्याभिरर्कवच्चरति लोकानां नित्यदानुकूल एव स  
वृष्टिचिह्नमग्रहोपशमनः ॥४॥

उपरिष्ठाद् बुधः सोमसुतः प्रायेण शुभकृद्यदाकांद् व्यतिरिच्येत तदातिवाताभ्रप्रायाना-  
वृष्ट्यादिभयमाशंसते । अत ऊर्ध्वमद्वारकस्त्रिभिस्त्रिभिः पक्षैरेकैकशो राशीन् द्वादशानुमुञ्क्ते  
यदि न वक्रेणाभिवर्तते प्रायेणाशुमग्रहोऽवशंसः । तत उपरिष्ठाद् भगवान् बृहस्पतिरेकैकस्मिन्  
राशौ परिवत्सरं चरति यदि न वक्रः स्यात्प्रायेणानुकूलो ब्राह्मणकुलस्य ॥५॥

तत उपरिष्ठात् शनैश्चर एकैकस्मिन् राशौ त्रिशन्मासान् विलम्बमानः प्रायेण हि  
सर्बपामशान्तिकरः । तत उत्तरस्मादप्य य एव लोकानां शमनुभावयन्तो भगवतो विष्णोर्य-  
त्परमं पदं प्रदक्षिणं प्रक्रमन्ति ॥६॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे पञ्चविंशोऽध्यायः ॥१२॥



the back with the same speed as the Sun, be it fast or slow. It always remains congenial to mankind. It pacifies the planet that obstructs the rains. 4

Over Venus is mercury son of Moon, the benefactor of all. Because of his great speed, when he is far away from the Sun, though there may be clouds and storm in the skies, it indicates, scarcity of rains—over mercury is Mars. If it is not oblique in its course it covers one rashi (Zodiacal sign) every month and a half. This planet is inauspicious and causes miseries. Jupiter which is above Mars, if it does not become oblique covers one rashi every year. Generally it is very favourable to the brahmins. 5

Saturn, which is far above Mars, stays in each rashi for two years and a half, it generally brings misery to those who are under his influence. The Sapta Rishi Mandal (the great bear) is much above Saturn. From there they wish peace and goodwill to mankind and circumambulate the Parampad (State Par Excellent) of Bhagwan Vishnu. 6

Thus ends chapter twenty-second of Book V



## अथ त्रयोविंशोऽध्यायः

श्रीशुक उवाच

अथ तस्मात्परतो यत्तद्विष्णोः परमं पद्ममिव दन्ति यत्र ह महाभागवतो ध्रुव  
औत्तानपादिरग्निनेन्द्रेण प्रजापतिना कश्यपेन धर्मेण च समकालयुग्मिः सयद्गुमानं दक्षिणतः  
क्रियमाणः । स हि सर्वेषां ज्योतिर्गणानां ग्रहनक्षत्रादीनामनिमित्तेणाव्यक्तं हसा भगवता  
कालेन भ्राम्यमाणानां स्थाणुरिवावष्टम्भ इन्द्वरेण विहितः शश्वद्वभसते ॥१॥

केचनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य योगधारणायामनु-  
वर्णयन्ति । यस्य पुरुष्छात्रेऽष्टाक्षिरसः कुण्डलीभूतदेहस्य ध्रुव उपकल्पितस्तस्य लाङ्गूले  
प्रजापतिरग्निरिन्द्रो धर्म इति कक्षां सप्तर्षयः । तस्य शरीरस्य यान्युदगयनानि दक्षिणपाश्वे  
तु नक्षत्राणि दक्षिणायनानि तु सव्ये । पृष्ठे त्वज्जीवी आकाशमङ्गा चोदरतः । उत्तराहना-  
यगस्तिरघराहनी यमो मुखेषु चाङ्गारकः शनैश्चर उपरक्षे गृहस्पतिः ककुब्जं वक्षस्यादित्यो  
हृदये नारायणो मनसि चन्द्रो नाभ्यामुशना स्तनयोरश्विनौ बुधः प्राणापानयो राहुर्गले  
केतवः सर्वाङ्गेषु रोमसु सर्वे तारागणाः ॥२॥

## CHAPTER XXIII

Now that which is called the illustrious, region of Bhagwan Vishnu is the place of that great devotee Dhruva, son of Uttanpada. Indra Prajapati, Kashyap, and Dharma with great reverence, circumambulate this region. All the planets constellation and brilliant stars, travel round this place by the invisible force of time. The Lord has ordained Dhruva as the central Pillar of this astral region. 1

This luminous sphere which is supported by the Yogic powers or Bhagwan Vasudev is compared by some to the porpoise wheel (Shishu-marchakra). The Shishumar or the bull is sitting coiled up with its head lowered. In the tail of this bull in the front is Dhruva, and in the tail, at the end Prajapati, Indra, agni and Dharma. In the waist are the seven Rishis. On its rightside are the Uttarayan Constellation and on the left are the Dakshinayan Constellation. On the back is Ajavithi. In the belly is Akash Ganga or the milky way. In the upper lip of this bull lives Agasti and in the lower lip Yama. Mars is in the mouth, Shani or Saturn is in the pudenda, Brahaspati in the neck, Surya in the chest and Narayan lives in the heart. Moon in the mind, Venus in the neval, Ashwinikumar in the breast. Budha or Mercury is in Pran and apan (inhaling and exhaling), Rahu is in the throat, Ketu is in all the limbs and the stars are in the hairs on the body. 2

एतद् द्वे भगवतो विष्णोः सर्वदेवतामयं रूपमहरद्भः संध्यायां प्रयतो वाग्यतो निरीक्षमाण उपतिष्ठेत् नमो ज्योतिर्लोकाय कालायनायानिमिषां एतये महापुरुषायभिधीमहीति ॥ ३ ॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे शिशुमारसेस्वावर्णेन नाम त्रयोविंशोऽध्यायः ॥२१॥



अथ चतुर्विंशोऽध्यायः

श्रीशुक उवाच

अधस्तात्सचितुयोजनायुते स्वर्मानुर्बक्षधवच्चरतीत्येके योऽसावमरत्वं ग्रहत्वं चालभत भगवदनुकम्पया स्वयमसुरापसदः सैहिकेयो ह्यतर्द्धः । यः पर्वणि तद्व्यधानकृद्भैरानुबन्धः स्र्पांबन्ध्रमसावमिधावति । तदुपरागमिति वदन्ति लोकाः ॥१॥

ततोऽधस्तात्सिद्धचारणविद्याधराणां सदनानि । ततोऽधस्ताद्यक्षरक्षःपिशाचप्रेतभूतगणानां विद्वाराजित्मन्तरिक्षे यावद्वायुः प्रवति यावन्मेघा उपलभ्यन्ते । ततोऽधस्तादियं

One should always meditate on this form of Bhagwan Vishnu and chant the following Mantra :

We salute that main stay of that celestial regions, the presiding deity of the divinities in the form of circle of time, on that great one we always meditate. 3

Thus ends chapter twenty-third of Book V



## CHAPTER XXIV

**Shree Shukadev said :** Rajan, some believe that Rahu is under the solar orb like a constellation. Though undeserving he, by the grace of the Lord got that planetary importance and immortality. Being hostile to both the Sun and the Moon it intervenes periodically on Parva (full moon, last day of the bright half, and the last day of the dark half holidays between them) and creates a phenomenon which people call eclipse. 1

Below Rahu are located, regions of the Siddhas, Charanas, and Vidyadharas. The space below this and above the earth where the wind blows and clouds float is called the ether, the play-ground of yakshas, rakshasas, goblins etc. Down below the space, is the earth with its atmospheric pressure. As far as swan, hawk or eagle can fly is its limit.

पृथिवी यावद्धंसभासश्चेत्सुपर्णादयः पतन्तिप्रवरा उत्पतन्तीति । ज्वनेरप्यधस्तात्सप्त मूचिवरा अतलं वितलं सुतलं तलातलं महातलं रसातलं पातालमिति ॥२॥

एतेषु हि विलसन्ते दैत्यदानवकाद्रवेया मायाविनोदा निवसन्ति । येषु महाराज-  
मयेन मायाविना विनिर्मिताः पुरः उद्यानानि । यत्र ह वाच न भयमहोरात्रादिभिः काल-  
विभागेरुपलक्ष्यते । यत्र हि महाहिमवरशिरोमणयः सर्वे तमः प्रवाहन्ते । न चा एतेषु वसता-  
माधयो व्याधयो बलीपलितजरादयश्च देहवैचर्य्यदौर्गन्ध्यस्वेदकलमग्लानिरिति वयोऽवस्थाश्च  
भवन्ति । न हि तेषां मृत्युविना भगवत्तेजसश्चक्रापदेशात् ॥३॥

अथातले मयपुत्रोऽसुरो बलो निवसति येन ह वा इह सृष्टः पण्यवतिर्मायाः ।  
ततोऽधस्तादितले हरो भगवान् हाटकेश्वरः ॥४॥

ततोऽधस्तात्सुतले उदारश्रवाः पुण्यश्लोको विरोचनात्मजो बलिर्भगवता बहुधामन-  
रूपेण पराक्षितलोकाय भगवदनुकम्पयैव पुनः प्रवेशित इन्द्रादिष्वयिमानया सुसमृद्धया  
श्रियाभिप्लुष्टः स्वधर्मणाराधयेत्तमेव भगवन्तस्माराधनीयमपगतसाध्वस आस्तेऽधुनापि ।  
तत्रकानामात्मवतां सर्वेषामात्मन्यात्मद् आत्मतयैव यस्य भगवान् स्वयमखिलजगद्गुरु-  
नारायणो द्वारि गदापाणिरवतिष्ठते निजजनानुम्पितद्वयो येनाङ्गुष्ठेन पद्मा दशकन्धरो

Below the earth are Atal, Vetala, Sutala, Talatala, Mahatala, Rasatal  
and Patal the seven netherworlds. 2

In these netherworlds, the Daityas, Danavas, and the Nagas, reside and enjoy, the phantasmagoria, of cities, mansions, gardens etc. created by May Danav master of illusions. As there is no sun there is no division of time such as day and night. Darkness is dispelled by brilliance of the jewels on the hoods of big cobras. The inmates of these cities donot suffer from any disease. Their hairs donot turn grey, nor do they become infirm or old. Their bodies donot get shrivelled or deformed. They are never fatigued. Their bodies donot perspire nor do their bodies undergo any change or decay. They never die except by the wheel of God. 3

Balasur the son of Mayadanav lives in Atal one of the netherworlds. He has created ninety-six varieties of illusions. In the nether world the Vital below the Atal lives Bhagwan Haikeshwar with Shree Bhavani. 4

In the world below this, is Sutala, where lives Baliraj the pious and illustrious son of Virochana. The Lord in the form of Vaman, deprived him of his kingdom of the three worlds and by way of His grace gave him back the kingdom of Sutala, full of riches and affluence difficult even to Gods, Indra and others, where he now lives without any fear, fully devoted to the Lord. The Lord bestows wisdom and knowledge on those devouts who are worthy of his grace. When Ravana

योजनानुतायुतं द्विविजय उच्चाटितः ॥५॥ ततोऽधस्तात्तलातले भयो नाम दानवेन्द्र-  
 खिपुराधिपतिर्महादेवेन परिरक्षितो विगतसुदर्शनभयो भहीयते ॥६॥ ततोऽधस्तान्महातले  
 सर्पाणां कोधवशो नाम गणः कुहकतक्षककालियसुपेणादिप्रधाना महाभोगवन्तः ॥७॥  
 ततोऽधस्ताद्रसातले दैतेया दानवाः पण्यो नाम निवातकवचाः कालेया वसन्ति ॥८॥  
 ततोऽधस्तात्पाताले चासुकिप्रमुखाः शङ्खकुलिकमहाशङ्खदेवतधनञ्जयघृतराष्ट्रशङ्खचूडकम्ब-  
 लाश्वतरदेवदत्तादयो महाभोगिनो महामर्षा निवसन्ति ॥९॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे राक्षादित्यतिविलस्वर्गमर्वादानिरूपणं नाम चतुर्विंशोऽध्यायः ॥२४॥

## अथ पञ्चविंशोऽध्यायः

शीथुक् उवाच

तस्य मूलदेशे या वै कला भगवतस्तामसीं समाख्यातानन्त इति सात्वतीया  
 द्रष्टृदृश्ययोः संकर्षणमहमित्यभिमानलक्षणं यं संकर्षणमित्याचक्षते । यस्येदं क्षितिमण्डलं  
 भगवतोऽनन्तभूतैः सहस्रशिरस एकस्मिन्नेव शीर्षणि ध्रियमाणं सिद्ध्यर्थं इव लक्ष्यते ॥१॥

who was in his campaign of conquest, tried to enter the gate of Baliraj the Lord threw him away—thousands of miles by the mere kick of his toe. This spiritual preceptor of the universe, Bhagwan Narayan with a mace in his hand, stands as a gate-keeper at the gate of the King Bali. Below this Sutala in the netherworlds, is Talatal where lives Maydanav the sovereign of the demons and Lord of the three cities. As he is protected by Bhagwan Mahadev, he is free from fear of Vishnu's discus—In the world below this Talatal is Mahatal wherein dwells the large multitude of irascible hooded cobras. Chief among them are the Kuhakas, Takshaka, Kaliyas, Sushenas. Underneath this is the Rasatal inhabited by the daityas Nivatakavas and Kalkeyas, patal the last of the netherworlds abounds in gem hooded ferocious cobras, Vasuki, Stankh, Kuleek, Mahashankh, Swet, Dhanjaya, Dhutarashtra, Shankhehud, Kambal, Ashwatar and Devdatta, gloom and darkness of this netherworld is dispelled by the brilliance, of these jewelhooded cobra. 5-9

Thus ends chapter twenty-fourth of Book V

## CHAPTER XXV

Underneath this Patal the lowest of the netherlands there lives that tamasic manifestation of the Lord known as "Anant". Those that believe in Sattwat Tantra call it Sankarshan. He is the substratum of that

स एव भगवाननन्तोऽनन्तगुणार्णव आदिवेव उपसंहृतार्मरोपवेगो लोकानां स्वस्तय  
आस्ते ॥२॥

य एव एवमनुश्रुतो ध्यायमानो मुमुक्षुणामनादिकालकर्मवासनाप्रथितमविद्यामयं  
हृदयग्रन्थिं निर्मिनत्ति तस्यानुभावान् भगवान् स्वायम्भुवो नारदः सह तुम्बुरुणा सभायां  
ब्रह्मणः संश्लोकयामास ॥३॥

उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः सत्त्वाद्या प्रकृतिगुणा यदीक्षयाऽऽसन् ।

यद्रूपं ध्रुवमकृतं यदेकमात्मज्ञानाद्यात्कथमु ह वेद तदय वल्म ॥४॥

यन्नाम श्रुतमनुकीर्तयेदकस्मादार्तो वा यदि पतितः ब्रह्मन्मनाद्वा ।

हृन्त्यहः सपदि नृणामशेषमन्यं कं शेषाद्भगवत आश्रयेन्मुमुक्षुः ॥५॥

एवंप्रभावो भगवाननन्तो दुरन्तवीर्योरुणानुभावः ।

मूले रक्षायाः स्थित आत्मतन्त्रो यो लीलया इमां स्थितये विभति ॥६॥

एता हेवेन नृभिरुपगन्तव्या गतयो यथाकर्मचिन्निर्मिताः कामान् कामयमानैः ॥७॥

egoity which believes soul and body as inseperable. This Anant the mighty cobra has thousands of hoods. On one of his hood, is found perched, like a mustard seed, the globe of this earth. That Ananta the prime divine who like a vast ocean of merits and virtues, restrains his great anger at the sins of mankind out of forbearance and bears the weights of this earth. 1-2

This Lord Anant enters the hearts of those that contemplate on him and listen to the account of his greatness, and destroys the knot of ignorance formed in their hearts since ages. Shree Narad son of Brahma in the court of Brahmadev, sang the glories of Lord Anant alongwith Gandharva Tamburu as follows : 3

Who can understand the mystic ways of this "Anant". By whose grace the tripartile qualities of prakrati such as sattwa and others which are the cause of creation, sustenance and dissolution of the universe are able to function and whose form though one and inexorable, is variedly manifest by Him. Who ever listens to the account of Lord Anant and sings his praises even by way of joke be he a sinner or a wretch has all his sins destroyed. To whom, else would one desirous of absolution worship, than, the Lord Anant Sesha.

Thus the Lord Anant, of infinite prowess and might, to protect the universe remains underneath the earth and holds it on his head. 4-6

Rajan ! I have described to you, the lokas to which those desirous of mundane happiness go according to the actions or deeds performed

प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय उच्चावचा विसदृश यथाप्रज्ञं व्याचख्ये कित्पन्त्य-  
त्कथयाम इति ॥८॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भूविबरविधुपवर्णनं नाम पद्मविंशोऽध्यायः ॥२५॥

अथ पद्मविंशोऽध्यायः

राजोवाच

महर्षि पतद्वैचित्र्यं लोकस्य कथमिति ॥१॥

ऋषिरुवाच

त्रिगुणत्वात्कर्तुः श्रद्धया कर्मगतयः पृथग्विधाः सर्वा एव सर्वस्य तारतम्येन भवन्ति ।  
अधेदानीं प्रतिपिबलक्षणस्याधर्मस्य तथैव कर्तुः यद्वाया वैसादस्यात्कर्मफलं विसदृशं  
भवति तत्परिणामलक्षणाः सूतयः सदृशयः प्रवृत्ताः ॥२॥

अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिण स्यामग्निष्वात्तादयः पितृगणा दिशि स्वानां  
गोव्राणां सत्या पद्माशिप भाशासाना निवसन्ति । यत्र ह वाव भगवान् पितृराजो वैवस्वतः

by them. I have also described to you the stages both high and low  
attained through dharma, what else shall I tell you now. 7-8

Thus ends chapter twenty-fifth of Book V

## CHAPTER XXVI

**The King questioned :** Maharshi, why this quaintness in the  
enjoyment of happiness and sufferings in life. 1

**Shree Shuka replied :** One who acts has the triple faith in him  
satwaki, rajasi, and tamasi. the course and results of his actions are  
therefore also tripartite. In the same way those that practice, irreligion  
banned by the scriptures have different fruits of their actions because of  
their diversity in faith. Consequently they go to different hells. 2

In the southern direction, in the region, between heaven, earth and  
netherworlds live the Manes Agnishwat and others praying for the good  
and well being of those born in their respective families. The Lord of  
these pitris is King Yama, the God of death—when a man dies the atten-  
dants of Yama take him to Yama who administers justice to him—



स्वविषयं प्रापितेषु स्वपुरुषैर्जन्तुषु सम्परेतेषु यथाकर्मावद्यं दोषमेवानुलङ्घितभगवच्छा-  
सनः सगणो दमं धारयति । तत्राष्टाविंशतिर्नरका रौरवादयः धिविधयातनाभूमयः ॥३॥

यस्तु परविप्तापत्यकलत्राण्यपहरति स तामिस्रे नरके बलाग्निपात्यते जन्तुर्यत्र  
कदमलमासादित मूच्छांमुपयाति । एषमेवान्धतामिस्रे यस्तु वञ्चयित्वा पुरुषं दारादीनुप-  
युक्ते यत्र शरीरी निपात्यमानो यातनास्थो वेदनया नष्टमतिर्नष्टदृष्टिश्च भवति ॥४॥

यस्त्विह वा एतदहमिति ममेदमिति भूतद्रोहेण केवलं स्वकुटुम्बमेवानुदिनं प्रपुष्पाति  
स रौरवे निपतति । यत्र क्रव्यादा नाम रुखस्तं क्रव्येण घातयन्ति ॥५॥

यो वा उग्रः पशून् पक्षिणो वा प्राणत उपरन्धयति कुम्भीपाके तप्ततैले उपरन्धयन्ति ।  
यस्त्विह वै राजा राजपुरुषो वा अदण्ड्ये दण्डं प्रणयति सूक्तमुद्ये निपतति विनिविष्य-  
माणादयवो भवति ॥६॥

यस्त्विह भूतानामाभ्यरोपकल्पितवृत्तीनामविधिकपरव्यथानां व्यथामाचरति स  
परब्रान्धकूपे निपतति तत्र हासो तैर्जन्तुभिर्मशकयूकामत्कुणमक्षिकादिभिः सर्वतोऽभिद्रुह्य-  
माणस्तमसि धिहतमिद्रानिर्वृत्तिरलङ्घ्यावस्थानः ॥७॥

for his good or bad deeds. There are twentyeight hells Raorau and  
others for the condemned souls to suffer. 3

He who deprives other of his wealth, wife or child is thrown in hell  
known as "tamisra". There he is neither, given food nor water but is  
beaten and condemned. The Jiva ( the empirical soul ) there, is greatly  
harassed, till he faints. He who deceives other and commits adultery  
with his wife is thrown in the hell known as Andhatamisra. He who is  
thrown in this hell loses both his sight and senses. 4

He who believes in " me and mine " and maintains his family by  
betraying others, is thrown in the hell named raurav. There he is  
pested and destroyed by the carnivorous birds known as Ru Ru. 5

That cruel fellow who cooks live birds or animals is cast in the hell  
known as Kumbhipak where he is thrown in a huge pan of boiling oil.  
If a king or his minister punishes the innocent or undeserving, he is  
thrown in hell known as " Sukarmukha " where his limbs, are crushed. 6

He who torments creatures, which subsist, as ordained by the Lord  
is thrown in hell known as Andha-koopaa—where insect like mosquitos,  
bugs, lice, flies etc. bite him and harass him, so much so that he can  
neither sleep nor rest. 7

यस्त्विह वा असंविभज्यान्नाति कृमिभोजने नरकाधमे निपतति । यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं योपिदमिगच्छति तावमुत्र कश्या ताद्व्यन्तस्तिग्मया सूर्म्यां लोहमय्या पुरुषमालिङ्गयन्ति स्त्रियं च पुरुषरूपया सूर्म्यां ॥८॥

ये त्विह वै राजन्या राजपुरुषा वा अपाखण्डा धर्मसेतून् भिन्दन्ति ते वैतरण्यां निपतन्ति भिन्नमयांदाः । यस्त्विह वा अनृतं वदति साक्ष्ये द्रव्यविनिमये दाने वा कथंचित्स वै प्रेत्य नरकेऽवीचिमत्यधःक्षिरा गिरिमूर्ध्नः सम्पात्यते यत्र जलमिव स्थलमश्मपृष्ठमवभासते तद्वीचिमत्तिलशो पिशीर्यमाणशरीरो न ध्रियमाणः पुनरारोपितो निपतति ॥९॥

यस्त्विह आक्याभिमतिरहंकृतिस्तिर्यग्प्रेक्षणः सर्वतोऽभिविशङ्की अर्थव्ययनाशङ्गितया परिशुष्यमाणहृदयवदने निर्वृतिमनवगतो ग्रह इवार्यमभिरक्षति स सूचीमुखे नरके निपतति यत्र ह विस्तग्रहे पापपुरुषं धर्मराजपुरुषा वायका इव सर्वतोऽङ्गेषु सूत्रैः परिवयन्ति ॥१०॥

अधर्मवर्तिनो ये केचिदिहोदिता अनुदिताश्चावनिपते पययिण विशन्ति तथैव धर्मानुवर्तिन इतरत्र ॥११॥

One who feeds himself without participating his food with others is thrown in hell known as Krumibhojan. One who commits adultery with a woman unworthy of touch or a woman who commits adultery with a man equally unworthy of touch is thrown in hell known as Taptasurmi. There he or she is severely whipped and is forced to embrace a heated doll of a male or a female made of iron. 8

Those kings and his councillors who transgress limits of righteousness are thrown in Vaitarni river flowing in Hell.

One who tells a lie as a witness, in charitable and monetary, transactions is thrown from the top of a mountain with head downward in the hell known as Avichiman. His body is broken to pieces, still he does not die and is thus thrown again and again. 9

One who is arrogant of his wealth, and looks askance at everybody and looks with suspicion all around and whose appetite is lost and whose heart is shrivelled at the thought of spending money and at the fear of his wealth being destroyed and who never rests but is ever anxious like Yaksha to protect his wealth is thrown in hell called Suchimukh. To that miser, the servants of dharmaraj sew him with thread in every limb of his body with thread like a tailor. 10

Thus the unrighteous, and the sinners go to hell. The righteous and the meritorious go to the heaven, the celestial regions. 11

यत्तद्भगवतो नारायणस्य साक्षान्महारूपस्य स्थविष्ठं रूपमात्ममायागुणमयमनु-  
वर्णितमादृतः पठति शृणोति यावयति स उपगोयं भगवतः परमात्मनोऽद्राक्ष्यमपि  
श्रद्धाभक्तिविशुद्धबुद्धिवेद ॥१२॥

श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः । स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेदिति ।

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे नरकानुवर्णनं नाम पञ्चविंशोऽध्यायः ॥१२॥



I have described to you the gross form of the lord constituted by the attributes of maya. He who reads this with respect and listens or make others listen has his intellect purified by devotion and faith. 12

An ascetic (who has control over his senses) should listen to the gross and subtle form of the Lord, and then he should lead the mind that has stabilised in the gross and intellectually fix it in the subtle.

Thus ends chapter twenty-sixth of Book V



इति पञ्चमः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

# श्रीसंक्षिप्तभागवतम्

षष्ठः स्कन्धः



अथ प्रथमोऽध्यायः

राजावाच

निवृत्तिमार्गः कथित आदौ भगवता यथा । क्रमयोगोपलब्ध्येन ब्रह्मणा यदसंख्यतिः ॥१॥  
प्रवृत्तिक्षणद्वयैव त्रैगुण्यधिपयो मुने । योऽसावलीनप्रकृतेर्गुणसर्गः पुनः पुनः ॥२॥  
अधुनेह महाभाग यथैव नरकाग्नरः नानोपयातनान्नेयात्तन्मे व्याख्यातुमर्हसि ॥३॥

श्रीशुक उवाच

न चेद्दिहैवापचरति यथांहसः कृतस्य कुर्यान्मनउक्तिपाणिभिः ।  
ध्रुवं स वै प्रेत्य नरकातुपैति ये कीर्तिता मे भवतस्तिग्मयात्मनाः ॥४॥  
तस्मात्पुरैवाश्विह पापनिष्कृती यतेत सृष्ट्योरविपद्यताऽऽत्मना ।  
दोषस्य दृष्ट्वा शुक्लाययं यथा भिषक् चिकित्सेत रुजं निदानयित् ॥५॥

## CHAPTER I

**The King said :** Sage ! You have explained in the first instance the path of renunciation, so that one may realize the Supreme Spirit by stages and may be free from this mundane existence. You have also explained the path of rituals, based on the three qualities of Sattwa, Rajas and Tamas, which results in rebirths again and again, since Prakriti does not become extinct in this case. Illustrious sage ! Please tell me now, how a man may not have to go to hell infested with torments of various type. 1-3

**Shree Shukadev said :** If a man would not atone for the sins committed by him mentally, by speech and by actions in this worldly existence, he certainly goes to hell involving violent torments after death which have already been described by me to you. One should, therefore strive for atonement of sins before death, with his body, when it is not yet destroyed, just as a physician, who has knowledge of diagnosis of disease diagnoses — a disease by examination of the three humours of body, 4-5

यत्तद्भगवतो नारायणस्य साक्षान्महारूपस्य स्थविष्ठं रूपमात्ममायागुणमयमनु-  
वर्णितमादृतः पठति शृणोति श्रावयति स उपगोचरं भगवतः परमात्मनोऽग्राह्यमपि  
अद्भ्यभक्तिविशुद्धबुद्धिवेद ॥१२॥

श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः । स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेदिति ।

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Thus ends chapter twenty-sixth of Book V



इति पञ्चमः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

# श्रीसंक्षिप्तभागवतम्

षष्ठः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

निवृत्तिमार्गः कथित आदौ भगवता यथा । क्रमयोगोपलब्ध्येन ब्रह्मणा यदसंश्रुतिः ॥१॥  
प्रवृत्तिलक्षणश्चैव त्रैगुण्यविषयो मुने । योऽसावलीनप्रकृतेर्गुणसर्गः पुनः पुनः ॥२॥  
अधुनेह महाभाग यथैव नरकाच्चरः नानोपयातनान्नेयात्तन्मे व्याख्यातुमर्हसि ॥३॥

श्रीशुक उवाच

न चेदिहैवार्चिर्ति यथाहसः कृतस्य कुर्यान्मनउक्तिपाणिभिः ।  
भ्रुयं स ये प्रेत्य नरकानुपैति ये कीर्तिता मे भवतस्तिग्मयातनाः ॥४॥  
तस्मात्पुरैवाग्निह पापनिष्कृती यतेत मृत्योरविषयताऽऽत्मना ।  
दोषस्य दृष्ट्वा गुरुलाघवं यथा भिषक् चिकित्सेत रुग्णं निदानयित् ॥५॥

## CHAPTER I

**The King said :** Sage ! You have explained in the first instance the path of renunciation, so that one may realize the Supreme Spirit by stages and may be free from this mundane existence. You have also explained the path of rituals, based on the three qualities of Sattwa, Rajas and Tamas, which results in rebirths again and again, since Prakriti does not become extinct in this case. Illustrious sage ! Please tell me now, how a man may not have to go to hell infested with torments of various type. 1-3

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यमद्वता ऊचुः

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः । वेदो नारायणः साक्षात्स्वयम्भूरिति श्रुतम् ॥२५॥  
 सूर्योऽग्निः रवं मरुद्वायुः सोमः संध्याहनी दिशः । कं कुः कालो धर्म इति हेतो वैद्यस्य साक्षिणः २६  
 पतैरधर्मो विहातः स्थानं दण्डस्य युज्यते । सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः ॥२७॥  
 अयं हि श्रुतसम्पन्नः शीलवृत्तगुणालयः । सर्वभूतसुहृत्साधुर्मितवागनसूयकः ॥२८॥  
 एकदासौ वनं यातः पितृसंदेशकृद् द्विजः । आवाय तत आवृत्तः फलपुष्पसमित्कुशात् ॥२९॥  
 ददर्श कामिनं कंचिच्छूद्रं सह भुजिष्यया । पीत्वा च मधु मैत्रेयं मद्राघूर्णितनेत्रया ।  
 जगाम हृच्छयवशं सहसैव विमोहितः ॥३०॥

तन्निमित्तस्मरज्याजप्रहयस्तो विचेतनः । तामेव मनसा ध्यायन् स्वधर्माद्विरराम ह ॥३१॥  
 बिभ्रां स्वभार्यामिषौढां कुले महति लम्बिताम् । विससजांचिरात्पापः स्वरिष्यापाङ्गविद्धधीः ३२

The servants of Yama said : Righteousness is what has been ordained by Vedas and unrighteousness is what is opposed to it, since we hear that the Vedas are virtually personification of Narayana (Vishnu) and are self-existent. The Sun, the Moon, the Sky, Wind, Fire, morning and evening twilights, quarters, water, the earth. Time and the King of Righteousness are witnesses of (the activities of) creatures. Unrighteousness comes to the notice of these and the sinner is the object of punishment. All sinners deserve punishment in accordance with the degree of their sins. 25-27

This man had knowledge of Vedas and was an abode of virtuous disposition, righteous conduct and merits. He was friendly to all creatures, and was of good moral character. He spoke measured words and was free from malice. Once this Brahmin went to the forest in obedience to his father's command. After collecting fruits, flowers, sacrificial wood and kusha grass, he was returning home. He then saw a lustful shoodra in company of a shoodra woman, who had rolling eyes, as she had drunk intoxicating liquor. Suddenly overcome by passion, he became infatuated. Captivated by the deceitful passion, he lost discrimination. As he was thinking of her alone, he lapsed from righteousness. His intellect having been pierced by the side-glances of that wanton woman, the sinful man soon abandoned his own young brahmin wife, who was born in an eminent family. He procured money from here and there by right or wrong means. Foolish as he was he maintained that shoodra

यतस्ततश्चोपमिन्ये न्यायतोऽन्यायतो धनम् । वभारास्याः कुटुम्बिन्याः कुटुम्बं मन्वधीरयम् ।  
तत एनं दण्डपाणेः सक्तायं कृतकिल्बिषम् । नेप्यामोऽकृतनिर्वेशं यत्र दण्डेन शुद्ध्यति ॥३४॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चस्कन्धेऽब्रामिनीोपाख्याने प्रथमोऽध्यायः ॥१॥



अथ द्वितीयोऽध्यायः

विष्णुदूता ऊचुः

अहो कष्टं धर्मदशामधर्मः स्पृशते सभाम् । यत्रादंभेष्वापापेषु दण्डो यैर्ध्रियते वृथा ॥१॥  
प्रजानां पितरो ये च शास्तारः साधवः समाः । यदि स्यात्तेषु वैषम्यं कं यान्ति शरणं प्रजाः ॥२॥  
यद्यदाचरति धेयानितरस्तत्तदीहते । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥३॥  
यस्याहे शिर आधाय लोकः स्वपिति निर्वृतः । स्वयं धर्ममधर्मं वा न हि वेद यथा पशुः ॥४॥  
अयं हि कृतनिर्वेशो जन्मकोट्येहसप्तमपि । यद् व्याजहार विवशो नाम स्वस्त्ययनं हरेः ।

यदा नारायणायेति जगाद चतुरक्षरम् ॥५॥

स्तेनः सुरापो मिश्रधुम्रहवा गुरुतल्पमः । स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥६॥

woman and her child which was his mistake. Since he has not atoned for his sins, he will be produce him before Yama where he will be purified by undergoing punishment. 28-34

Thus ends chapter first of Book VI



## CHAPTER II

**Servants of Vishnu said :** Alas ! It is distressing that unrighteousness affects even the assembly of persons who know what righteousness is, and they inflict punishment on persons who do not deserve punishments and who are sinless. Those who rule over people are like their father. If they fail to keep the balance of justice even, whom could the people approach for succour ? Other people like to do what an eminent man does and imitate him, considering him as an authority. A man, in whose lap they place their heads and sleep care-free, if he himself does not, like a base animal, know, what is righteousness, what to do then ? This man has atoned for sins committed by him in billions of births, since he has uttered the blessed name of Vishnu, helpless though he was. 1-4

When he said : "Narayana ! come," which phrase contained four syllables of the Lord's name. Mention of the name of Vishnu alone amounts to complete atonement in the case of all sinners—such as a



सर्वेषामप्यवयवतामिदमेव सुनिष्कृतम् । नामव्याहरणं विष्णोर्यतस्तद्विषया मतिः ॥७॥

न निष्कृतैरुदितैर्ब्रह्मवादिभिस्तथा विशुद्धचतुर्ध्वान् व्रतादिभिः ।

यथा हरेर्नामपदैरुदाहृतैस्तदुत्तमश्लोकगुणोपलम्भकम् ॥८॥

नैकान्तिकं तद्धि कृतेऽपि निष्कृते मनः पुनर्धावति चेदसत्यथे ।

तत्कर्मेनिर्हारमभीप्सतां हरेर्गुणानुवादः खलु सत्त्वभावनः ॥९॥

संकीर्त्यं पारिदास्यं वा स्तोत्रं हेलनमेव वा । वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥१०॥

पतितः स्खलितो भयः संदृष्टस्तत्र आहतः । हरिरित्यवशेनाह पुमान्नाहति यातनाम् ॥११॥

अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् । संकीर्तितमघं पुंसो ब्रह्मेधो यथानलः ॥१२॥

श्रीशुक उवाच

त एवं सुविनिर्णयं धर्मं भागवतं नृप । तं याम्यपाशाधिर्मुच्य विप्रं मृत्योरमूमुचन् ॥१३॥

इति प्रत्युदिता याम्या दूता यात्वा यमान्तिके । यमराजे यथा सर्वमाचचक्षुररिदम् ॥१४॥

द्विजः पाशाद्विनिर्मुक्तो गतभीः प्रकृतिं गतः । वचन्दे शिरसा विष्णोः किङ्करान् दर्शनोत्सवः ॥१५॥

thief, a drunkard, one who is faithless to friends, or murders a brahmin, a woman, a king, a parent, or a cow, or who debauches his teacher's wife and other sinners, since this diverts his mind to Him. A sinner is not as such purified by atonements consisting of religious acts etc. prescribed by expounders of Vedas and others, as by exciting the syllables of the name of Vishnu, since that helps him attain the atoned for his sins, the atonement is not absolute, since the mind again rushes to the unrighteous path. For those who desire to have the effects of his sins completely obliterated, recital of the merits of Vishnu results in sublimating his nature. 5-9

Saintly persons say that recital of the name of Vishnu, even while alluding to another person in a joke, in praise or in contempt destroys his entire sins. A man, who even helplessly utters the word "Hari (Vishnu)" does not deserve any torment even if he did so while falling, slipping, escaping from a danger, being stung, being afflicted with fever, or being struck. Recital of the name of the illustrious Lord knowingly or unknowingly burns sins, like fire burning wood. 10-12

Shree Shuka said: King! After giving this complete decision about the merit of the religion of Vishnu, they (the attendants of Vishnu) released the soul of that brahmin from the fetters of Yama and relieved him of death. The servants of Yama, who received the above reply, went to Yama and reported to Sovereign Yama all that had happened. Released from the fetters, the brahmin became free from fear, and

तं विबभ्रुममिमेत्य महापुरुषकिङ्कराः । सहसा पश्यतस्तस्य तत्रान्तर्धिरेऽनघ ॥१६॥  
भक्तिमान् भगवत्पाशु माहात्म्यश्रवणाद्धरेः । अनुतापो महानासीत्स्मरतोऽशुभमात्मनः ॥१७॥  
सोऽहं तथा यतिप्यामि यतिचित्चन्द्रियानलिः । ममाहमिति देहादौ हित्वामिथ्यार्थधीर्मतिम्  
घास्ये मनो भगवति शुद्धं तत्कीर्तनादिभिः ॥१८॥

श्रीशुक उवाच

इति जातमुनिर्वेदः क्षणसङ्केन साधुषु । गङ्गाद्वारमुपेयाय मुक्तसर्वानुबन्धनः ॥१९॥  
हित्वा क्लेशरं तीर्थं गङ्गायां दर्शनादनु । सद्यः स्वरूपं जगृहे भगवत्पार्श्ववर्तिनाम् ॥२०॥  
साकं विहायता विप्रो महापुरुषकिङ्करैः । हेमं विमानमाह्वयौ ययौ ययि यः पतिः ॥२१॥  
त्रियमाणो हरेर्नामं गृणन् पुत्रोपचारितम् । अजामिलोऽप्यमादास किं पुनः श्रद्धया गृणद् ॥२२॥

१ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धेऽजामिलोपाख्याने द्वितीयोऽध्यायः ॥१॥



regained consciousness. He was delighted at having seen the servants of Vishnu and bowed to them with his head. Sinless King ! Perceiving that he desired to say something, the servants of venerable Vishnu became invisible while he was yet looking on. Having heard about the magnanimity of Vishnu, and having recollected his sinful life, he was seized with great repentance and soon became a devotee of Vishnu. He decided : " I will so endeavour that I will control my mind, organs of senses and life-breaths, I will renounce the false notions about my body etc. such as " This is mine. It is I," and will fix my mind, purified by reciting his name etc. on the Divine Lord. 13-18

**Shree Shuka said :** He became completely dejected with mundane life consequent upon his momentary association with the good servants of Vishnu, freed himself from all worldly bounds and went to Haridwara. Subsequently, the brahmin renounced his body in the pilgrim centre of the Ganges and assumed the form of an attendant of the Lord, ascended a golden aerial chariot in the company of servants of the magnanimous Lord and went by air to the abode of the lord of the Goddess of Prosperity/Wealth ( Vishnu ). 19-21

By reciting the name of Hari ( Vishnu ), when calling out his son while dying—Ajamil went to the abode of Vishnu. Then what talk of a man who recites His name with faith ?

Thus ends chapter second of Book VI



अथ तृतीयोऽध्यायः

राजोवाच

निशम्य देवः स्वमष्टोपवर्णितं प्रत्याह किं तान् प्रति धर्मराजः ।

यमस्य देवस्य न दण्डमङ्गः कुतश्चनपे श्रुतपूर्व आसीत् ॥१॥

श्रीशुक उवाच

भगवत्पुरुषे राजन् याम्याः प्रतिद्वतोद्यमाः । पतिं विज्ञापयामासुर्यमं संयमनीपतिम् ॥२॥

यमदूता ऊचुः

यवि सूर्यद्वयो लोके शास्तारो दण्डधारिणः । कस्य स्यातां न वा कस्य मृत्युश्चामृतमेव वा ॥३॥

किन्तु शास्त्रयदुत्वे स्याद्बहूनामिह कर्मणाम् । शास्त्रस्वमुपचारो हि यथा मण्डलवर्तिनाम् ॥४॥

तस्य ते विद्वतो दण्डो न लोके वर्ततेऽधुना । चतुर्भिर्दभुतैः सिद्धैराज्ञा ते विप्रलम्बिता ॥५॥

नीयमानं तथादेशावसाभिर्वातनागृहान् । व्यमोषयन् पातकिनं छित्त्वा पाशान् प्रसह्य ते ॥६॥

यम उवाच

परो मदन्यो जगत्स्तस्युपश्च ओतं श्रोतं पटयन्न विभ्रम् ।

यदंशतोऽस्य स्थितिजन्मनाद्या नस्योतवद् यस्य यशे च लोकः ॥७॥

## CHAPTER III

**The King said :** Oh Sage ! What reply did the king of righteousness (Yama) give to his servants, after hearing their report ? I have never heard anywhere before about repudiation of the command of Yama. I

**Shree Shuka said :** King ! When the servants of Yama were frustrated in their task by the servants of the Lord, they inquired into the cause thereof from their master—the King of Sanyamani city. 2

**The servants of Yama said :** If there were several rulers in the world, authorized to award punishment, who will meet with death or attain immortality and who will not ? In the case of multiplicity of rules, the control over the large number of persons, who are engaged in activities, would be nominal, as when there are several tributary rulers. Your authority of inflicting punishment does not survive now since your command has been countermanded by the four accomplished souls who were marvellous. They released that sinful soul which was being led to cells of hell under your command, by forcibly snapping your fetters. 3-6

**Yama said :** There is a higher authority other than me, over (all) moveable and immoveable objects, in which the Universe is interwoven like threads in a sheet of cloth. The creation, existence and destruction

अहं महेन्द्रो निर्झृतिः प्रचेताः सोमोऽग्निरीशः पवनोऽर्को विरिञ्चः ।  
 आदित्यविदेव वसवोऽथ साध्या मरुद्गणा रुद्रगणाः सत्सिद्धाः ॥८॥  
 यस्येहितं न विदुः स्पृष्टमायाः सत्त्वप्रधाना अपि किं ततोऽन्ये ।  
 तस्यात्मतन्त्रस्य हरेरर्घीशितुः परस्य मायाधिपतेर्महात्मनः ॥९॥  
 प्रायेण दूता इह वै मनोहराश्चरन्ति तद्रूपगुणस्वभावाः ।  
 रक्षन्ति तद्रक्षिमतः परेभ्यो मत्तश्च मर्त्यानिथ सर्वतश्च ॥१०॥

पताधानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः । भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥११॥

पताघतालमघनिर्हरणाय पुंसां संकीर्तनं भगवतो गुणकर्मनाम्नाम् ।  
 विष्णुश्च पुत्रमश्वत्थान् यदजामिलोऽपि नारायणेति त्रियमाण इयाय मुक्तिम् ॥१२॥  
 तानानयध्वमस्ततो विमुखान् मुकुन्दपादारविन्दमकरन्दरसावजसम् ।  
 निष्किंचनैः परमहंसकुलै रसहैर्जुष्टाद् गृहे निरययत्मनि वद्धतृष्णात् ॥१३॥

of this world—emanate from a spark of that authority and the people submit to it like a bullock controlled by a nose-string. Neither I nor the great Indra, the regent of the south-western quarter, Varuna, the Moon, Fire, Shiva, Wind, the Sun, Brahman, all Gods, Vasus, Sadhyas, Maruts, Rudras, and Siddhas know His desires, though we have the quality of Sattwa in us, since we are affected by Maya. How can, therefore, others know it? Hari (Vishnu) is over-lord of all and is the supreme controller authority of Maya and is the Supreme Spirit. His charming servants have the same form, qualities and nature. As a rule they move about and protect men who are His devotees from enemies and from me (Yama), from all directions. The highest duty prescribed for men in this world is intense devotion to the Lord by recital of His names etc. 7-11

Recital of the merits, exploits and names of the Lord by men is quite enough for annihilation of their sins; since Ajamila, though a sinner attained salvation by crying out to his son as "Narayana" when he was about to die. You should bring to me only those wicked persons who have perpetually remained averse to the taste of the juice of the lotus-like feet of Vishnu, which are adored by numbers of penniless recluses of the highest order, and who are thirsting for mundane happiness, which leads to hell. Bring those wicked persons, whose tongue does not recite the names or merits of the Lord, whose minds do not



ताभ्यां निर्दहमानांस्तानुपलभ्य कुरुद्वह । राजोवाच महान् सोमो मनुं प्रशमयन्निच ॥२॥  
 आतिष्ठत सतां मार्गं कोपं यच्छत दीपितम् । पित्रा पितामहेनापि जुष्टं वः प्रपितामहेः ॥५॥  
 अलं दग्धैर्द्रुमैर्द्विनैः खिलानां शिवमस्तु वः । वाक्षो ह्येषा वरा कन्या पत्नीत्वे प्रतिगृह्यताम् ॥६॥  
 इत्यामन्य वरारोहां कन्यामाप्सरसीं नृप । सोमो राजा यद्यो दत्त्वा ते धर्मोपयेतिरे ॥७॥  
 तेभ्यस्तस्यां समभवद्दक्षः प्राचेतसः किल । यस्य प्रजाविसर्गेण लोका जापूरितास्त्रयः ॥८॥  
 यथा ससर्ज भूतानि दक्षो दुहितृवत्सलः । रेतसा मनसा चैव तन्ममावहितः ॥९॥  
 मनसैवासृजत्पूर्वं प्रजापतिरिमाः प्रजाः । देवासुरमनुष्यादीन् नमस्यलज्जलोकसः ॥१०॥  
 तमवृद्धितमालोक्य प्रजासर्गं प्रजापतिः । विन्ध्यपादानुपमज्य सोऽचरद् दुष्करं तपः ॥११॥  
 तत्राघमर्षणं नाम तीर्थं पापहरं परम् । अस्तीपीदंसगुह्येन भगवन्तमधोक्षजम् ॥१२॥

प्रजापतिस्त्वाच

नमः परायावितथानुभूतये गुणत्रयामासनिमित्तवन्धवे ।  
 अद्वष्टधान्ने गुणतत्त्वयुद्धिभिर्निवृत्तमानाय दधे स्वयम्भुवे ॥१३॥

became angry with the trees and created wind and fire from their mouths in order to burn them. Scion of Kuru dynasty ! When the Moon—their King—saw that they were being burnt through the agency of wind and fire the lunar deity told them with the intention of pacifying their anger : " Please take to the ways of saintly persons, resorted to by your father, grand-father and also great grand-fathers. Please desist from burning down poor trees. May the remaining trees and you prosper. Please accept this sylvan virgin—brought up by trees—as your wife. King ! addressing them thus, King Moon gave his daughter born of a celestial damsel to them in marriage and went away. The latter married her in accordance with religious rites. They procreated in her a son—named Daksha—who was thus the son of Prachetases. All the three worlds were filled by dispersal of his progeny. 2-8

Please bear attentively how Daksha, who loved his daughters, procreated all the creatures through semen or mental exertion, 9

In the first place, primordial progenitor as he was, he created such progeny as Gods, demons, men etc. residing either in the sky or on land or in water. Seeing that this creation of his progeny did not multiply, he went to the foot of the Vindhya mountain and performed difficult penance at a place called Aghamarshana—which is a prominent sacred centre capable of destroying sins. There, he eulogized Vishnu by reciting the eulogy called Hansaguhya. 10-12

The Primordial Progenitor said : I bow to the Supreme Lord,

न यस्य सख्यं पुरुषोऽवैति सख्युः सखा वसन् संवसतः पुरेऽस्मिन् ।  
 गुणो यथा गुणिनो व्यक्तदृष्टस्तस्मै महेशाय नमस्करोमि ॥१४॥  
 वेदोऽसवोऽक्षा मनवो भूतमात्रा नात्मानमन्वं च विदुः परं यत् ।  
 सर्वं पुमान् वेद गुणांश्च तज्ज्ञो न वेद सर्वशमन्तमीडे ॥१५॥  
 यदोपरामो मनसो नामरूपरूपस्य दृष्टस्मृतिसम्प्रमोपात् ।  
 य ईयते केवलया स्वसंस्थया हंसाय तस्मै शुचितञ्जने नमः ॥१६॥  
 यस्मिन् यतो येन च यस्य तस्मै यद् यो यथा कुरुते कार्यते च ।  
 पराधरेषां परमं प्राक् प्रसिद्धं तद् ब्रह्म तज्जेतुरनन्यदेकम् ॥१७॥  
 योऽनुग्रहायं भजतां पादमूलमनामरूपो भगवाननन्तः ।  
 नामानि रूपाणि च जन्मकर्मभिर्मजे स महं परमः प्रसीदतु ॥१८॥

who is the emodiment of real knowledge, who is the cause of the false appearance of the three qualities (of sattwa, rajas and tamas), whose real form is not cognizable, whose dimensions cannot be measured by the three qualities or by the elements or by intellect, who is eternal and who is self-existent. I bow to the Supreme Lord, whose affinity with Him man does not know, though he is his friend and though the friend and the soul live together in this body, just as qualities of objects do not know the organs of senses, though the latter are cognizable. The body, the life-breaths, objects of senses and the elements neither know themselves nor the other, which is the Supreme Spirit. The spirit, however, knows all of them and the qualities. Though it has this knowledge, it has no knowledge of the omniscient and the eternal Lord, I eulogise Him. When the mind forgets the existence of names and forms of objects by brushing aside the recollection of objects previously seen and becomes tranquil, the Supreme Spirit is known only by knowledge of the spirit. I bow to that Supreme Spirit, whose sacred abode is in the heart. It is the Supreme Spirit in which the universe abides. It is the Supreme Spirit from which it emanates. It is the Supreme Spirit by which the universe is brought into existence. It is the Supreme Spirit for which the universe exists. It is the Supreme Spirit, which functions and which is the object of all functions. It is supreme among objects which are near or proximate. It is renowned to be primordial. It is the ultimate cause of all else. It is all alone. May the eternal Lord who, though formless, assume names and forms by taking births for doing favour by his exploits to those who adore the soles of his feet, be pleased with me. 13-18

श्रीशुक उवाच

इति स्तुतः संस्तुवतः स तस्मिन्निधमर्पणे । धाविरासीत्कुक्ष्येभ्य मगवान् भक्तवत्सलः ।  
चित्तदाः सर्वभूतानामिदमाह जनार्दनः ॥१९॥

श्रीभगवानुवाच

प्रीतोऽहं ते प्रजानाथ यत्तेऽस्योद्वृद्धं तपः । ममैव कामो भूतानां यद्भूयासुर्विभूतयः ॥२०॥  
एषा पञ्चजनस्याङ्ग दुहिता वै प्रजापतेः । असिपनी नाम पत्नीत्वे प्रवेश प्रतिगृह्यताम् ॥२१॥  
एवतोऽधस्तात् प्रजाः सर्वां मिथुनी भूय मायया । मदीयया भविष्यन्ति हरिष्यन्ति च मे वलिम् ।

श्रीशुक उवाच

इत्युक्त्वा मिपतस्तस्य भगवान् विश्वभावतः । स्वप्नोपलब्धार्थं इव तत्रैवास्तर्दधे हरिः ॥२३॥  
॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे चतुर्थोऽध्यायः ॥१॥

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अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

तस्यां स पाञ्चजन्यां वै विष्णुमायोपवृंहितः । हर्यश्वसंज्ञानयुतं पुमानननयद् विभुः ॥१॥

**Shree Shuka said :** Noble scion of Kuru dynasty ! thus extolled, His Divinity, who loves his devotees, appeared before the sinless Daksha, who was yet extolling Him. Vishnu—the destroyer of demon Jana, who knows the minds of all creatures told him thus : 19

**His Divinity said :** Ruler of people ! I am pleased with you. Since your penance is intended for extension of your progeny. It is my desire also that all the creatures should increase in number. Dear me ! Here is daughter of Panchajana—son of the primordial progenitors—Asiknee by name. King ! accept her as your wife. Henceforward, all the progeny born of you shall increase by cohabitation through my maya and shall offer oblations to me. 20-22

**Shree Shuka said :** After telling him this, His Divinity Vishnu, who maintains the universe, disappeared like an object seen in a dream, while he was yet looking on. 23

Thus ends chapter fourth of Book VI

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## CHAPTER V

**Shree Shuka said :** Encouraged by maya of Vishnu, King Daksha procreated in her (Asiknee) ten thousand sons called Haryashwas. King !



अपृथग्धर्मशीलास्ते सर्वे दाक्षायणा नृप । पित्रा प्रोक्ताः प्रजासर्गे प्रतीचीं प्रययुर्दिशम् ॥२॥  
 तत्र नारायणसरस्तीर्य सिन्धुसमुद्रयोः । सङ्गमो यत्र सुमहन्मुनिस्तिद्विनिषेवितम् ॥३॥  
 तेविरे तप पत्रोत्रं पित्रादेशेन यन्त्रिताः । प्रजाविवृद्धये यत्तान् देवर्षिस्तान् वदश ह ॥४॥  
 उवाच चाथ हर्यश्वाः कथं कथयथ वै प्रजाः । अट्टान्तं भुयो यूयं बालिशा वत पालकाः ॥५॥  
 तथैकपुरुषं राष्ट्रं बिलं चादृष्टनिर्गमम् । बहुरूपां ह्यियं चापि पुमांसं पुंश्चत्तीपतिम् ॥६॥  
 नदीमुभयतोवाहां पञ्चपञ्चाद्भुतं गृहम् । कचिदंसं चित्रकथं शौरपत्न्यं स्वयंभ्रमिम् ॥७॥  
 कथं स्वपितुरादेशमधिह्रांसो विपश्चितः । अनुरूपमविज्ञाय अहो सर्गं करिष्यथ ॥८॥

श्रीशुक उवाच

तद्विशम्याथ हर्यश्वा औत्पत्तिकमनीषया । वाचःकूटं तु देवर्षेः स्वयं विममृशुर्घिया ॥९॥  
 भूः क्षेत्रं जीवसंक्षेपं दक्षानि निजवन्धनम् । अदृष्टा तस्य निषांजं किमसत्कर्मभिर्भवेत् ॥१०॥  
 एक पदेऽवरस्तुयो भगवान् स्वाथयः परः । तमदृष्टाभवं पुंसः किमसत्कर्मभिर्भवेत् ॥११॥

all these sons of Daksha were equal in all respects. Asked by their father to procreate progeny, they went in the Northern direction. There is a very large holy lake called Narayana, near the confluence of the Sindhu (the river Indus) and the sea, on the bank of which sages and siddhas (accomplished souls) reside. Bound by the order of their father, they performed severe penance with the object of procreation, when the divine Sage (Narada) saw them. The latter said : "Ye, Haryashwas ! Though you are royal princes, you are childish. Intelligent though you are, you have not understood the order of your father. Without understanding it, I wonder how you shall procreate progeny without seeing the end of the Earth. How shall you procreate without seeing the land in which there is only one man, the cave the exit from which is not visible, the multi-form woman, the husband of a prostitute the river flowing both ways, the house constructed with twenty-five sorts of materials, the swan speaking about marvellous things, and the self-revolving disc having a sharp edge ? 1-8

Shree Shuka said : Desirous of procreation, the Haryashwa brothers, having themselves thus thought over the puzzling problem put before them by the divine sage with their natural intelligence.

The region of the subtle frame of the body is the land, since it is eternal and keeps itself (the soul) in bondage, what is the use of improper activities without assuring its dissolution ?

God is verily one. He is the Supreme Spirit, embodiment of excel-

पुमान् नैवेति यद् गत्वा पिलस्वर्गं गतो यथा । प्रत्यधामाविद् इह किमसत्कर्मभिर्भवेत् ॥१२॥  
 नानारूपाऽऽत्मनो बुद्धिः स्वैरिषीव गुणान्विता । तन्निष्ठामगतस्येह किमसत्कर्मभिर्भवेत् ॥१३॥  
 तत्सङ्गभ्रंशितैश्वर्यं संसरन्तं कुमार्यवत् । तद्वर्तीरबुधस्येह किमसत्कर्मभिर्भवेत् ॥१४॥  
 सुप्रचप्ययकर्तुं भायां वेलाकूलान्तवेगिताम् । मत्तस्य तामविज्ञस्य किमसत्कर्मभिर्भवेत् ॥१५॥  
 पञ्चविंशतितत्त्वानां पुरुषोद्भुतदर्पणम् । अध्यात्ममबुधस्येह किमसत्कर्मभिर्भवेत् ॥१६॥  
 पेश्वरं शास्त्रमुत्सृज्य बन्धमोक्षानुदर्शनम् । विविक्तपदमत्राय किमसत्कर्मभिर्भवेत् ॥१७॥  
 कालचक्रं भ्रमिस्तीक्ष्णं सर्वं निष्कर्षयज्जगत् । स्वतन्त्रमबुधस्येह किमसत्कर्मभिर्भवेत् ॥१८॥

lence and self-dependent. How can one be free from births without realizing Him simply by improper activities?

What is the use of improper activities of man who has no realization of the Supreme Spirit, after realization of which he does not return to worldly existence, return like a man who does not return after reaching the nether world?

The intellect of a man shrouded by the three qualities of sattwa, rajas and tamas is the multi-form like a wanton woman. What is the use of improper activities of a man, who has not made it steady (by self-realization)?

What is the use of mundane activities of a man who has no knowledge of the currents of intellect by association with which his steady greatness is destroyed like that of a man who has an unsteady wife?

What is the use of mundane activities of a man, who has no correct knowledge of maya, which is the cause of the creation and of divulsion, which is like a fast-flowing river, whose banks are limitless, but is intoxicated with it (Maya)?

What is the use of mundane activities of a man, who has no spiritual knowledge, since the Supreme Spirit, which the twenty-five elements (of which the world is constituted) are the marvellous reflection?

What is the use of mundane activities of a man, who does not know the Supreme Spirit, the knowledge of which imparts the science of divinity and expounds the cause of bondage and salvation?

What is the use of mundane activities of a man who has no knowledge of the auto-motive revolving wheel of time, having a sharp edge, which pulls the world?

इति व्यवसिता राजन् हयश्या एकचेतसः । प्रययुस्तं परिक्रम्य पन्थानमनिवर्तनम् ॥१९॥  
नाशं निशम्य पुत्राणां नारदाच्छीलशालिनाम् । स भूयः पाञ्चजन्यायामजेन परिसान्निवतः ।

पुत्रानजनयद् दक्षः शबलाश्वान् सहस्रशः ॥२०॥

तेऽपि चान्वगमन्मार्गं भ्रातृणामेव मारिष । पूर्ववन्नारदकृतं पुत्रनाशमुपाटणोत् ॥२१॥  
चुक्रोध नारदायासौ पुत्रशोकविमूर्च्छितः । देवर्षिमुपलभ्याह रोषाद्विस्फुरिताधरः ॥२२॥

दक्ष उवाच

अहो असाधो साधूनां साधुलिङ्गेन नस्त्वया । असाध्यकार्यभक्ताणां भिक्षोर्मणिः प्रदर्शितः ॥२३॥  
ऋगैस्त्रिभिरमुक्तानाममीमांसितकर्मणाम् । विघातः श्रेयसः पाप लोकयोद्धमयोः कृतः ॥२४॥  
नानुभूय न जानाति पुमान् विषयतीक्ष्णताम् । निर्विद्येत स्वयं तस्मान्न तथा भिन्नधीः परैः ॥२५॥  
तन्मुह्यन्तेन यन्तस्त्वमभद्रमचरः पुनः । तस्मात्लोकेषु ते मूढ न भवेद् भ्रमतः पदम् ॥२६॥

King! Thus determined, the Haryashwa brothers, who were all of one mind, circumambulated him (sage Narada) and traversed the path of salvation from which there is no coming back. 9-19

On hearing from Narada about the disappearance of his virtuous sons, he (Daksha) was distressed. When he was pacified, by Brahman, Daksha again procreated one thousand sons, called Shabalashwas, through Panchajani. Worthy King! These also followed only the path of their brothers. Daksha heard about the disappearance of his sons, brought about by Narada, as before stupefied by remorse at the disappearance of his sons, he became angry with Narada and cursed the latter—his lips quivering with anger. 20-22

Daksha said : Oh wicked Narada ! You have wronged me under the guise of doing good, since you have shown the path of mendicants to my sons. Sinner ! You have frustrated their welfare in this and in the other world, since they have not yet discharged their three religious debts : (1) Procreations is the debt due to manes ; (2) Study of Vedas is the debt due to Vedic seers ; and (3) Performance of religious sacrifices is the debt due to Gods, and they have also not thought of performance of religious rites. A man does not realize the sharpness of miseries involved in mundane activities without experiencing them. He would not, therefore, get as much dejected with them by diversion of his mind by others as by experience. You destroyers of my lineage ! Silly Narada ! Since you have again wronged me, you shall continuously wander in the worlds and shall not remain steady at one place. 23-26

श्रीशुक उवाच

प्रतिजग्राह तदाहं नारदः साधुसम्मतः । पतावान् साधुवाद्गो हि तितिक्षतेभ्यः स्वयम् ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे नारदश्रुते नान पष्ठोऽध्यायः ॥५॥

अथ पष्ठोऽध्यायः

श्रीशुक उवाच

ततः प्राचेतसोऽसिपन्यामनुनीतः स्वयम्भुवा । पण्डितं सन्तनयामास दुहितृः पितृवत्सलाः ॥१॥  
 दश धर्माय कायेन्द्रोद्विषद् विण्व दत्तवान् । भूताङ्गिरकुशाश्वेभ्यो द्वेष्टे ताक्ष्णाय चापराः ॥२॥  
 भानुर्लम्बा ककुप्तामिधिम्बा साध्या मरुतवती । यमुर्मृदुतां शंकत्वा धर्मपत्न्योऽभवन्मृप ॥३॥  
 सरोपासूत भूतस्य भार्या रुद्रांश्च कोटिशः । रुद्रस्य पार्षदाश्चान्ये घोरा भूतविनायकाः ॥४॥  
 प्रजापतेरङ्गिरसः स्वधा पत्नी पितृनय । अथवाङ्गिरसं वेदं पुत्रत्वे चाकरोत् सती ॥५॥  
 कृशाभ्योऽर्चिषि भार्यायां धूम्रकेशमजीजनत् । धिपणायां वेदशिरो वेष्टनं ययुर्न मनुम् ॥६॥

Shree Shuka said : Narada who is revered by saintly persons, accepted the curse, saying : " Let it be so " The conduct of saintly persons is so generous that they are themselves masters of tolerance. 27

Thus ends chapter fifth of Book VI

## CHAPTER VI

Shree Shuka said : Thereafter Daksha—the son of Prachetas—was conciliated by Brahman. He procreated sixty daughters, who loved their fathers, through his queen Asikni. He gave ten of them to Dharma (i.e. Yama—God of Death) in marriage, thirteen to Kashyapa, twenty-seven to the Moon, two each to Bhoota, Angiras and Krishaswa and the remaining to Tarksha King ! Bhim, Lamba, Kakubh, Jami, Vishwa, Sadhya, Marutwatee, Vasu, Muhoorta and Sankalpa were wives of Dharma. Saroopā—wife of Bhoota—gave birth to crores of Rudras, of whom eleven were attendants of Shiva and were frightful spirits, ghosts and Vinayakas. Swadha—wife of Angiras—another premordial progenitor of the world—gave birth to manes and Satec—the latter's another wife gave birth to Atharva Veda. Krishshwa procreated Dhoomrakesha through his wife, Archish and Vedashriras, Devala, Vayuna and Manu through—Dhishana. Tarksha (Kashyapa) had four wives—Kadroo, Patangee, Vinata and Yamince. Patangee gave birth to birds and Yami-

तार्क्ष्यस्य विनता कद्रूः पतङ्गी यामिनीति च । पतङ्गसूत पतगान् यामिनी शलभानथ ॥७॥  
 सुपर्णासूत गरुडं साक्षाद् यज्ञेशयाहनम् । सूर्यसूतमनूर्ध्वं च कद्रूनांगाननेकशः ॥८॥  
 कृत्तिकादीनि नक्षत्राणीन्द्रोः पत्न्यस्तु भारत । दक्षशापात् सोऽनपत्यस्तासु यक्षमग्रहादितः ॥९॥  
 अथ कश्यपपत्नीनां यत्प्रसूतमिदं जगत् । अदितिर्वितिर्दनुः काष्ठा अरिष्टा सुरसा इला ॥१०॥  
 मुनिः क्रोधवशा ताम्रा सुरभिः सरमा तिमिः । तिमैयाद्देगेणा आसन् द्वापदाः सरमासुताः ॥११॥  
 सुरमेर्मेहिषा गावो ये चान्ये द्विशफा नृप । ताम्रायाः द्येनगृध्राश्च मुनेरप्सरसां गणाः ॥१२॥  
 दन्दशूकादयः सर्पा राजन्न क्रोधवशात्मजाः । इलाया भूरुहाः सर्वे यातुधानाश्च सौरसाः ॥१३॥  
 अरिष्टायाश्च गन्धवाः काष्ठाया द्विशफेतराः । सुता दनोरेकपट्टिस्तेषां प्राधानिकाञ्च भूषु ॥  
 द्विमूर्धा शम्बरोऽरिष्टो ह्यर्वावो विभावसुः । अयोमुखः शङ्कुशिराः स्वभांतुः कपिलोऽरुहः ।  
 अथातः श्रूयतां पंशो योऽदितेरदुर्बलशः । यत्र नारायणो देवः स्वांशेनापतरद्विभुः ॥१६॥  
 विवस्वानर्यमा पूषा त्वष्टाश्च सचिता भगः । धाता विधाता चरुणो मित्रः शक्र उरुक्रमः ॥१७॥

nee to locusts. Suparna gave birth to Garuda (eagle), who serves as the conveyance of Vishnu, and to Aruna—the Charioteer of the Sun. Kadroo gave birth to innumerable serpents. Scion of Bharata dynasty ! Krittika and other stellar constellations are wives of the Moon. Afflicted with tuberculosis resulting from a curse of Daksha, he could not procreate any children through his wives. 1-9

Now, I will mention the names of wives of Kashypa, whose progeny is this world. They are Aditi, Diti, Danu, Kashtha, Arishtha, Surasa, Ila, Muni, Krodhavasha, Tamara, Surabhi, Surama, and Tinu. King ! aquatic creatures were children of Timi, beasts of prey of Sarama, buffaloes, cows and other cloven footed animals of Surabhi, Kites, vultures etc. of Tamra and celestial nymphs of Muni. King ! rapitiles, etc. and serpents were children of Krodhavasha, trees of Ila, evil spirits of Surasa, Gandharvas of Arishtha, and animals other than the cloven-footed of Kashtha. Danu had sixty-one sons. Hear (from me) who were principal among them. They were Uwimoordhan, Shambara, Arishta, Hayagreeva, Vibhavas, Ayomukha, Shankushiras, Swarbhanu, Kapila and Aruna. 10-15

Now, hear about geneology of Aditi, in succession order, from whom Lord Narayana (Vishnu) had taken birth with one of his phases. Her sons were Vivasvat, Aryaman, Poishan, Savitri, Bhaga, Dhatri, Vidhatri, Varuna, Mitra, Shakra (Indra), and Urukrama. Shraddhadeva—son of Vivasvat—who became Manu (first man) and the twins blessed God Yama and Yami (Yamuna)—were born of Sangna, when she came to

विवस्वतः श्राद्धदेवं संजासूयत वै मनुम् । मिथुनं च महाभागा यमं देवं यमीं तथा ।

सैव भूत्वाथ बडवा नासत्यौ सुपुत्रे भुवि ॥१८॥

छाया शनैश्चरं लेभे सार्वणिं च मनुं ततः । कन्यां च तपतीं या वै वजे संवरणं पतिम् ॥१९॥

पूषानपत्यः पिष्टादो भग्नदन्तोऽभवत्पुरा । योऽसौ दक्षाय कुपितं जहास चिद्रुतद्विजः ॥२०॥

त्वष्टुर्देत्यानुजा भार्या रचना नाम कन्यका । संनिवेशस्तयोर्ज्ञेयं विश्वरूपश्च दीर्घवान् ॥२१॥

तं वनिरे सुरगणाः स्वस्वीयं द्विपतामपि । विमतेन परित्यक्ता मुकुणाऽऽङ्गिरसेन यत् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे षष्ठोऽध्यायः ॥६॥

### अथ सप्तमोऽध्यायः

#### राज्ञोवाच

कस्य हेतोः परित्यक्ता भाचार्येणात्मनः सुराः । पतदाचक्ष्व भगवज्जिज्ञाषामात्मकमं गुरो ॥१॥

#### श्रीशुक उवाच

इन्द्रलिमुवनैर्भयमदोल्लङ्घितस्तपथाः । विश्वेदेवैश्च साध्वैश्च नासत्याभ्यां परिश्रितः ।

निपेक्ष्यमाणो मघवान् स्तूयमानश्च भारत ॥२॥

the earth in the form of a mare. She gave birth to twins named Nasatyas. Nasatyas and Dasra—are usually known as Ashwinikumara twins, who were physicians of Gods. Chhaya (wife of Vivasvat) had sons named Shanaishchhara and Savarni. Manu had a daughter named Tapati, who had chosen Samvarna as her husband. Pooshan had lost his teeth formerly, lived upon flour and had no issues. It was he who had exposed his teeth when he had laughed at Shiva, when he was angry with Daksha. A girl named Rachana—younger sister of Demons—was wife of Twashtri. She gave birth to Sannivesha and valiant Vishwaroopa. When Gods were forsaken by their preceptor Angirasa, who was offended with them, they chose him (Vishwaroopa) in the latter's place, even though he was son of a sister of their enemies (demons). 16-22

Thus ends chapter sixth of Book VI

### CHAPTER VII

**The King said :** Your Reverance ! Please tell me for what reason the gods were forsaken by their own preceptor. What disrespect was shown by the disciples to their preceptor ? 1

**Shree Shuka said :** Scion of Bharat dynasty ! When Vishwedevas, Sadhyas and the Ashwinikumara were serving and eulogizing Indra,

स यदा परमाचार्यं देवानामात्मनश्च ह । नाभ्यनन्दत सम्प्राप्तं प्रत्युत्थानासनादिभिः ॥३॥  
 ततो निर्गत्य सहसा कचिराङ्गिरसः प्रभुः । आययौ स्वगृहं तूष्णीं विद्वान् श्रीमद्विक्रियाम् ॥४॥  
 तर्ह्येव प्रतिबुध्येन्द्रो गुरुहेतुनमात्मनः । यन्मयैश्वर्यमत्तेन गुरुः सदसि कात्कृतः ॥५॥  
 अथाहममराचार्यमगाधधिषणं द्विजम् । प्रसादयिष्ये निशठः शीर्ष्णं तच्चरणं स्पृशन् ॥६॥  
 एवं चिन्तयतस्तस्य मघोनो भगवान् गृहात् । बृहस्पतिर्गतोऽदृष्टां गतिमध्यात्ममायया ॥७॥  
 गुरोर्नाधिगतः संघां परीक्षन् भगवान् स्वराट् । ध्यायन् धिया सुरैर्युक्तः शर्म नालभतात्मनः ॥८॥  
 कञ्चुवैयासुराः सर्वं आश्रित्यौशनसं मतम् । देवानु प्रत्युद्यमं चक्रुर्मुग्धा भ्रातृतायिनः ॥९॥  
 तैर्विद्वन्देपुमिस्तीक्ष्णैर्निभिर्नाङ्गोरुवाहवः । ब्रह्माणं शरणं जग्मुः सहेन्द्रान्तकन्धरः ॥१०॥

### ब्रह्मोवाच

अहो यत सुरथेष्ठा ह्यभवं वः कृतं महत् । ब्रह्मिष्ठं ब्राह्मणं दान्तमैश्वर्यान्नाभ्यनन्दत ॥११॥  
 तस्यायमनयस्यासीत् परेभ्यो वः पराभवः । ब्रह्मणेभ्यः स्ववैरिभ्यः समृद्धानां च यत्सुराः ॥१२॥

the latter transgressed the path of good men, due to arrogance engendered by his suzerainty over all the three worlds. When he failed to greet the great preceptor both of the gods and of himself by rising, offering a seat etc. when he arrived, the glorious son of Angiras, wise as he was, immediately went away without speaking a word, since he knew that the arrogance caused by wealth degrades one. At that very moment, Indra became conscious of the insult shown by him to his preceptor. He thought : "I have sleighted my preceptor in the assembly, since I have grown arrogant on account of my sovereignty, I will now propitiate the preceptor of gods, who has got unfathomable intelligence, and is a brahmin, by guilelessly touching his feet with my head. Thinking thus, when glorious Indra emerged from his mansion, he learnt that Brihaspati (the preceptor) had gone away to some unknown place with his mysterious power—Maya. When the glorious king of the heaven did not find any trace of the preceptor after investigation, he took counsel of the gods, and became uneasy. On hearing this, all demons, extremely naughty and desperadoes as they were, declared war against the gods, depending on the advice of their preceptor Ushanas (Shukra). Headed by Indra the gods—their bodies, thighs and hands having been wounded by the sharp missiles discharged by the former (demons) went to Brahman, bending their heads. 2-10

**Brahman said :** Leaders of Gods! You have, alas! done a very wrong thing by failing to give due reverence to the great Rishi, who has spiritual knowledge, and has subdued his organs of senses, through arrogance caused by your greatness. Gods! Your defeat by your weaker

मघवन् द्विपतः पश्य प्रक्षीणान् गुर्वतिक्रमात् । सम्यत्युपचितान् भूयः काव्यमाराध्य भक्तितः ।  
तद्विश्वरूपं भजताशु विप्रं तपस्विनं त्वाष्ट्रमथात्मवन्तम् ।  
सभाजितोऽद्यान् स विधास्यते वो यदि क्षमिष्यध्वमुतास्य कर्म ॥१४॥

श्रीशुक उवाच

त पवमुदिता राजन् ब्रह्मणा विगतज्वराः । कृपि त्वाष्ट्रमुपब्रज्य परिष्वस्येदममुक्त्वा ॥१५॥  
देवा ऊचुः

वयं तेऽतिथयः प्राप्ता आधमं भद्रमस्तु ते । कामः सम्पाद्यतां तात गितृणां समयोचितः ॥१६॥  
आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः । भ्राता मरुत्पतेर्मूर्तिर्मता साक्षात् क्षितेस्तनुः ॥१७॥  
दयाया भगिनो मूर्तिर्धर्मस्यात्मातिथिः स्वयम् । अग्नेरभ्यागतो मूर्तिः सर्वभूतानि घात्मनः ॥१८॥  
वृणीमहे त्वोपाध्यायं ब्रह्मिष्ठं ब्राह्मणं गुरुम् । यथाञ्जसा विजेध्यामः सपरतास्तद्य तेजसा ॥१९॥

विश्वरूप उवाच

अकिंचनानां हि धनं शिलोभ्यन् तेनेह निर्वर्तितसाधुसत्क्रियः ।  
कथं विगर्ह्य तु करोम्यधीश्वराः पौरोधसं दृष्यति येन दुर्मतिः ॥२०॥

enemies is the consequence of your disrespectful behaviour, though you are stronger than your enemies Indra! See how weak you have become by insulting your preceptor and how much strong your enemies have grown by pleasing Shukra (their preceptor) with devotion. You should, therefore, now resort to Vishwaroopa—son of Twashtura—who is learned, performs penance and has spiritual knowledge. He shall accomplish your object provided you put up with whatever he does. 11-14

**Shree Shuka said :** King! when they were thus counselled by Brahman, they became free from anxiety, approached the sage—son of Twashtura embraced him and told him thus : 15

**The Gods said :** Dear Vishwaroopa! We have come to your hermitage as your guests. Please accomplish our desired object, since we are your paternal elders. A preceptor is an image of Brahman, a father is an image of primordial progenitors, a brother is an image of Indra, and a mother is the very embodiment of the Earth. A sister is an image of compassion and a guest is the image of Dharma (righteousness) himself. A visitor is the image of Agni (God of fire) and all creatures are images of the supreme spirit. We elect you as our vice-preceptor and guide since you are brahmin having spiritual knowledge so that we may soon conquer our enemies with the aid of your prowess. 16-19

**Vishwaroopa said :** Leaders of Gods! Left over grains in threshing



तथापि न प्रतिग्रयां गुरुभिः प्रार्थितं कियत् । भवतां प्रार्थितं सर्वं पाणैरयंश्च साधये ॥२१॥

श्रीशुक उवाच

तेभ्य एव प्रतिश्रुत्य विश्वरूपो महातपाः । परोहित्य वृत्तश्चक्रे परमेण समाधिना ॥२२॥  
मुरद्विषां श्रियं गुप्तमौशनस्यापि विधया । आच्छिद्यवादान्महेन्द्राय वैष्णव्या विधया विभुः २३

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे सप्तमोऽध्यायः ॥१॥

## अष्टमोऽध्यायः

राजोवाच

भगवंस्तन्ममाग्राहि वर्म नारायणात्मकम् । यथाऽऽततायिनः शत्रून् येन गुप्तोऽजयन्मुचे ॥१॥

विश्वरूप उवाच

घोताङ्घ्रिपाणिराद्यस्य सपवित्र उदरमुक्षः । कृतस्वाङ्गकरम्यासो मन्त्राभ्यां दान्यतः शुचिः ॥२॥

floors and in market places afford maintenance to moneyless persons. I am used to entertain saintly persons with such grains. How could I, therefore, officiate as your preceptor, since this profession, though it delights fools, is censurable. All the same, I would not reject whatever request is made by elders. I will accomplish all your desire at the cost of my life. 20-21

**Shree Shuka said :** After giving this promise, Vishwaroopa, who was performing great penance, accepted the office of preceptor of Gods with great composure. Magnanimous as he was, he snatched away the wealth of the enemies of Gods with the aid of the knowledge propounded by Vishnu, though it was guarded by the intelligence of Shukra and passed it on to the great Indra. 22-23

Thus ends chapter seventh of Book VI

## CHAPTER VIII

**The King said :** Venerable sage! Please tell me about the lore, known as armour of Narayana (Vishnu), protected by which Indra conquered the invaders in battle. 1

**Vishwaroopa said :** After washing hands and feet, one should sip a little water, while reciting purifying hymns, wear a ring of kusha grass, face north, sanctify various limbs of his body and hands by assigning them to various deity while reciting respective hymns, control his speech and remain pious. He should then meditate on the Supreme Spirit, which is endowed with splendour, vitality, glory, wealth, knowl-

आत्मानं परमं ध्यायेद् ध्येयं पटुशक्तिमिर्युतम् । विद्यातेजस्तपोमूर्तिमिमं मन्त्रमुदाहरेत् ॥३॥

ॐ हरिर्विदध्यान्मम सर्वरक्षां न्यस्ताङ्गप्रपन्नः पतगेन्द्रपृष्ठे ।

दरारिचमासिगदेषुचापपाशान् दधानोऽष्टगुणोऽष्टबाहुः ॥४॥

जलेषु मां रक्षतु मत्स्यमूर्तियादोगणेभ्यो वरुणस्य पाशात् ।

स्थलेषु मायावद्वामनोऽव्यात् त्रिविक्रमः खेऽवतु विश्वरूपः ॥५॥

दुर्गण्डन्याजिमुखाविषु प्रभुः पायान्नुसिंहोऽसुरयूथपारिः ।

विमुञ्चतो यस्य महादृढहासं दिशो विनेदुर्न्यपतञ्च मर्माः ॥६॥

रक्षन्त्यसौ माध्वनि यज्ञकल्पः स्वदंष्ट्रयोन्नीतघरो वराहः ।

रामोऽद्रिकूटेऽथ विप्रवासे सलक्ष्मणोऽव्याद् भरताग्रजोऽस्मान् ॥७॥

मानुप्रधर्माक्षिलात् प्रमादान्नापयणः पातु नरञ्च हासात् ।

दत्तस्त्वयोगादथ योगनाथः पायाद् गुणेशः कपिलः कर्मयन्थात् ॥८॥

edge and is devoid of passionate attachment to mundane objects and is an image of learning, lustre and penance and recite the following hymns. 2-3

Om ! May Vishnu, who has placed his one lotus-like foot on the back of the divine eagle, who wears a shield and is armed with a sword, a mace a bow and arrows and a noose, who possesses the eight qualities of non-violence, forgiveness, freedom from indulgence freedom from desires, and who has eight arms favour me with protection of all sorts. May his incarnation of a fish protect me in water from aquatic animals and the noose of Varuna. May Vamana! who had became a small boy by having recourse to Maya, who had covered the three worlds in his three stride and who is an embodiment of the universe protect me on land. Lord Nrisinha, the enemy of the leader of hordes of demons, whose extremely loud laughs reverberated in the quarters and caused abortions of foetuses protect me in impassable forests and in battles. May Varaha (boar incarnation of Vishnu) who held the earth high on his tusks and who is the incarnation of ritual sacrifices, protect me on roads. May Rama—elder brother of Bharata—along with Laxmana protect us on summits of mountains and on travels. May Narayana protect me from frightful sorcery and negligence, Nara from arrogance, Datta—the master of Yoga from perverse Yoga and Kapila who controlled the three qualities of sattwa, rajas and tamas protect me from bonds of mundane activities. May Sanatkumara protect me from cupid, Hayasheersha from

सनत्कुमारोऽघ्नतु कामदेवाद्यशीपां मां पथि देवहेलनात् ।  
 देवर्षिर्वर्यः पुरुषार्चनान्तरात् क्रूरां हरिर्मां निरयादशेषात् ॥१॥  
 धन्वन्तरिर्भगवान् पात्वपथ्याद् ब्रह्माद् भयाहपमो निर्जिततमा ।  
 यक्षश्च लोकादवताज्जनान्ताद् यलो गणात् क्रोधवशाद्दहीन्द्रः ॥१०॥  
 द्वैपायनो भगवानप्रबोधाद् बुद्धस्तु पात्सण्डगणात् प्रमादात् ।  
 कल्किः कलेः कालमलात्प्रपातु धर्माद्यनायोऽकृतावतारः ॥११॥  
 मां केशवो गद्या प्रातरध्याद् गोविन्द आसङ्गशमात्तवेणुः ।  
 नारायणः प्राह उदात्तशक्तिर्मध्यन्दिने क्षिप्रुररीन्द्रपाणिः ॥१२॥  
 देवोऽपराद्गणे मधुहोमधन्वा सायं धिधामावतु माधवो माम् ।  
 दोषे हृषीकेश उतार्धरात्रे निशीथ एकोऽघ्नतु पद्मनाभः ॥१३॥  
 श्रीवत्सधामापररात्र ईशः प्रत्यूष ईशोऽसिधरो जगदीश्वरः ।  
 धामोदरोऽप्यघ्नतुसंध्यं प्रभाते विश्वेश्वरो भगवान् कालमूर्तिः ॥१४॥

irreverance to Gods in road-side shrines, the great divine sage Narada from obstacles in worshipping God and Vishnu in the incarnation of a tortoise from the punishment of being sent to hell. May glorious Dhanvantari protect me from effects of unwhole-some food, Rishabha who had controlled his spirit from the danger from couples of opposites such as happiness and miseries, ritual sacrifices from public censure, Balarama from troubles from peoples, the divine cobra from multitudes of snakes, venerable Vyasa from ignorance, and Buddha from multitudes of heretics and negligence. May Ka'ki who has taken the lofty incarnation for uplift of righteousness protect me from the impieties of the age of Kali. May Keshava protect me in the morning with his mace, Govinda, holding his flute after sun-rise, Narayana of illustrious prowess in the form-noon, and Vishnu who holds the Sudarshana disc at mid-day. May Vishnu—destroyer of the demon named Madhu—who bears a terrible bow, protect me in the afternoon, and Madhava, who pervades the three worlds, in the evening. May Hrishikesh (Vishnu as the controller of the organs of senses) protect me at nightfall and Padmanabha alone in the first part of the night and at midnight. May Vishnu, who has a beautiful curl of hair on his chest, protect me in the latter half of the night and Vishnu—destroyer of the demon named Jana—armed with a sword every morning twilight. May Damodara protect me every dawn and glorious Vishweshwar (lord of the universe) who is an image of tune, in the morning. Oh Sudarshana disc! Thou hast an edge fiery

चक्रं युगान्तानलतिग्मनेमि भ्रमत् समन्ताद् भगवत्प्रयुक्तम् ।  
 दन्दग्धि दन्दग्धिरसैन्यमाशु कक्षं यथा वातसक्तो हुताशः ॥१५॥  
 गदेऽशनिसर्पधनविस्फुलिङ्गे निष्पिण्डि निष्पिण्डवज्रितप्रियासि ।  
 कूर्मपाण्डवैनायकयक्षरक्षोभूतग्रहान्चूर्णय चूर्णयारीन् ॥१६॥  
 त्वं यानुधानप्रमथप्रेतमारुपिशाचविप्रग्रहघोरदृष्टीन् ।  
 दरेन्द्र विद्राघय कृष्णपूरितो भीमस्वनोऽरेर्हृदयानि कम्पयन् ॥१७॥  
 त्वं तिग्मधारासिवरारितैर्न्यमीशप्रयुक्तो मम छिन्धि छिन्धि ।  
 बभ्रूपि चर्मच्छतचन्द्र छादय द्विपामघोनां हर पापचभुगाम् ॥१८॥

यन्मो भयं प्रहेभ्योऽभूत् केतुम्यो नृम्य एव च । सरीसृपेभ्यो वंष्टिभ्यो भूतेभ्योऽहोभ्य एव वा ।  
 सर्वाण्येतानि भगवन्नामरूपास्त्रकीर्तनात् । प्रायान्तु संक्षयं सद्यो ये नः श्रेयाःप्रतीपकाः ॥२०॥  
 गरुडो भगवान् स्तोत्रस्तोभश्छन्दोमयः प्रभुः । रक्षस्वशेषकृच्छ्रेभ्यो विष्वक्सेनः स्वनामभिः ॥२१॥

like the fire at the end of the universal doom, revolvest all round when discharged by Vishnu, immediately burn down armies of our enemies again and again, like fire, aided by wind burning down, dry grass. Oh mace! Thou emitest sparks of fire when struck against the thunderbolt; thou art dear to the unconquerable Vishnu; completely pound down the evil spirits called Kushmandas, Vainayakas, Yakshas, Rakshasas, goblins and evil planets, and pound down my enemies. Oh conch! filled with the breath of Vishnu and giving out a terrible sound, ward thou off the frightful sights of Yatudhanas, Pramathas, ghosts, Matrikas, goblins and Brahmins' ghosts, causing hearts of my enemies to tremble. You excellent sword! Thou hast a sharp edge. Enjoined by Vishnu, cut down the entire army of my enemies. Oh shield! thou hast a hundred moonlike eyes on thee. Cover up the eyes of my enemies and destroy the vicious eyes of sinners. May the danger to us from the planet Ketu, men, serpents, creatures having fangs, ghosts and also from sins and from those who are opposed to our welfare immediately meet with destruction. May the all pervading glorious divine eagle, who is the personification of vedic hymns and eulogies, protect us from all troubles by his various names. May the names, forms, vehicles and weapons of the Lord, protect us from all adversities and may the doughty attendants of Vishnu protect our intellect, organs of senses, minds and life-breaths. God Vishnu himself virtually constitutes all that is real and unreal. May all our troubles meet with destruction by virtue of the truth of this fact, for those who experience unity of spirit. God is one without

सर्वापद्भ्यो हरेर्नामरूपयानायुधानि नः । बुद्धीन्द्रियमनःप्राणान् पान्तु पार्षदमूषणाः ॥२२॥  
 यथा हि भगवानेव वस्तुतः सदसच्च यत् । सत्येनानेन नः सर्वे यान्तु नाशमुपद्रवाः ॥२३॥  
 यथैकात्म्यानुभावानां विकल्परहितः स्वयम् । भूषणायुधलिङ्गाभ्यां धत्ते शक्तीःस्वमायया ॥२४॥  
 तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः । पातु सर्वैः स्वरूपैर्नः सदा सर्वत्र सर्वगः ॥२५॥

विदिक्षु विश्वध्वमघः समन्तादन्तर्वर्हिर्मगवान् नारसिंहः ।

प्रहास्यैल्लोकभयं स्वनेन स्वतेजसा त्रस्तसमस्ततेजाः ॥२६॥

मधवन्निदमाख्यातं वरुणं नारायणात्मकम् । विजेय्यस्यञ्जसा येन दंशितोऽसुरयूथपान् ॥२७॥

श्रीशुक उवाच

य इदं शृणुयात् काले यो धारयति चारुतः । तं नमस्यन्ति भूतानि मुच्यते सर्वतो भयात् ॥२८॥  
 पंतां विद्यामधिगतो विश्वरूपाच्छतक्रतुः । त्रैलोक्यलक्ष्मीं वुभुजे विनिजित्य मृधेऽसुरान् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे नारायणवर्मकवचनं नामाष्टमोऽध्यायः ॥ ८ ॥



any alternative and assumes grandeur and power, known by him ornaments, and weapons by virtue of his Maya. May the omniscient and omnipresent Lord Vishnu always protect us with all his forms by virtue of this truth. May God Narasinha who had concentrated in himself all the lustre, while destroying the fear of People, with his lustre, protect us in all quarters and angles, over and below, inside and outside. 4-26

Indra ! I have recited to you this eulogy—armour named after Narayana, protected by which, you shall conquer the leaders of the hordes of demons. 27

**Shree Shuka said :** All the creatures bow to him. Whoever hears this and reverently braces him by reciting it, is relieved of dangers from all sides. 28

Indra learnt this from Vishwaroopa vanquished the demons in war and enjoyed the wealth and splendour of the three worlds. 29

Thus ends chapter eighth of Book VI



अथ नवमोऽध्यायः

श्रीशुक उवाच

तस्यासन् विश्वरूपस्य शिरांसि त्रीणि भारत । सोमपीयं सुरापीयमन्नादमिति शुश्रुम ॥१॥

स वै यद्विपि देवेभ्यो भागं प्रत्यक्षमुचकैः । स पव हि ददौ भागं परोक्षमसुरान् प्रति ।

यजमानोऽवहद् भागं मातस्नेहवशालुगः ॥२॥

तद् देवदेहनं तस्य धर्मालीकं सुरेश्वरः । आलक्ष्य तरसा भीतस्तच्छीपांश्चच्छिन्द कपा ॥३॥

मृक्षहृत्पामञ्जलिना जग्राह यदपीश्वरः । संघत्सुरान्ते तदयं भूतानां स विशुद्धये ।

भूम्यम्बुद्रुमयोपिद्विभ्यश्चतुर्धा व्यमज्जदरिः ॥४॥

हृतपुत्रस्तुतस्त्वष्टा जुहावेन्द्राय शशवे । इन्द्रशत्रो विवर्धस्य मासिर् जहि विद्विषम् ॥५॥

मथान्वाहार्यपचनादुत्थितो योरदर्शनः । कृतान्त इव लोकाणां युगान्तसमये यथा ॥६॥

येनावृता इमे लोकास्तमसा त्वाप्सुमूर्तिना । स वै बृष इति प्रोक्तः पापः परमदाहणः ॥७॥

तं निजानुरभिद्रुत्य सगणा विबुधर्षभाः । स्वैः स्वैर्दिव्यास्त्रशस्त्रैर्वैः सोऽप्रसज् तानि कृत्स्नशः

CHAPTER IX

**Shree Shuka said :** Scion of Bharata dynasty ! That Vishwaroopa had three heads, respectively drinking soma juice, wine and eating food, He used to give their share in ritual sacrifices to gods by a loud recital of hymns. The self-same he used to give a share to demons without being observed. He used to give this share to them when performing ritual sacrifices, due to his devoted love for his mother. Observing his this insult to the Gods and this deceit in discharging his duty, Indra was afraid and quickly chopped off his heads. Though he was all-powerful, he accepted the consequence of the sin of the brahmin's murder with folded hands. At the end of one year, Indra distributed the sin among the earth, water, trees and women in four parts for purification of creatures. 1-4

His son having been thus killed, Twashta (father of Vishwaroopa), offered an oblation into sacrificial fire, for destruction of Indra, saying : Oh Indra's enemy ! Thrive ! Do not delay—kill my great enemy. Then, pursuant upon consumption of the oblation, a demon of frightful appearance arose (from the sacrificial fire), as if he were an incarnation of death arising at the end of a great epoch for destruction of all creatures. Since all the worlds were shrouded by darkness in the form of the sinful and extremely frightful son of Twashta, he was called Vritra from the sanskrit root "Vri" meaning to surround. The mighty gods assailed him and attacked him with their armies with numbers of their respective

ततस्ते विस्मिताः सर्वे विपण्णा अस्ततेजसः । प्रत्यञ्चमादिपुरुषमुपतस्थुः समाहिताः ॥१॥

देवा ऊचुः

यो नः सपत्नैर्भृशमर्धमानन्देर्वर्षितिर्यङ्नुषु नित्य एव ।

कृतावतारस्तनुभिः स्वमायया कृत्वाऽऽत्मसात्पाति युगे युगे च ॥१०॥

तमेव देवं वयमात्मदैवतं परं प्रधानं पुरुषं विद्ममन्यम् ।

ब्रजाम सर्वे शरणं शरज्यं स्वानां स नो वास्यति शं महात्मा ॥११॥

नमस्ते, यक्षवीर्याय वयसे उत ते नमः । नमस्ते ह्यस्तचक्राय नमः सुपुरुहतये ॥१२॥

यत् ते गतीनां तिरुणामीशितुः परमं पदम् । नार्वाचीनो विसर्गस्य धातुर्वेदितुमर्हति ॥१३॥

ॐ नमस्तेऽस्तु भगवन्नारायण वासुदेवादिपुरुष परममङ्गल परमकल्याण परमकारुणिक केवल जगदाधार लोकैकनाथ परमहंसपरिब्राजकैः परमेष्ठात्मयोगसमाधिना परिभाषित-परिस्फुटपारमहंस्यधर्मणोद्घाटिततमः कपाटद्वारे विष्टेऽपावृत आत्मलोके स्वयमुपलब्ध-निःसुखानुभयो भवान् । दुरवयोध इव तवायं चिद्धारयोगो यदशरणोऽशरीर इदमनवेक्षिता-स्मत्समवाय आत्मनैवाधिक्रियमाणेन सगुणमगुणः सृजसि पासि हरसि ॥१४॥ समविषम-

missiles but he devoured all of them. Their prowess having been thus eclipsed, they were wonder struck and became dejected, but composed themselves and approached Vishnu. 7-9

**The Gods said :** We seek protection from the Lord, who, considering us as himself, takes incarnations with corporal bodies of gods, sages, lower creatures and men in every age, through his maya, whenever we are oppressed much by our enemies, he constitutes our strength and protection. He is the Supreme Spirit, is distinct from the universe, and is the refuge of his devotees, He shall give us peace.

**They said :** We bow to you, whose strength consists of ritual sacrifices. We bow to you, who are the embodiment of time. We bow to you, who have discharged your divine disc (for destruction of our enemies). We bow to you, who have a number of auspicious names. Oh creator! The modern man does not deserve to know your supreme position, since you are the controller of all the three destinations (divine, human and of lower creatures) and are the embodiment of the destruction of the universe. 10-13

Om! Your divinity! Narayan! Vasudeva! Primordial Supreme Spirit! Embodiment of extreme welfare! Most compassionate! Exclusive spirit! Support of the world! The only master of the three worlds! We bow to you. You are the embodiment of the experience of the bliss and of spiritual light engendered by itself, when the mind is opened, the panels of the door of ignorance are opened by control of organs

मतीनां मतमनुसरसि यथा रज्जुखण्डः सर्पादिधियाम् ॥१५॥ ममवब्रूहि त्वाप्समुत यदि  
मन्यसे । अस्माकं तावकानां तव नतानां चान्तस्तापमनघाहंसि शमयितुम् ॥१६॥  
अथा ईश जहि त्वाप्सूं असन्तं भुवनत्रयम् । अस्तानि येन नः कृष्ण तेमांस्यस्यायुधानि च ॥१७॥

धी भगवानुवाच

पीतोऽहं यः सुरधेष्ठा मनुष्यस्थानविद्यया । आत्मैश्वर्यस्मृतिः पुंसां भक्तिश्चैव यया मयि ॥१८॥  
मयवन् यात भद्रं वो दृष्यञ्जसृगिसत्तमम् । विद्याव्रततपःसारं गात्रं याचत माचिरम् ॥१९॥  
युष्मभ्यं याचितोऽद्विभ्यां धर्मज्ञाऽङ्गानि दास्यति । ततस्तैरायुधश्रेष्ठो विश्वकर्मविनिर्मितः ।  
येन ब्रूचशिरो हतां मसेजउपवृंहितः ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे नवमोऽध्यायः ॥१॥

of senses, clearly attained by exclusive concentration brought about by great spiritual exercise by recluses of the highest order, who have completely renounced mundane activities, your this diversion is difficult of comprehension, since you create, maintain and withdraw this universe, which is affected by the three qualities of sattwa, rajas and tamas, though you are bereft of these qualities, remain unaffected by them, are without any support and corpus and do not expect our co-operation, you appear to be different to persons of equilibrium and to those who are devoid of it, and to whom therefore a piece of rope appears to be a snake, Your divinity ! destroy this Vritra—son of Twashta, if you consider it to be proper. Sinless Lord ! It is up to you to remove the mental agony of us, who are your kiths and kirs. Oh Lord ! oh Vishnu ! Kindly kill this son of Twashta, since he has been capturing all the three worlds, and has eclipsed our might, missiles and weapons. 14-17

**The Lord said :** Eminent Gods ! I am pleased by your talent of eulogising me, which recalls to the minds of men the magnificence of spirit and engenders devotion to me. Indra ! now approach the great sage Dadhichee and beg from him his body, which is the abode of the prowess of his knowledge, austerity and penance. May you fare well ! Do not delay. Realizing his duty, he shall give to you his limbs, when prayed for by the Ashwinikumar twins. Armed with the excellent weapon, manufactured by Vishwakarma (from his bones) and excelling with my power reflected in you, you shall chop off the head of Vritra with it. 18-20

Thus ends chapter ninth of Book VI





अथ दशमोऽध्यायः

श्रीशुक उवाच

इन्द्रमेवं समादिदय भगवान् विश्वभावनः । पश्यतामनिमेषाणां तत्रैवान्तर्दधे हरिः ॥१॥  
 तथाभियाचितो देवैर्कपिराथर्वणो महान् । मोदमान उवाचेदं ब्रह्मसन्निव भरत ॥२॥  
 अपि वृन्दारफा यूयं न जानीथ शरीरिणाम् । संस्थायां यस्त्वभिद्रोहो दुःसहश्चेतनापहः ॥३॥  
 जिज्ञीषिषूणां जीवानामात्मा श्रेष्ठ इहेष्वितः । क उत्सहेत तं दातुं भिक्षमाणाय विष्णवे ॥४॥

देवा ऊचुः

किं नु तद् दुस्त्यजं ब्रह्मन् पुंसां भूतानुकम्पिणाम् । भवद्विधानां महतां पुण्यश्लोकेऽव्यकर्मणाम् ॥  
 ननु स्वार्थपरो लोको न वेद परसङ्कटम् । यदि वेद न याचेत नेति नाह यवीश्वरः ॥५॥

शपिरुवाच

धर्मं वा श्रोतुकामेन यूयं मे प्रत्युदाहृताः । एष वः प्रियमात्मानं त्यजन्तं संत्यजाम्यहम् ॥७॥  
 योऽब्रुवेणात्मना नाथा न धर्मं न यशः पुमान् । ईहेत भूतदयया स शोच्यः स्वावरैरपि ॥८॥

## CHAPTER X

**Shree Shuka said :** After thus instructing Indra, Lord Vishnu, who maintains the universe disappeared thence within sight of the gods though they never wink their eyes. Scion of Bharat dynasty ! Dadheeeshi-son of Atharvan—the great sage on being accordingly solicited by the gods was delighted and told them this, as if he were laughing : “ Your Eminences ! do you not know the intolerable physical pain which destroys even consciousness, when creatures leave their bodies ? Life is dearest to creatures desirous of living and is, therefore, desired by them. Who would wish to give it away, even if Vishnu were to beg for it ? ” 1-4

**The Gods said :** Spiritual sage ! What is difficult to give in care of great man like you, who have compassion for creatures and whose actions are applauded by men of pious fame ? It is true, however, that people are selfish and do not realise the peril to others. If they did, they would not make such a request. On the other hand, a man who has mastered his senses would not say “ No ” if it were in his power to give. 5-6

**The sage said :** I had entered into an argument with you, since I was desirous of hearing from you what righteous duty one has. Here I am abandoning my dear soul which was about to leave my body (any way). My masters ! He who does not wish to exchange his life for a righteous duty or renown out of compassion for creatures is fit to be despised even by immovable objects. The only righteous duty

पतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः । यो भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति ॥९॥

श्रीशुक उवाच

पवं कृतव्ययसितो दध्यङ्ङाथर्वणस्तनुम् । परे भगवति ब्रह्मण्यात्मानं संनयञ्जहौ ।  
आस्थितः परमं योगं न देहं बुबुधे गतम् ॥१०॥

अधेन्द्रो यज्ञमुद्यम्य निर्मितं विश्वकर्मणा । युनेः शुक्तिभिरुत्तिसको भगवत्तेजसान्वितः ।  
वृत्तो देवगणैः सर्वैर्गजेन्द्रोपर्यशोभत ॥११॥

ततः सुराणामसुरै रणः परमदारुणः । त्रेतामुखे नर्मदायामभवत् प्रथमे युगे ॥१२॥

सर्वे प्रयास्ता अभवन् विमोघाः कृताः कृता देवगणेषु वैतयैः ।  
कृष्णानुकूलेषु यथा महत्सु क्षुद्रैः प्रयुक्ता रक्षती रक्षवाचः ॥१३॥

वृत्रोऽसुरांस्ताननुगान् मनस्वी प्रधावतः प्रेक्ष्य वभाष पतत् ।  
पलायितं प्रेक्ष्य बलं च भग्नं भयेन तीव्रेण विहस्य वीरः ॥१४॥

जातस्य मृत्युर्धुष पप सर्वतः प्रतिक्रिया यस्य न चेह पल्लवा ।  
लोको यशश्चाथ ततो यदि ह्यसुं को नाम मृत्युं न वृणीत युक्तम् ॥१५॥

followed by men of pious fame is that man should be sorry or glad respectively for the sorrows and joys of (other) creatures. 7-9

**Shree Shuka said :** Having made this resolution, Dadheechi—son of Atharvan—united his soul with the great glorious Supreme Spirit and abandoned his body. Then, Indra took up the adamant devised by Vishwakarma with the honcs of the sage, felt exhilarated having been endowed with the powers of the Lord and surrounded by all gods appeared charming on his excellent elephant. A very fierce battle than ensued between the gods and the demons at the commencement of the first age called Treta on the banks of the Narmada. All the assaults made by the demons against the gods became unsuccessful, just as vexatious and hard language used by mean persons against eminent persons who are in the grace of Vishnu has no effect. Observing that the demons following him were fleeing and -that his army too had broken up and fled through extreme fear, Vritra, high-minded and valiant as he was, told them this : " Death is certain in all places in the case of every one who is born. No remedy for this has been found in this world, who would not, therefore, choose death, if it were to yield glory and heaven ? A yogi who has restrained his breath in contemplation of the Supreme Spirit may abandon his body or a man who leads

द्वौ सम्मताविह मृत्युं दुराणौ यद् ब्रह्मसंधारणया जितासुः ।  
कलेवरं योगरतो विजह्याद् यदग्रणीर्वीरशयेऽनिवृत्तः ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे इन्द्रहृत्रासुरसुदवर्णनं नाम दशमोऽध्यायः ॥१७॥



### अथैकादशोऽध्यायः

#### श्रीशुक उवाच

त एवं शंसतो धर्मं वयः पत्युरथेतसः । नैवानृहुन् भयवस्ताः पलायनपरा नृप ॥१॥  
दृष्ट्वा तप्यत संकुब्ध इन्द्रश्चकुरमर्षितः । ताम्निवार्योज्जसा राजग्निर्भर्त्स्येदमुवाच ह ॥२॥  
किं व उच्चरितैर्मातुर्घावद्भिः पृष्ठतो हतैः । न हि भीतयधः श्लाघ्यो न स्वर्ग्यः शूरमानिनाम् ॥३॥  
यदि वः प्रधने श्रद्धा सारं वा क्षुल्लका इदि । अग्रे तिष्ठत मात्रं मे न चेद् ग्राम्यलुखे स्पृहा ॥४॥  
एवं सुरगणान् क्रुद्धो भीषयन् वपुषा रिपून् । व्यनदत् सुमहाप्राणो येन लोका विचेतसः ॥५॥

(his army) in battle may die a hero's death, without turning his back from battle. These two types of death have received approval and are difficult to achieve. 10-16

Thus ends chapter tenth of Book VI



### CHAPTER XI

Shree Shuka said : King ! Though the demons heard the righteous words of their master, they did not heed them, since they had lost heart, were terror-stricken and were on the run. Seeing this, the enemy of Indra was pained and became angry and intolerant. King ! He stopped the gods by his sheer virility upbraided them and said : "What is the sense in striking from behind those who are like excreta of their mother and are running away ? Killing those who are afraid is not praiseworthy and does not lead to heaven those who consider themselves valiant. Mean Gods ! If you have even a little confidence in battle and strength and have no desire to mundane happiness, stand before me for a moment." Wrathful as he was, he threatened his enemies—the gods—with physical gestures and thundered in a loud voice, so that people were benumbed. Mighty King ! On seeing his enemy (Indra), who was armed with his thunderbolt, and who had killed his

स तं नृपेन्द्राहवकाम्यया रिपुं वज्रायुधं भ्रातृहणं विलोक्य ।  
सरंश्च तत्कर्म नृशंसमंहः शोकेन मोहेन हसन् जगाद ॥६॥

वृत्र उवाच

दिष्टया भवान् मे समवस्थितो रिपुर्यो ब्रह्महा गुरुहा भ्रातृहा च ।  
दिष्टयानुणोऽद्याहमसत्तम त्वया मञ्जूलनिर्मिन्नहृद्दृष्टाचिरात् ॥७॥  
यो नोऽग्रजस्यात्मविदो द्विजातेर्गुरोरापस्य च दीक्षितस्य ।  
विभ्रम्य खड्गेन शिरांस्यवृश्चत् पशोरिवाकृणः स्वर्गकामः ॥८॥  
हीथीव्याकीर्तिभिरुज्जितं त्वां स्वकर्मणा पुरुषादैश्च गर्ह्यम् ।  
कृच्छ्रेण मञ्जूलविभिन्नदेहमस्पृष्टवर्हि समवन्ति गृधाः ॥९॥  
सुरेश कसान्न हिनोपि वज्रं पुरः स्थिते वैरिणि मय्यमोघम् ।  
मा संशयिष्ठा न गदेव वज्रं स्यान्निष्फलं कृपणार्थैव याज्या ॥१०॥  
नन्वेव वज्रस्तव शक्र तेजसा हरेर्दधीचेस्तपसा च तेजितः ।  
तेनैव शत्रुं जहि विष्णुयन्त्रितो यतो हरिविजयः धीर्गुणास्ततः ॥११॥

brother, he was reminded of his, this sinful action and told him in sorrow and perplexity with a smile. 1-6

**Vritra said :** It is lucky that you—my enemy murderer of the brahmin, murderer of your preceptor and murderer of my brother are standing before me. Wicked Indra! It is lucky that I would be free from fraternal debt before long by piercing your strong heart with my lance. You have chopped off with your sword the hands of my elder brother, though he was a brahmin having spiritual knowledge, was your preceptor, sinless and had been chosen as your sacrificial priest in accordance with religious rites while he was in your confidence in the manner of a merciless man killing a sacrificial beast with the desire of attaining heaven. In a short while vultures shall devour your body, cut to pieces by my lance your body which is bereft of shame, grace, and glory and is fit to be censured even by cannibals. It shall not thus receive the obsequial rites of being burnt on a pyre. Indra! Why do you not strike me—your enemy—who one standing before you—with your unfailing thunderbolt entertain no doubt that the thunderbolt would fail as your mace is apt to do, like a request made to a miser. Indra! this your thunderbolt has been made more powerful with the virility of Vishnu and with the penance of Dadheechi. Inspired by Vishnu as you are, kill your enemy with that alone, since victory, glory and virtues exist wherever there is Vishnu. God does not grant wealth

पुंसां किलैकान्तधियां स्वकानां याः सम्पदो दिवि भूमौ रसायाम् ।  
 न राति यद् द्वेष उद्वेग आधिर्मदः कलिव्यसनं सम्प्रयासः ॥१२॥  
 श्रेयर्गिकायासविघातमसत्पतिर्विघते पुरुषस्य शक् ।  
 ततोऽनुमेयो भगवत्प्रसादो यो दुर्लभोऽकिंचनगोचरोऽन्यैः ॥१३॥  
 अहं हरे तव पादैकमूलदासानुदासो भवितास्मि भूयः ।  
 मनः स्मरेतामुपतेर्गुणांस्ते शृणीत वाक् कर्म करोतु कायः ॥१४॥  
 न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यम् ।  
 न योगसिद्धीरपुनर्भवं वा समञ्जस त्वा विरहय्य काङ्क्षे ॥१५॥  
 अजातपक्षा इव मातरं सखाः स्तन्यं यथा वत्सतराः शुधार्ताः ।  
 प्रियं प्रियेव व्युपितं विपण्णा मनोऽरचिन्दाक्ष दिदक्षते त्वाम् ॥१६॥  
 ममोत्तमलोकजनेषु सख्यं संसारचक्रे भ्रमतः स्वकर्मभिः ।  
 त्वन्माद्ययाऽऽत्माऽऽत्मजदारगोहेष्वासकचित्तस्य च नाथ भूयात् ॥१७॥  
 ॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे दृत्रस्तेनोपदेशो नावैकादशोऽध्यायः ॥११॥



of the heaven, the earth and the nether world to his favourite devotees, who meditate on him with exclusive mind, since it imparts hatred, dejection, mental worries, haughtiness, strife, danger and (vain) exertion. Indra! our master (Vishnu) brings about the end of efforts of a man for achieving religious merit, wealth and desired objects. The favour of the Lord is to be surmised from this—favour, which is difficult to achieve by others, goes to devotees who have no desires. 7-13

Oh Vishnu! May I again become a servant of those who exclusively adore the soles of your feet. May my mind ever remember the merits of the master of my soul. May my speech extol your merits. May my body function for devotion to you. Great Lord! I do not desire the heaven, or the region of Brahman, or sovereignty of the world or superhuman powers attainable with yoga, or rebirth if I have to forego you. Lotus-eyed God! My distressed mind is eager to have audience with you, just as chicks which have not grown feathers are eager to see their mother, hungry calves are eager to suck (their mother) and a beloved is eager to see her lover on journey. Oh Lord! while I am wandering in the circle of worldly existence on account of my actions, may I have company of man of pious fame. May my mind not be attached to children, wife and home under the influence of your Maya. 14-17

Thus ends chapter eleventh of Book VI



अथ द्वादशोऽध्यायः

शुक्रिवाच

पवं जिह्वासुर्गुण देहमाजौ मृत्युं वरं विप्रयान्मन्यमानः ।  
 शूलं प्रगृह्णाम्यपतत् सुरेन्द्रं यथा महापुरुषं कैटभोऽप्यु ॥१॥  
 स आपतत् तद् विचलद्गन्धर्वलोकावन्निरीक्ष्य दुष्येक्ष्यमजातविक्रयः ।  
 वज्रेण वज्री शतपर्शणाच्छिन्नद् भुजं च तस्योरगराजभोगम् ॥२॥  
 छिन्नैकबाहुः परिषेण वृत्रः संरन्ध आसाद्य गृहीतवज्रम् ।  
 हतौ तत्ताडेन्द्रमघामरेभं वज्रं च हस्ताभ्यामपतन्मघोनः ॥३॥  
 इन्द्रो न वज्रं जगृहे विलज्जितश्च्युतं स्वहस्तादिरिसन्निधौ पुनः ।  
 तमाह वृत्रो हर आत्तयज्रो जहि स्वशर्पु न विपादकालः ॥४॥

लोकाः सपाला यस्येमे भवसन्ति विवशा वशे । द्विजा इव शिवा वद्धाः स काल इह कारणम् ॥५॥  
 यथा दासमयी नारी यथा यन्त्रमयो मृगः । पवं भूतानि मघवन्नीचातन्त्राणि विद्धि भोः ॥६॥

## CHAPTER XII

**Shree Shuka said :** King ! Desirous of thus leaving his body in battle and preferring death to victory, he (Vritra) took up his lance and attacked Indra, just as demon Kaitabha had attacked Vishnu in the waters of diluvion. Noticing that the missile which like a moving meteor, was difficult to look at, was approaching him from the sky. Indra, who was armed with his thunder-bolt, chopped off his arm, which was like the hood of the serpent king, with the thunder-bolt, which had a hundred spikes, without being confused. His one arm having been chopped off, he became excited, assailed Indra—who was armed with the thunder-bolt—and struck Indra on the chin and the divine elephant with an iron club. Thereupon, the thunder-bolt dropped down from the hand of Indra. Being ashamed at the thunder-bolt having dropped down from his hand in the presence of his enemy, Indra did not take it up again. Vritra told him : “ Pick it up and armed with thunder-bolt, kill your enemy. This is not the time for bemoaning. Favourable time to which these worlds and their protectors are subject and which, therefore, live helplessly like birds caught in a snare, is the cause ( of success or failure ) in this matter Indra ! you should know that all creatures are subject to the authority of God like a wooden doll and a mechanised deer movements of which are subject to the control of their owner. One should, therefore, maintain equilibrium in

तस्मादकीर्तियशसोर्जयापलययोरपि । समः स्यात् सुखदुःखाभ्यां मृत्युजीवितयोस्तथा ॥७॥  
प्राणग्लहोऽयं समर इष्वक्षो वाहनासनः । अत्र न ज्ञायतेऽमुष्य जयोऽमुष्य पराजयः ॥८॥

श्रीशुक उवाच

इन्द्रो वृत्रवचः श्रुत्वा गतालीकमपूजयत् । गृहीतवज्रः प्रहसंस्तमाह गतविस्मयः ॥९॥

इन्द्र उवाच

अहो दानव सिद्धोऽसि यस्य ते मतिरीदृशी । यद् विद्यायासुरं भावं महापुरुषतां गतः ॥१०॥

श्रीशुक उवाच

इति ब्रुवाणान्योऽयं धर्मजिज्ञासया नृप । युयुधाते महावीर्याविन्द्रवृत्रो युधानपती ॥११॥  
मिथ्वा घञ्जेण तत्कुक्षि निष्क्रम्य यलभिद् विमुः । उच्चकर्त शिरः शत्रोर्गिरिभृङ्गमिवौजसा ॥१२॥  
वृत्रस्य देहान्निष्क्रान्तमात्मण्योतिररिदम । पश्यतां सर्वलोकानामलोकं समपद्य ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चस्कन्धे वृत्रवचो नाम द्वादशोऽध्यायः ॥१२॥



infamy and in fame in victory and in defeat, in happiness and in misery and likewise in death and in life. This battle is a gamble of life, having arrows as dices, and vehicles as compartments on a game-board. In gambling and in war, it is not known which side will win and which will be defeated. 1-8

**Shree Shuka said :** Hearing the words of Vritra, Indra greeted him guilelessly, became free from dismay, took up the thunder-bolt and told him with a smile. 9

**Indra said :** Oh demon ! you are an accomplished soul, since you hold such a view. Since you have attained identity with Vishnu, 10

**Shree Shuka said :** King ! Talking thus with each other with the desire of having the knowledge of true righteousness, highly valiant Indra and Vritra, commanding their respective armies fought with each other. The King of Gods tore open the belly of his enemy ( who had swallowed him ), emerged from it and cut with his prowess his head, which was like a mountain-top. Oh controller of enemies ! The spiritual lustre of Vritra then emerged from his body and disappeared within the sight of all people. 11-13

Thus ends chapter twelfth of Book VI



, अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

पृथे हते त्रयो लोका विना शक्ये भूरिद। सपाला हामवन् सद्यो विज्वरा निवृत्तेन्द्रियाः ॥१॥

राजोवाच

इन्द्रस्यानिवृत्तेहेतुं श्रोतुमिच्छामि भो मुने। येनासन् सुखिनो देवा हरेर्दुःखं कुतोऽभवत् ॥२॥

श्रीशुक उवाच

ब्रह्महत्या हते तस्मिन्नासत्तादृशकपिम्। तयेन्द्रः स्मासहत् तापं निवृत्तिर्नामुमादिशत् ॥३॥

ह्रीमन्तं घाच्यतां प्राप्तं सुखयन्त्यपि नो गुणाः। तां ददृशानुधावन्तीं चाण्डालीमिव रूपिणीम् ॥

नभो गतो दिशः सर्वाः सहस्राक्षो विद्यामपते। प्रगुदीचीं दिशं तूर्णं प्रविष्टो नृप मानसम् ॥५॥

स आघसत् पुष्करनालतन्तुलब्धभोगो यदिहानिहृतः।

ययाणि साहस्रमलक्षितोऽन्तः स चिन्तयन् ब्रह्मवधाद्विमोक्षम् ॥६॥

तावत् त्रिणाकं ननुपः शशस विद्यतपोयोगवलानुभायः।

सम्पदैर्हव्यमदाग्धवुद्धिर्नीतस्तिरथां गतिमिन्द्रपत्न्या ॥७॥

### CHAPTER XIII

**Shree Shuka said :** Liberal King! When Vritra was killed, all the three worlds and their protectors with the exception of Indra, became free from anxiety and felt satisfied immediately. 1

**The King said :** Your Holiness! I want to know the cause of uneasiness of Indra. What was it that caused pain to Indra, while it gave happiness to the gods. 2

**Shree Shuka said :** When Vritra was killed, the sin of Brahmanical murder assailed Indra. Due to this, Indra was full of remorse. Peace could not enter his mind. Even good qualities do not give happiness when a man of modesty becomes an object of censure. He observed the phantom of personified cruelty chasing him. King! Indra, who had a thousand eyes wandered in the heavens, and in all the quarters (to escape the phantom). At last, he went east-north direction and quickly entered the Manasa lake. 3-5

He resided in the filaments of the stalk of a lotus for a thousand years unobserved. He could not get any food during this period in this spot, since his chef—Fire—could not serve him there. He was thinking of a remedy for securing freedom from the sin of Brahmanical murder. During this period, Nahusha, who was endowed with dignity derived from knowledge, penance, pursuit of yoga and strength, ruled the



तं च ब्रह्मर्षयोऽभ्येत्य हयमेवेन भारत । यथावद् दीक्षयांचक्रुः पुरुषाराधनेन ॥८॥

■ वाजिमेवेन यथोदितेन वितायमानेन मरीचिमिश्रैः ।

हृद्याधियज्ञं पुरुषं पुराणमिन्द्रो महानास बिधूतपापः ॥९॥

पठेयुराख्यानमिदं सदा धुधः शृण्वन्त्यथो पर्वणि पर्वणीन्द्रियम् ।

घर्मं यज्ञस्यं निश्चिलाघ्नमोचनं रिपुह्वयं स्वस्त्ययनं तथाऽऽयुषम् ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे इन्द्रविजयो नाम त्रयोदशोऽध्यायः ॥११॥

### अथ चतुर्दशोऽध्यायः

#### परीक्षिदुवाच

वैद्यानां शुद्धसत्त्वानामृषीणां चामलात्मनाम् । भक्तिर्मुकुन्दचरणे न प्रायेणोपजायते ॥१॥

बुधस्तु स कथं पापः सर्वलोकोपतापनः । इत्थं ब्रह्ममतिः कृष्ण आसीत् संग्राम उद्वेगे ॥२॥

#### श्रीशुक उवाच

शृणुष्व्वावहितो राजन्नितिहासमिमं यथा । श्रुतं द्वैपायनमुज्जान्मारदाद् देवलादपि ॥३॥

heaven. Thereupon, he was blinded by arrogance brought about by the affluence and sovereignty and was therefore condemned to be a serpent by Indra's consort. Scion of Bharat dynasty ! Brahmanic sages, thereupon, approached Indra and consecrated him with necessary rites for adoration of Vishnu by performing a horse-sacrifice. When Indra worshipped the primordial supreme Spirit by performing the horse-sacrifice in accordance with prescribed rites conducted by sage, Mareechi and others, he became free from the sin. Wise men should recite and bear this anecdote of Indra on every auspicious day, since it brings good luck and glory yields relief from all sins, gives victory over enemies, bliss and long life. 6-10

Thus ends chapter thirteenth of Book VI

### CHAPTER XIV

**Pareekshit said :** Even gods having pious hearts and pious sages do not generally have devotion for the feet of Vishnu. How was it, therefore, that sinful Vritra who used to give pain to all people had firm devotion in Vishnu and expressed it during the fierce battle? 1-2

**Shree Shuka said :** King ! Hear with attention this episode, which I have heard from the mouth of Vyasa and also from Narada and Devala King ! There was a sovereign king known as Chitraketu in the

जासीद् राजा सार्वभौमः शूरसेनेषु वै नृप । चित्रकेतुरिति ख्यातो यस्यासीत् कामधुम्मी ॥४॥  
सम्पन्नस्य गुणैः सर्वैश्चिन्ता बन्धापतेरभूत् । न तस्य सम्पदः सर्वा महिष्यो वामलोचनाः ।

सार्वभौमस्य भूक्षेयमभवत् प्रीतिहेतवः ॥५॥

तस्यैकदा तु भवनमङ्गिरा भगवानृषिः । लोकाननुचरन्नेतानुपागच्छद् यदृच्छया ॥६॥  
महर्षिस्तमुपासीनं प्रथयावनतं क्षितौ । प्रतिपूज्य महाराज समाभाष्येदमब्रवीत् ॥७॥

अङ्गिरा उवाच

अपि तेऽनामयं स्वस्ति प्रकृतीनां तथाऽऽत्मनः । अपि दाराः प्रजामात्या भृत्याः श्रेण्योऽथमग्निगः ॥  
पौरा ज्ञानपदा भूपा आत्मजा घशयतिनः । लक्ष्येऽलम्बकामं त्वां चिन्तया शयलं मुखम् ॥९॥  
एवं विकल्पितो रामन् विदुषा मुनिनापि सः । प्रथयावनतोऽभ्याह प्रजाकामस्ततो मुनिम् ॥१०॥

चित्रकेतुरुवाच

भगवन् किं न विदितं तगोज्ञानसमाधिभिः । तथापि पृच्छतो ब्रूयां ब्रह्मआत्मनि चिन्तितम् ॥११॥  
लोकपालैरपि प्रार्थ्याः साम्राज्यैर्ध्वसम्पदः । न नन्दयन्त्यप्रजं मां क्षुत्तृट्कामनिवापरे ॥१२॥

country named Shoorasena. The earth was to him a cow yielding all desired objects. All his wealth and queens having lovely eyes did not however mostly serve as objects of delight to him, though he was also endowed with all sorts of merits and was of sovereign king, since he was sorrowful as his queens were barren. The magnimous sage Angiras once paid a visit to his palace, of his own accord in the course of his journey through the world. The great sage paid homage to him when he sat respectfully on the ground, addressed him as "Great King" and told him this : 3-7

**Angiras said :** I hope you are in good health and your subjects and yourself are enjoying welfare. I hope your queens, subjects, servants, ministers councillors, citizens, villagers, tributary kings and children pay obedience to you. I observe, however, that your some desire remains unattained and that, therefore, your face is pale with anxiety. King! When he was thus questioned by the learned sage, the King bowed to him respectfully and desirous of progeny as he was, he told the sage as under : 8-10

**Chitraketu said :** Your worship! What is not known to you with the help of concentration on the supreme spirit, brought about by your penance and spiritual knowledge. Spiritual sage! Since, however, you have asked me, I may tell you the cause of my anxiety. My sovereignty, greatness and wealth, which are such as would be desired by even

ततः पाहि महाभाग पूर्वं सह गतं तमः । यथा तरेम दुस्तारं प्रजया तद्विधेहि नः ॥१३॥

श्रीशुक उवाच

इत्यर्थितः स भगवान् कृपालुर्ब्रह्मणः सुतः । अर्पयित्वा चरं त्वाष्टं त्वष्टारमयजद्विभुः ॥१४॥

ल्येष्टा श्रेष्टा च या राज्ञो महिषीणां च भारत । नाम्ना कृतवृत्तिस्तस्य यशोच्छिष्टमदाद् द्विजः ॥१५॥

अथाह नृपतिं राजन् भवितैकस्तथात्मजः । हर्षशोकप्रदस्तुभ्यमिति ब्रह्मसुतो ययौ ॥१६॥

साणि तत्प्राशनादेव चित्रक्रेतोस्धारयत् । गर्भं कृतवृत्तिर्देवी कृत्तिकान्नेरिवात्मजम् ॥१७॥

अथ काल उपावृत्ते कुमारः समजायत । जनयन् दूरसेनानां शृण्वतां परमां मुदम् ॥१८॥

हृष्टो राजा कुमारस्य स्नातः शुचिरलंकृतः । वाचयित्वाऽऽशिषो विप्रैः कारयामास जातकम् १९

ववर्ष काममन्येषां पर्जन्य इव देहिनाम् । धन्यं यशस्यमायुष्यं कुमारस्य महामनाः ॥२०॥

कृच्छ्रलब्धेऽथ राजर्षेस्तनयेऽनुवितं पितुः । यथा निःसस्य कृच्छ्राप्ते धने स्नेहोऽन्वप्रर्धत ॥२१॥

चित्रक्रेतोरतिमीतिर्यथा दारे प्रजावति । न तथान्येषु संजने बालं लालयतोऽम्बहम् ॥२२॥

protectors of the quarters do not give delight to me, since I have no progeny, just as others, who desire food and water delight in other objects. Blessed sage! Please, therefore, succour me, since I shall have to go to hell along with my ancestors (for want of progeny). Kindly do what is needed so that I may have progeny and thus swim across the unfordable hell. 11-13

**Shree Shuka said :** When he was thus requested, the great magnanimous and merciful sage—son of Brahman—adored Twashta and offered to him an oblation of cooked rice, barley and pulse. Scion of Bharat dynasty! The Brahmanic sage then gave the leavings of the sacrificial food to the eldest and best of the queens of the King named Kritadyuti. The son of Brahman then told the King: "King! She will have one son, who shall give to you" (both) delight and grief. Then, he departed." 14-16

The queen too conceived through her union with Chitraketu, as the result of eating the sacrificial food alone, like Krittika who had borne a son through the god of fire. Then, when proper time arrived, she gave birth to a son. The tidings of this gave much delight to the people of the country of Shoorasena, when they heard about it. Rejoicing at the birth of the prince, the king had a purificatory bath, became clean, put on ornaments, requested brahmins to recite hymns of blessings and performed the birth-ceremony of the prince. Desirous of blessed and glorious life for the prince, the generous king showered desired objects on others, like the god of rain. The affection of the

ताः पर्यतप्पन्नात्मानं गर्हयन्त्योऽभ्यसूयया । आनत्येन दुःखेन राज्ञोऽनादरणेन च ॥२३॥  
 विद्वेपनप्रमत्तयः स्त्रियो दारुणचेतसः । गरं ददुः कुमाराय दुर्मर्पा नृपतिं प्रति ॥२४॥  
 कृतद्युतिरजानन्ती सपत्नीनामघं महत् । सुप्त प्वेति संचिन्त्य निरीक्ष्य ध्वजसू गृहे ॥२५॥  
 शयानं सुचिरं बालमुपधार्य मनीषिणी । पुत्रमानय मे भद्रे इति धात्रीमचोदयत् ॥२६॥  
 सा शयानमुपव्रज्य दृष्ट्वा चोत्तरालोचनम् । प्राणेन्द्रियात्मभिस्त्यक्तं हतासीत्यपतद् भुवि ॥२७॥

तस्यास्तदाऽऽकुर्य भृशानुरं खरं चन्त्याः कराभ्यामुर उच्चकैरपि ।

प्रविश्य राज्ञी श्वरयाऽऽत्मजान्तिकं ददर्श बालं सहसा मृतं सुतम् ॥२८॥

पपात भूमौ परिरुद्धया शुचा मुमोह विभ्रष्टशिरोरुहाम्बरा ।

ततो नृपान्तःपुरवर्तिनो जना नराश्च नार्थं निशम्य रोदनम् ।

आगत्य तुल्यव्यसनाः सुकुक्षितास्ताश्च व्यलीकं बरदुःकृतगमः ॥२९॥

धृत्या मृतं पुत्रमलक्षितागतं विनष्टदृष्टिः प्रपतन् स्वलन् पथि ।

स्नेहावृण्धैधितया शुचा भृशं विमूर्च्छितोऽनुप्रकृतिद्विजेवृतः ॥३०॥

royal sage—father as he now was—for his son, increased from day to day, since he had got the son with great difficulty, like a poor man who increasingly loves money earned with difficulty. Daily fondling the child, the king did not have as much love for other queens as he had for the queen who had borne him the son. The former were, therefore, full of anguish and cursed themselves for their miseries of barrenness and neglect by the king. Unforbearing to the king, the cruel-hearted ladies lost their sense on account of malice and gave poison to the prince. Krityadyuti, who had no scent of the highly heinous action of her co-wives, thought that he was asleep and so moved about in the palace. Thinking that the child had been sleeping for an unduly long time, the noble-minded queen directed the child's nurse thus: "Good nurse! bring my son to me." When she approached the sleeping child, she observed that its eyes were contorted and that it was devoid of life-breaths, senses and soul. "Alas! I am undone!" she exclaimed and fell down on the ground. 17-27

When the queen heard the extremely afflicted loud voice of the nurse, who was beating her breast. She quickly entered the nursery, went near her son and saw that her son had died all of a sudden. She fell down on the ground due to extreme remorse and fainted. Her hair and clothes become dishevelled. On hearing the weeping, inmates of the royal harem and male and female servants, who were equally distressed and extremely afflicted came there. Those guilty ladies also pretended

पपात बालस्य स पादमूले मृतस्य विस्रस्तशिरोरुहाम्बरः ।  
 दीर्घं भवन् वाणकलोपरोधतो निरुद्धकण्ठो न शशक भापितुम् ॥३१॥  
 पतिं निरीक्ष्योरुशुचार्पितं तदा मृतं च बालं सुतमेकसंततिम् ।  
 जनस्य राज्ञी प्रकृतेश्च हृद्गुञ्जं सती दधाना विललाप चित्रधा ॥३२॥  
 अहो विधातस्त्वमतीव बालिशो यस्त्वात्मसृष्ट्यप्रतिरूपमीहसे ।  
 यः स्नेहपाशो निजसर्गवृद्धये स्वयं कृतस्ते तमिमं विवृण्वसि ॥३३॥  
 त्वं तात नार्हसि च मां रूपणामनायां त्यक्तुं विचक्ष्व पितरं तव शोकतप्तम् ।  
 अज्ञस्तरेम भवताम्रजदुस्तरं यद् घ्नान्तं न याह्यकरुणेन यमेन दूरम् ॥३४॥  
 उत्तिष्ठ तात त इमे शिशवो वयस्यास्त्वामाह्वयन्ति नृपनन्दन संविहर्तुम् ।  
 सुप्तश्चिरं ह्यशनया च भवान्परीतो भुङ्क्ष्व स्तनं पिय शुचो हर नः स्वकानाम् ॥३५॥

to weep. On hearing that his son had died all of a sudden, the king lost his power of sight. Falling and tumbling on his way and followed by his subjects and surrounded by brahmins he was extremely stupefied due to the bond of affliction.

His hair and clothes became dishevelled and dropped down near the soles of the feet of the dead child. He breathed deeply and his throat was choked due to obstruction of streams of tears. He was, therefore, unable to speak. Observing that her husband had been overcome with grief that her son—her only issue—was dead, the queen wailed in various ways, thus causing pain to the hearts of the servants and the subjects. 28-32

“ Oh Destiny ! Thou art extremely foolish, since thy behaviour is contrary to thy creative function. Do thou wish to cut asunder the bond of love, which thou didst create for increasing thy creation ? Dear son ! It is not proper for thee to forsake me,—wretched and forlorn. Look at thy father who is afflicted with sorrow for thy sake. Do not go far away with the merciless god of death, so that we may swim across the unfordable dark hell, meant for the childless. Dear Child ! get up ! prince ! These thy child-companions are calling thee for playing with them. Thou hast slept too long. Thou must be now overcome with hunger. Eat some thing. Suck my breasts. Dispel the grief of thy relatives 33-35

श्रीशुक उवाच

तयोर्विलपतोः सर्वे दम्पत्योस्तदनुमताः । बहूः स्म नरा नार्यः सर्वमातीदचेतनम् ॥३९॥  
 पयं कश्मलमापन्ने नष्टसंज्ञमनायकम् । द्वात्वाह्निरा नाम मुनिराजगाम सनारदः ॥४०॥  
 ॥ इति श्रीसंहितभागवते षष्ठस्कन्धे चित्रकेतुविजयो नाम चतुर्दशोऽध्यायः ॥१४॥

अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

उचतुर्मृतकोपान्ते पतितं मृतकोपमम् । शोकाभिभूतं राजानं बोधयन्तौ सद्युक्तिभिः ॥१॥  
 यथा प्रयान्ति संयान्ति स्रोतोवेगेन बालुकाः । संयुज्यन्ते विरुज्यन्ते तथा कालेन देहिनाः ॥२॥  
 भूतैर्भूतानि भूतेशः सृजत्यवति हन्त्यजः । आत्मसृष्टेरस्यतन्त्रैरनपेक्षोऽपि बाहवत् ॥३॥  
 देहेन देहितो राजन् देहादेहोऽभिजायते । बीजादेव यथा बीजं देहार्थं इव शाश्वतः ॥४॥

राजोवाच

कौ युवां हानसम्पन्नौ महिष्यौ च महीयसाम् । अवधूतेन वेपेण गूढाविह समागतौ ॥५॥

Shree Shuka said : When the couple was thus weeping their male and female attendants, who were devoted to them also wept. Every one was stupefied. On coming to know that the king had thus been overcome with distress and had lost consciousness, the great sage Angiras, arrived there in company of Narada. 36-37

Thus ends chapter fourteenth of Book VI

## CHAPTER XV

Shree Shuka said : Sages restored to consciousness the King, who had been overcome with grief and was lying near the corpse, as if he were dead, with words of advice. They said : " Just as particles of sand come together and are drifted away by the force of a stream, creatures are brought together and are separated by the supreme Spirit. The eternal lord of creatures, maintains and kills creatures through the agency of other non-independent creatures created by himself, behaving like a child, though he has no desires. King! The body of a soul is born of the body of another soul, like a seed produced by another seed. The soul is, however, really eternal. 1-4

The King said : Who are you two, endowed with knowledge and greatest among very great personages, who have come here disguised in

चरन्ति ह्यवतौ कर्म बाह्यणा मगवत्प्रियाः । मादृशां ग्राम्यबुद्धीनां बोधायोन्मत्तलिङ्गिनः ॥६॥  
 कुमारो नारदः क्रभुरङ्गिरा देवलोऽसितः । एते परे च सिद्धेशाश्चरन्ति ज्ञानहेतवः ॥७॥  
 तस्माद् युवां ग्राम्यपशोर्मम मूढधियः प्रभू । अन्ये तमसि मग्नस्य ज्ञानदीप उदीर्यताम् ॥८॥

अङ्गिरा उवाच

अहं ते पुत्रकामस्य पुत्रदोऽस्म्यङ्गिरा नृप । एष ब्रह्मसुतः साक्षान्नारदो भगवानुपि ॥९॥  
 इत्थं त्वां पुत्रशोकेन मग्ने तमसि दुस्तरे । ऊनुग्रहाय भवतः प्राप्तावावामिह प्रभो ।

ब्रह्मण्यो भगवद्भक्तो मायसीदितुमर्हति ॥१०॥

तदैव ते परं ज्ञानं ददामि गृहमागतः । ज्ञात्वान्याभिनिवेशं ते पुत्रमेव ददावहन् ॥११॥

अधुना पुत्रिणां तापो भवतैवानुभूयते । एवं दारा गृहा रायो विविधैश्वर्यसम्पदः ॥१२॥

सर्वेऽपि शूरसेनेने शोकमोहभयातिदाः । गन्धर्वनगरप्रस्थाः स्वप्नमायामनोरथाः ॥१३॥

तस्मात् स्वस्थेन मनसा विमृश्य गतिमात्मनः द्वैते ध्रुयार्थविश्वम्भं त्यजोपशममाचिश ॥१४॥

the apparel of recluses? Brahmins, who are dear to the Lord do move about at will on the earth for the awakening of ignorant persons like me. Sanatkumara, Narada, Ribhu, Angiras, Devala, Asita—these and other siddhas move about for the purpose of imparting true knowledge. Both of you may, therefore, be pleased to light the lamp of true knowledge for guiding me, who am like a domestic animal, and have been plunged in blinding darkness. 5-8

**Angiras said :** King! I am Angiras, who had granted to you the boon of a son, since you desired to have one. This is the great sage Narada himself—son of Brahman. King! We have come here for doing favour to you, since you have been plunged in unwadable darkness of grief on account of the death of your son. Since you are a lover of brahmins and a devotee of the Lord, it is not proper for you to be so miserable. I had come to your palace on that very occasion to impart to you supreme knowledge. As, however, I learnt about your intense desire for a son, I gave to you the boon of a son. Now you are experiencing what affliction persons having sons have to endure. Shoorasena! All these objects—wives, houses, wealth, and various sorts of affluence—are cause of grief, infatuation, fear and affliction and are like desires cherished in the illusion of a dream or like mirage-cities. You should, therefore, think about the destination of the soul with an unperturbed mind, renounce your faith in the permanence of these twins of happiness and nursery etc. and attain peace. 9-14

नारद उवाच

पतां मन्थोपनिषदं प्रतीच्छ प्रयतो मम । यां धारयन् सप्तरात्राद् द्रष्टा संकर्षणं श्रुम् ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे निवृत्तेनान्तर्गते नाम षडशोऽध्यायः ॥१५॥



अथ षोडशोऽध्यायः

शुश्रूक उवाच

अथ देवप्रहरी राजन् सम्परेतं नृपात्मजम् । दर्शयित्वेति होवाच शक्तीनामनुशोचताम् ॥१॥

नारद उवाच

जीवात्मन् पश्य भद्रं ते मातरं पितरं च ते । सुहृदो बान्धवास्तप्ताः शुभा त्वत्कृतया भृशम् ॥२॥

कलेघरं स्वमायिष्य शेषमायुः सुहृद्वृत्तः । भुङ्क्त्व भोगान् पितृप्रदानभित्तिष्ठ नृपालनम् ॥३॥

जीव उवाच

कस्मिन् जन्मदमी मह्यं पितरो मातरोऽभवन् । कर्मभिर्भ्रातृयमाणस्य देवतिर्यङ्मृगयोनिषु ॥४॥

यन्पुत्रात्यरिमध्यस्थमिश्रोदासीनयिद्विषः । सर्वं पृथ हि सर्वेषां भवन्ति क्रमशोमिधः ॥५॥

नित्यस्यार्थस्य सम्बन्धो ह्यनित्यो दृश्यते नृपु । यावद् यस्य हि सम्बन्धो ममत्वं तावदेव हि ॥६॥

**Narada said :** Be self-restrained and learn this sacred spiritual knowledge that I am about to impart to you By holding on to it, you shall have the audience of Lord Sankarshana. 15.

Thus ends chapter fifteenth of Book VI

## CHAPTER XVI

**Shree Shuka said :** King ! The divine sage then showed the diseased boy to his mourning relatives and said : 1

**Narada said :** Oh soul ! Fare thou well ! Behold thy mother, father, friends and relatives, who are much afflicted with sorrow for thy sake. Enter thy body and surrounded by friends, enjoy the pleasures that are being offered by thy father and assume the authority of the royal throne for the rest of thy life. 2-3.

**The Soul said :** I have been passing through several existences in the bodies of gods lower creatures and human beings in accordance with the nature of my actions. In which of these existences were these my fathers and mothers ? All become mutual kinsmen, relatives, enemies, neutrals, friends, passive or foes of all others by turns. The



पप नित्योऽव्ययः सूक्ष्म पप सर्वाश्रयः स्वहृत् । उदासीनवदासीनः परावरदगीश्वरः ॥३॥

श्रीशुक उवाच

इत्युदीर्य गतो जीवो धातयस्तस्य ते तदा । विस्मिता मुमुक्षुः शोकं छित्त्वाऽऽत्मस्नेहशृङ्खलाम् ॥  
निर्हत्य धातयो धातेर्वहं कृत्वोचिताः क्रियाः । तत्पुण्ड्रस्यजं स्नेहं शोकमोहभयातिदम् ॥९॥  
स इत्थं प्रतिबुद्धात्मा चित्रकेतुर्द्विजोक्तिभिः । गृहान्धकूपान्निष्क्रान्तः सरःपङ्कादिव द्विपः ॥१०॥  
क्वालिण्यां विधिवत्कृत्वा कृतपुण्यजलक्रियः । मौनेन संयतशणो ब्रह्मपुत्रायवन्दत ॥११॥  
अथ तस्मै प्रपन्नाय भक्ताय प्रयतात्मने । भगवान् नारदः प्रीतो विद्यामेतामुवाच ह ॥१२॥  
ॐ नमस्तुभ्यं भगवते वासुदेवाय धीमहि । प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च ॥१३॥  
नमो विद्वानमात्राय परमानन्दमूर्तये । आत्मारामाय शान्ताय निवृत्तवैतरण्ये ॥१४॥  
वचस्पृपरतेऽप्राप्य य एको मनसा सह । अनामरूपश्चिन्मात्रः सोऽव्याप्नः सदसत्परः ॥१५॥  
यस्मिन्निदं यतश्चेदं तिष्ठत्यप्येति जायते । मृण्मयेष्विव मृज्जातिस्तस्मै ते ब्रह्मणे नमः ॥१६॥

relationship of ordinary objects with men is also observed to be not permanent. So long only as relationship of one with another lasts, the interest also in the latter lasts. This soul, however, is eternal, indestructible, subtle and the refuge of all. It stands as if unconcerned; over-sees prior and posterior things and is independent. 4-7.

**Shree Shuka said :** After speaking this much, the soul went away. Thereafter, its relatives, who were wonder struck, drove off their sorrow and snapped the fetters of affection for it. They removed the dead body of their this relative for cremation, performed the obsequital rites and abandoned the grief, though it was difficult to do so. His mind having been thus awakened by the advice of the sages Chitraketu went away from his house, which was now to him virtually a bottomless well, like an elephant escaping from the pond. He had ceremonial ablution in the yamuna, offered libations of water to the manes, controlled his breath by ceasing to speak and bowed down to the two sons of Brahman. Since he had resigned himself to him, was devoted to him and was self-restrained, magnanimous Narada was pleased with him and imparted to him this sacred spiritual knowledge. 8-12.

Om: I bow to and meditate upon three-magnanimous Vasudeva I bow to Pradyumna, Aniruddha and Sankarshana I bow to the embodiment of all knowledge, to the image of extreme bliss, rejoining in itself, tranquil and devoid of the feeling of dualism. I bow to the supreme spirit which is not the object of speech and mind which is

यन्न स्पृशन्ति न विदुर्मनोबुद्धीन्द्रियासवः । अन्तर्बहिश्च विततं व्योमवत्तन्तोऽस्म्यहम् ॥१७॥

श्रीशुक उवाच

भकार्यैतां प्रपन्नाय विद्यामादिद्य नारदः । ययावद्विरसा साकं धाम स्वायम्भुवं प्रभो ॥१८॥

चित्रकेतुस्तु विद्यां तां यथा नारदभाषिताम् । धारयामास सप्ताहमध्वशः सुसमाहितः ॥१९॥

ततश्च सप्तरात्रान्ते विद्यया धार्यमाणया । विद्याधराधिपत्यं स लेभेऽप्रतिहतं नृपः ॥२०॥

ततः कतिपयाद्भोभिर्विद्ययेद्धमनोगतिः । जगाम देवदेवस्य शेषस्य चरणान्तिकम् ॥२१॥

प्रबुद्धभक्त्या प्रणयाश्रुलोचनः प्रहृष्टरोमानमदादिपूरुषम् ।

ततः समाधाय मनो मनीषया यमाप एतत् प्रतिलब्धयागसौ ॥२२॥

चित्रकेतुरुवाच

अजित जितः सममतिभिः साधुभिर्भवान् जितात्मभिर्भवता ।

विजितास्तेऽपि च भजतामकामात्मनां य आत्मदोऽतिक्रवणः ॥२३॥

absolute, which has neither a name nor a form, which is the embodiment of pure knowledge which is above reality and unreality, in which this universe reposes, which creates, maintains and destroys this universe and which pervades the universe like earth pervading an earthen pot. I bow to the supreme spirit, which is neither capable of being touched or known by mind, intellect, organs of senses or by the life-breaths and which pervades inside and on-side the universe like the sky. 13-17.

**Shree Shuka said :** King ! After imparting this lore to the king who was devoted to him and who had surrendered himself to him, Narada went to the abode of Brahman in company of Angiras. Chitraketu, on his part, devoted his mind to the lore imparted to him by Narada for seven days well composed, and drinking only water for sustenance. Consequent upon application to it, the king attained unhindered overlordship of Vidyadharas at the end of seven nights. Several days thereafter, he attained the velocity of mind by (further) application to the lore and went near the feet of Sankarshana. His eyes shed, tears of love and his hair stood on end on account of his increased devotion, men, he composed his mind, regained ability to speak and prayed to Vishnu as under with full concentration. 18-22.

**Chitraketu said :** Invincible Lord ! You have been won over by saintly persons who have attained equilibrium of mind and have subdued their organs of senses, while you have won over those who worship without harbouring any desires in their hearts, since you are used to give up yourself to such persons and are very compassionate. Your

तव विभवः सल्लु भगवन् जगदुदयस्थितिलयादीनि ।  
 विश्वसृजस्तंऽशांशस्तत्र मृषा स्पर्धन्ते पृथगभिमतया ॥२४॥  
 क्षित्यादिभिरेव किलावृतः सप्तभिर्दशगुणोत्तरैराण्डकोशः ।  
 यत्र पतत्यणुकल्पः सद्वाण्डकोटिकोटिभिस्तदनन्तः ॥२५॥  
 विश्वतपो नरपशवो य उपासते विभूतीर्न परं त्वाम् ।  
 तेषामाशिष ईश तदनु विनश्यन्ति यथा राजकुलम् ॥२६॥  
 कामधियस्त्वयि रचिता न परम रोहन्ति यथा करम्मबीजानि ।  
 ज्ञानात्मन्यगुणमये गुणगणतोऽस्य द्वन्द्वलालानि ॥२७॥  
 जितमजित तदा भवता यदाऽऽह भागवतं धर्ममनवद्यम् ।  
 निष्किञ्चना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय ॥२८॥  
 कः 'क्षेमो निजपरयोः क्लियानर्थः स्वपरद्रुहा धर्मेण ।  
 स्वद्रोहात् तव कोपः परसम्पीडया च तथाधर्मः ॥२९॥  
 न हि भगवन्घटितमिदं त्वदर्शानानृणामखिलपापक्षयः ।  
 यन्नामसकृच्छ्रवणात् पुष्कसकोऽपि विमुच्यते संसारान् ॥३०॥

Divinity ! The creation, maintenance and destruction of the world etc. constitute your greatness. Thinking that they are separate from you, other gods compete with you the creator of the universe in vain, since they constitute only a part of a single particle of yours. The shell of the primordial egg is enveloped by seven covers like the earth etc. each successively ten times larger than that below it. Since crores and crores of such eggs, which are but atoms to you, converge on you, you are called Anant—the infinite, oh Lord ! Those beastly men, who thirst for mundane pleasures and adore gods who constitute only a single phase of your magnificence and do not adore you, have their blessings destroyed following the eclipse of these gods, just as a royal family is ruined after the king is killed. Supreme Lord ! Just as roasted seeds do not sprout, a man who adores you for fulfilment of his desires under the influence of the three qualities of Sattwa, Rajas and Tamas does not weave cob-webs of opposit qualities (like happiness and misery etc.) around him, since you yourself are the embodiment of spiritual knowledge and are free from these qualities. Invincible Lord ! You attained victory when you preached the faultless duty of adoring Vishnu, whom sages who have no desire for mundane objects and who seek spiritual knowledge adore, for attaining absolution. What purpose could be served by a religion, which creates malice between one's self and others and what happiness would it yield to one's self and others ? Causing hurt

यं वै भवसन्तमनु विश्वसृजः भवसन्ति यं चेकितानमनु चित्तय उच्यकन्ति ।

भूमण्डलं सर्पपायति यस्य मूर्ध्नि तस्मै नमो भगवतेऽस्तु सहस्रमूर्ध्ने ॥३१॥

श्रीशुक उवाच

संस्तुतो भगवानेवमनन्तस्तमभाषत । विद्याचरपतिं प्रीतश्चित्रकेतुं कुरुद्वद ॥३२॥

श्रीभगवानुवाच

यन्नास्दाङ्गिरोभ्यां ते व्याहृतं मेऽनुशासनम् । संसिद्धोऽसितया राजन् विद्यया दर्शनाच्च मे ॥३३॥

अहं वै सर्वभूतानि भूतात्मा भूतभावनः । शब्दब्रह्म परं ब्रह्म ममोमे शाश्वती तनू ॥३४॥

लोके चित्तमात्मानं लोकं चात्मनि संततम् । उभयं च मया व्याप्तं मयि वैयोभयं कृतम् ॥३५॥

यथा सुपुत्तः पुत्रयो विश्वं पश्यति चात्मनि । आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः ॥३६॥

एवं जागरणादीनि जीवस्थानानि चात्मनः । मायामात्राणि विश्वाय तद्द्रष्टारं परं स्मरेत् ॥३७॥

येन प्रसुप्तः पुत्रपः स्वापं वेदात्मनस्तदा । सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् ॥३८॥

to one's self, gives pain to you (since you pervade the body also) and causing pain to others constitutes irreligiosity your Divinity ! It is not unreasonable that a glimpse of you causes destruction of the entire sins of men, since even a wicked man is relieved from worldly bonds by hearing your name even once ? I bow to the Lord who has a thousand heads. When he breathes, the progenitors of the universe breathe. Organs of senses function only after they are pervaded by him. The terrestrial globe seems to be small like a grain of mustard on his head. 23-31.

**Shree Shuka said :** Scion of the Kuru dynasty ! After His Divinity was thus extolled. His Divinity was pleased and told Chitraketu the Lord of Vidyadharas—as under : 32.

**His Divinity said :** King ! Since Narada and Angiras have told you about my precepts. You have become a completely accomplished soul by imbibing the precepts and by having a glimpse of me. I constitute all creatures; I am the soul of creatures; I sustain the creatures. The Vedas and the Supreme Spirit—both are my eternal corpuses. I have pervaded the world and the world pervades the spirit. Both are pervaded by me and dwell in me. I have created both. Just as a man, who is asleep, could see the whole universe within himself and when he is awake, he believes himself to be existing in one portion of the universe, one should remember that the three con-

उभयं स्मरतः पुंसः प्रस्वापप्रतिबोधयोः । अन्वेति व्यतिरिच्येत तज्ज्ञानं ब्रह्म तत् परम् ॥३९॥  
 तदेतद् विस्मृतं पुंसो मन्त्रावं मित्रमात्मनः । ततः संसार एतस्य देहाद् देहो मृतेर्मृतिः ॥४०॥  
 लब्ध्वेह मातुषीं योनिं ज्ञानविज्ञानसम्पन्नाम् । आत्मानं यो न बुद्धयेत् न कचिच्छममाप्नुयात् ४१  
 स्मृत्वेद्यायां परिलेशं ततः फलविपर्ययम् । अमयं चाप्यनीद्यायां संकल्पाद् विरमेत् कविः ॥४२॥  
 सुखाय दुःखमोक्षाय कुवांते दम्पती क्रियाः । ततोऽनिवृत्तिरप्राप्तिर्दुःखस्य च सुखस्य च ॥४३॥  
 दृष्ट्युताभिर्मात्राभिर्निर्मुक्तः स्वेन तेजसा । ज्ञानविज्ञानसंतुष्टो भक्तः पुरुषो भवेत् ॥४४॥  
 एतावानेव मनुजैर्योगैर्पुण्ड्रिभिः । स्वार्थः सर्वात्मना ज्ञेयो यत्परत्वात्कैर्दर्शनम् ॥४५॥  
 त्वमेतच्छ्रद्धया राजन्नप्रमत्तो यचो मम । ज्ञानविज्ञानसम्पन्नो धारयन्नाशु सिध्यसि ॥४६॥

dition of ■ soul-awake, asleep and dreaming—are connected with the individual soul and are the consequence of only maya and that the spirit which observes the three conditions of the individual soul is different from the latter. It is the attributeless Supreme Spirit which makes a man know that he had slept well. Know that this supreme spirit is myself. The knowledge which follows a man when he remembers both the conditions of sleep and awakening and yet which is distinct from these conditions is the supreme spirit. If this knowledge of a man about my this state is forgotten, he is separated from his soul, which condition results in his wordly existence and migrations from one body to another and from one death to another death. Having obtained human form of existence, in which ordinary knowledge and spiritual knowledge are born, if a man fails to know the spirit, he would not attain peace anywhere. One should remember that there is suffering in desires and that the result is contrary (unhappiness) and that there is freedom from fear in detachment. A wise man should, therefore, desist from entertaining desires. A couple makes efforts for happiness and for relief from misery, but the result is that it neither secures happiness nor relief from misery. A man should, therefore, relieve himself from desire for objects, seen or heard of by him, with his own power, be contented with true knowledge about soul and about the supreme spirit, and be devoted to me. Men who have proficiency in the knowledge of Yoga should realize with all their heart that his true interest lies in realizing the supreme spirit. King! Bear in mind this sermon of mine with faith and without indifference. You shall thus be endowed with the knowledge about the soul and the supreme spirit and accomplish your object. 33-46.

श्रीशुक उवाच

आश्वास्य भगवानित्थं चित्रकेतुं जगद्गुरुः । पश्यतस्तस्य विश्वात्मा ततश्चान्तर्दधे हरिः ॥४७॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे चित्रकेतोः परमात्मदर्शनं नाम षोडशोऽध्यायः ॥१६॥



अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

विद्याधरश्चित्रकेतुश्चचार गगनेक्षरः । एकदा स विमानेन विष्णुदेतेन भास्वता ।

गिरिशं ददृशे गच्छन् परीतं सिद्धचारणैः ॥१॥

आलिङ्गयाङ्गीकृतां देवीं घाहुना मुनिसंसदि । उवाच देव्याः शृण्वत्या जह्वासौ चैस्तद्वर्गितकैः ॥२॥

चित्रकेतु उवाच

एष लोकगुहः साक्षात्तमं यक्ता शरीरिणाम् । आस्ते मुख्यः समायां वै मिथुनीभूय भार्यया ।

प्रायशः प्राकृताश्चापि स्त्रियं रहसि विश्रति ॥३॥

पार्वत्युवाच

नायमर्हति त्रैकुण्डपावमूलोपसर्पणम् । सम्भावितमतिः स्तब्धः साधुभिः पर्युपासितम् ॥४॥

**Shree Shuka said :** His Divinity Vishnu the master of the world and the soul of the universe thus conciliated Chitraketu and disappeared thence. 47.

Thus ends chapter sixteenth of Book VI



## CHAPTER XVII

**Shree Shuka said :** Since Chitraketu was now a Vidyadhara, he used to fly in the air. Once, when he was travelling in the brilliant aerial chariot gifted to him by Vishnu. He saw Shiva embracing with one arm goddess Parvati who was seated in his lap. He was then surrounded by siddhas and hards and was sitting in the assembly of sages. Thereupon, he went near them and laughed loudly within the hearing of the goddess. 1-2.

**Chitraketu said :** Here is the preceptor of the people in person, who instructs the latter about righteousness, presides, over this assembly and yet he is embracing his wife in it. Even ordinary men hold their wives in embrace only in privacy.

**Parvati said :** This senseless vidyadhara who considers himself to

अतः पापीयसीं योनिमासुरीं याहि दुर्मेते । यथेह भूयो महतां न कर्ता पुत्र किंस्वियम् ॥५॥

चित्रकेतुस्वाच

प्रतिगृह्णामि ते शापमात्मनोऽञ्जलिनाम्बिके । अथ प्रसादये न त्वां शापमोक्षाय भामिनि ।  
यन्मन्यसे असाधूकं मम तत् क्षम्यतां सति ॥६॥

श्रीशुक उवाच

इति प्रसाद्य गिरिशो चित्रकेतुररिदम् । जगाम स्वविमानेन पश्यतोः स्मयतोस्तयोः ।  
ततस्तु भगवान् रुद्रो रुद्राणीमिदमब्रवीत् ॥७॥

श्रीरुद्र उवाच

इदं वक्ष्यसि सुश्रोणि द्वेरेद्भुतकर्मणः । माहात्म्यं भूत्यभृत्यानां निःस्पृहाणां महात्मनाम् ॥८॥  
नारायणपराः सर्वे न कुतश्चन विभ्यति । स्वर्गापवर्गनरकेष्वपि तुन्यार्थदर्शिनः ॥९॥  
देहिनां देहसंयोगाद् द्वन्द्वानीभ्वलीलया । सुखं दुःखं मृतिर्जन्म शापोऽनुग्रह एव च ॥१०॥

be eminent does not deserve even to go near the soles of the feet of Vishnu, which are adored by saintly persons. Wicked child ! be, therefore, born in the sinful existence of demons, so that thou wouldst not sin against great personages as you have done here. 3-5

**Chitraketu said :** Mother ! I accept thy curse heartily with folded hands. Your Ladyship ! I would not seek thy favour for relief from the curse. Chaste lady ! Please forgive me what thou considerest to be discourteous words. 6

**Shree Shuka said :** Conqueror of enemies ! After thus propitiating Shiva and Parvati, Chitraketu went away in his aerial chariot while they were looking on in wonder. Thereafter, Shiva told Parvati, ■ under: 7

**Shree Shiva said :** Beautiful lady ! Did you notice the greatness of the disinterested and generous-hearted followers of the dependents of Vishnu of marvellous exploits ? All devotees of Vishnu are not afraid of anyone, since they view heaven, absolution and even hell with equanimity. The couples of opposite qualities such as happiness and misery, birth and death, boon and curse, have to be experienced by creatures ■ necessary concomitants of the body, which is (ultimately) the result of the pastime of Vishnu. 8-10

श्रीशुक उवाच

इति श्रुत्वा भगवतः शिवस्योमाभिप्रायितम् । वमूव शान्तधी राजन् देवी विगतचिस्मया ॥१॥  
 जज्ञे त्र्यम्बुर्देक्षिणाशौ दानवीं योनिमाश्रितः । वृत्र इत्यभिविख्यातो ज्ञानविज्ञानसंयुतः ॥२॥  
 इतिहासमिमं पुण्यं चित्रकेतोर्महात्मनः । माहात्म्यं विष्णुभक्तानां श्रुत्वा वन्द्याद्विमुच्यते ॥३॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे चित्रशैलेशो नाम सप्तदशोऽध्यायः ॥१५॥

अष्टादशोऽध्यायः

श्रीशुक उवाच

अथ कश्यपदायाश्च दैतेयान् कीर्तयामि ते । यत्र भागवतः श्रीमान् प्रह्लादो बलिरेव च ॥१॥  
 दितेर्ह्येव दायाश्च दैत्यदानववन्दिता । हिरण्यकशिपुर्नाम हिरण्याक्षश्च कीर्तितौ ॥२॥  
 हिरण्यकशिपोर्भायां कयाधुर्नाम दानवी । जम्भस्य तनया दत्ता सुपुत्रे चतुरः सुतान् ॥३॥  
 संह्लादं प्राणुह्लादं ह्लादं घट्टादमेव च । विरोचनस्तु प्राह्लादिर्देव्यास्तस्यानघव्रलिः ।  
 घाणज्येष्ठं पुत्रशतमशुनायां ततोऽभवत् ॥४॥

**Shree Shuka said :** King ! On hearing what His Divinity Shiva told her, Parvati became calm and her sense of wonder disappeared. Having been condemned to the life of a demon, he (Chitraketu) was born from the sacred fire located in the south of the pandal of the ritual sacrifice of Twashta, became renowned as Vritra and was endowed with the knowledge of the soul and of the supreme spirit. One who hears this holy episode of the large hearted Chitraketu, which constitutes the greatness of devotees of Vishnu, is relieved of the bonds of worldly existence. 11-13

Thus ends chapter seventeenth of Book VI

## CHAPTER XVIII

**Shree Shuka said :** I am now narrating to you the account of sons of Kashyapa, who were demons. Among them there were lucky Prahlad-devotee of Vishnu and also Bali. Diti ( wife of Kashyapa ) had two sons, renowned as Hiranyakashipu and Hiranyaksha, who were held in respect by sons of Diti and of Danu. A descendant of Danu, and daughter of Jambha became wife of Hiranyakashipu having been given to the latter in marriage. She gave birth to four sons, eldest of whom was Sauhrada the rest were Anulrada, Hrada and Pahrada. The last had a son named Virochana. Bali was born of the latter's wife Devce.



मरुतश्च दितेः पुत्रांश्चत्वारिंशन्नवाधिकाः । त आसन्नमजाः सर्वे नीता इन्द्रेण सात्मताम् ॥५॥

राजोवाच

कथं त आसुरं भावमपोहोत्पत्तिकं गुरो । इन्द्रेण प्रापिताः सात्म्यं किं तत्साधु कृतं हि तैः ॥६॥

श्रीशुक उवाच

हतपुत्रा दितिः शक्रपाणिप्राप्तेण विष्णुना । मन्युना शोकदीप्तेन ज्वलन्ती पर्यचिन्तयत् ॥७॥

कदा तु भ्रातृदन्तारमिन्द्रियाराममुत्पन्नम् । अक्लिन्नहृदयं पार्श्वं घातयित्वा शये सुखम् ॥८॥

इति भावेन सा भर्तुराचचारसकृत्त्रियम् । शुश्रूषयानुरागेण प्रधयेण दमेन च ॥९॥

एवं शुश्रूषितस्तात भगवान् कश्यपः स्त्रिया । प्रहस्य परमप्रीतो दितिमाहाभिनन्द्य च ॥१०॥

कश्यप उवाच

घरं घरय बामोरु प्रीतस्तेऽहमनिन्दिते । स्त्रिया भर्तुरि सुप्रीते कः काम इह चागमः ॥११॥

दितिस्त्वाच

वरदो यदि मे ग्रहन् पुत्रमिन्द्रहणं वृणे । अमृत्युं मृतपुत्रादं येन मे घातिती सुतौ ॥१२॥

Bali had a hundred sons from Ashana, of whom Bana was the eldest. Fortynine sons of Diti were called Maruts. They were taken under his care by Indra and became gods like him. They had no issues. 1-5.

**The King said :** Master ! Having been demons by birth, how was it that they were given the status of gods by Indra ? What good deed did they do ? 6.

**Shree Shuka said :** When Vishnu, espousing the cause of Indra killed her sons, Diti, who was aflame with anger, kindled by sorrow, pondered : " When shall I sleep at ease by bringing about the death of the sinful Indra who is attached to sensual pleasures, is cruel and has such a merciless heart that he had conspired for killing his own step-brothers ? With this feeling, she repeatedly did what was to the liking of her husband by rendering him service with love, courtsey and self-restraint. Dear me ! When magnanimous Kashyapa was thus dutifully attended upon by his wife, he was so much pleased that he congratulated her with a smile. 7-10.

**Kashyapa said :** Blameless Lady of beautiful thighs ! Choose a boon. I am pleased with thee. When a husband is well pleased with his wife, which desire of hers is unattainable ? 11.

**Diti said :** Spiritual sage ! If you are willing to confer a boon on me, I choose a son, who would himself be immortal and kill Indra

निशम्य तद्वचो विप्रो विमनाः पर्यतप्यत ।

शरत्पद्मोत्सवं घञ्च वचश्च श्रवणमृतम् । हृदयं क्षुरधाराभं स्त्रीणां को वेद चेष्टितम् ॥१३॥  
न हि कश्चित् प्रियः स्त्रीणामङ्गला स्वाश्रितात्मनाम् । पतिं पुत्रं भ्रातरं वा म्रन्त्ययं घातयन्ति च  
प्रतिश्रुतं ददामीति वचस्तन्न मृषा भवेत् । वधं नार्हति चेन्द्रोऽपि तत्रेदमुपकल्पते ॥१४॥  
इति संचिन्त्य भगवान् मारीचः कुरुनन्दन । उवाच किञ्चित्कुपित आत्मानं च विगर्हयन् ॥१५॥

कश्यप उवाच

पुत्रस्ते भविता भद्रे इन्द्रहा देवयान्धवः । संवत्सरं व्रतमिदं यद्यक्षो धारयिष्यति ॥१६॥

दितिरुवाच

धारयिष्ये व्रतं ब्रह्मन् ब्रूहि कार्याणि यानि मे । यानि चेह निषिद्धानि न व्रतं म्रन्ति यानि तु ॥१७॥

कश्यप उवाच

न हि स्याद् भूतजातानि न शपेन्नानृतं घटेत् । न छिन्द्यान्मखरोमाणि न स्पृशेद् यदमङ्गलम् ॥१८॥

who has been responsible for the killing of my two sons and has thus far rendered me sonless. On hearing her words, wise Kashyapa felt dejected and remorseful (He thought to himself) who can fathom the significance of the gesture of a woman, who may have a face like a delightful autumn-lotus, speech which is soothing like balm to the ear, but has a heart like the edge of a razor? Which man is truly dear to women, who have only their own happiness in their hearts? They would cause the murder of their husbands, sons, or brothers to serve their interests. I have, however, given her the promise that I would grant to her whatever she chose. This promise should not go in vain (on the other hand), Indra also does not deserve to be killed. I would, therefore, devise this remedy: Scion of the Kuru dynasty! After pondering thus, magnanimous Kashyapa son of Maricchi who was somewhat angry, blamed himself and said: 12-15.

**Kashyapa said:** Good lady! you shall have a son, who shall kill Indra, if you will carefully observe this vow for one year; else, he would be friendly to gods. 16.

**Diti said:** Spiritual sage! I will observe the vow. Please tell me which ceremonies I will have to perform, which acts are prohibited and which acts would not mar the vow. 17

**Kashyapa said:** One (who observes this vow) should not kill any creatures, should not abuse any one, should not speak a lie, should not cut his or her nails and hair, should not do any inauspicious act, should

नाप्सु क्षायान्न कुप्येत न सम्भाषेत दुर्जनैः । नोच्छिष्टं चण्डिकान्नं च सामिपं वृषलादृतम् ॥१९॥  
 नोच्छिष्टास्पृष्टसलिला संख्यायां मुक्तमूर्धजा । अर्चितासंयतवाङ्मांसवीता यद्विद्यरेत् ॥२०॥  
 धौतयासाः शुचिर्नित्यं सर्वमङ्गलसंयुता । पूजयेत् प्रतराशात् प्राग् गोविद्यान् धियमच्युतम् ।  
 सांयत्सरं पुंसवनं व्रतमेतदविष्णुतम् । धारयिष्यसि चेत् तुभ्यं शक्रहा भविता सुतः ॥२१॥  
 वादमित्यभिप्रेत्याथ दिती राजन् महामनाः । कादृषं नमोमाधत्त व्रतं चाज्ञो दधार सा ॥२२॥  
 मातृष्वसुरभिप्रायमिन्द्र आज्ञाय मानद । शुश्रूष्येनाश्रमस्थां दितीं पर्यचरत् कविः ॥२३॥  
 पवं तस्या व्रतस्थाया व्रतच्छिद्रं हरिर्नृप । प्रेप्सुः पर्यचरन्नित्यो मृगहेव मृगाकृतिः ॥२४॥  
 एकदा सा तु संख्यायामुच्छिष्टा व्रतकशिता । अस्पृष्टवार्ध्याताड्गभिः सुप्त्राप विधिमोहिता ॥२५॥  
 लब्ध्वा तदन्तरं शक्रो निद्रापहतचेतसः । दितेः प्रविष्ट उदरं योगेशो योगमायया ॥२६॥  
 चक्रे सप्तधा गर्भं वज्रेण कनकप्रभम् । रुदन्तं सप्तधैकैकं मा रोदीरिति तान् पुनः ॥२७॥

dive in water for a bath, should not be angry, should not converse with wicked persons and should not eat left over food or food offered to goddess Chandika, or containing flesh or procured by a sinner. Thou shouldst not go out without washing thy mouth after dinner or with loose hair at night-fall, or without toilet or without controlling speech, or without being properly dressed. You should wear washed clothes, always remain clean, put on all auspicious ornaments and worship cows, brahmīns, Goddess of wealth and Vishnu before morning meals. If thou shalt observe these rules of the vow—which is capable of giving a son, for one year without any lapse thou shalt have a son, who shall kill Indra. King! great minded Diti agreed to observe the vow, saying "very well"—conceived through Kashyapa and carefully observed the vow. Reverent king! On learning about the intention of his mother's (Aditi's) sister (Diti), wise Indra served Diti, who was then staying in a hermitage by dutifully attending on her. King Indra guilelessly served her while she was observing the vow, but was keen to detect any lacuna in the observance, like a lion assuming the form a deer with the intent of killing a deer. Once, beguiled by destiny, she fell asleep at night fall without touching water and washing her feet after meals, since she was emaciated on account of the observance of the vow. Having got this chance, Indra, who was master of Yoga, resorted to maya with the aid of Yoga and entered the belly of Diti, who had lost consciousness on account of sleep. Then, he cut the foetus, which was shining like gold into seven parts with his thounderbolt. When each of the parts began to weep, he told them "Do not weep" and again further cut

न ममार दितेर्गर्भः श्रीनिवासानुकम्पया । सञ्जरिन्द्रेण पञ्चासद् देवास्ते मत्तोऽभवन् ।  
 व्यपोहा मातृदोषं ते हरिणा सोमपाः कृताः ॥२९॥

दितिरुत्थाय ददृशे कुमाराननलप्रभान् । इन्द्रेण सहितान् देवी पर्यनुभ्यदनिन्दिता ॥३०॥

श्रीशुक उवाच

इन्द्रस्तयाभ्यनुज्ञातः शुद्धभावेन तुष्टया । मरुज्जिः सह तां तत्त्वा ब्रह्ममचिदिवं प्रभुः ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे मरुदुत्पत्तिकथनं नामाष्टादशोऽध्यायः ॥१८॥



### अर्धकोनविंशोऽध्यायः

राजोवाच

मते पुंसवर्नं ब्रह्मन् भवता यदुदीरितम् । तस्य चेदितुमिच्छामि येन विष्णुः प्रसीदति ॥१॥

श्रीशुक उवाच

शुक्ले मार्गशिरे पक्षे योषिद् भर्तुरनुज्ञया । आरमेत वतमिदं सार्वकामिकमादितः ॥२॥

each part into seven parts. The foetus of Diti did not however, die through the compassion of Vishnu. Along with Indra, these became fifty gods, known as Maruts. Indra removed their stigma (of being demons) inherited from their mother and made them deserving of drinking ritual soma juice. On getting up, Diti saw the boys who were lustrous like fire in the company of Indra. Unreapproachable as the pious lady was, she felt satisfied with the result. 18-30

**Shree Shuka said :** Permitted with pure feelings by her, who was satisfied, great Indra bowed to her, and went to the heaven, accompanied by the Maruts. 31

Thus ends chapter eighteenth of Book VI



### CHAPTER XIX

**The King said :** Spiritual sage ! I desire to know details of the son giving vow, mentioned by you, since Vishnu is propitiated by it. 1

**Shree Shuka said :** With permission of her husband a woman should commence this vow, which fulfils all desires, from the start of the bright half of the month of Margashiras. She should take a bath, clean her teeth, put on two white clothes and ornaments, invite brahmins

निशम्य मरुतां जन्म ब्राह्मणाननुमन्य च । स्नात्वा शुक्लद्वी शुक्ले वसीतालंकृतान्वरे ।

पूजयेत् शतराशात् प्राग्भगवन्तं त्रिया सह ॥३॥

अलं ते निरपेक्षाय पूर्णकाम नमोऽस्तु ते । महाविभूतिपतये नमः सकलसिद्धये ॥४॥

ॐ नमो भगवते महापुरुषाय महानुभावाय महाविभूतिपतये सह महाविभूति-  
मिर्वलिमुपहराणीति । अनेनाहरहर्मन्त्रेण विष्णोरावाहनार्थपाद्योपस्पर्शनस्नानवासउपवीत-  
विभूषणगन्धपुष्पभूषदीपोपहाराद्युपचारांश्च समाहित उपाहरेत् ॥५॥

द्विःशेषं तु जुहुयादनले द्वादशाहुतीः ।

ॐ नमो भगवते महापुरुषाय महाविभूतिपतये स्वाहेति ॥६॥

प्रणमेद् दण्डवद् भूमौ भक्तिप्रद्वेण चेतसा । दशवारं जपेन्मन्त्रं ततः स्तोत्रमुदीरयेत् ॥७॥

युष्मां तु विभ्वस्य विभू जगतः कारणं परम् । इयं हि प्रकृतिः सूक्ष्मा मायाशक्तिर्दुरत्यया ॥८॥

and hear (from them) the account of the birth of Maruts. She should then worship Vishnu along with Laxmi in the morning before taking meals and pray : "(Lord ! You have all your desires fulfilled.) You are-self-dependent. I bow to thee. Thou art the master of all great magnificence. I bow to thee for accomplishment of all desires."

Om ! I bow to His Divinity. I am offering this oblation to the supreme spirit, embodiment of all magnanimity and the master of all magnificence.

With this sacred prayer, one should offer every day to Vishnu invocation; respectfully offer articles of worship, water for washing feet, rinsing mouth and bath, clothes, sacred thread and ornaments; apply sandal paste on his forehead, offer flowers, incense, a lamp, food and other courtseys, with rapt attention.

Twelve morsels of the remnant of the sacred food should be offered to sacred fire with the following sacred prayer :

"Om ! I bow and offer this oblation to His Divinity the Supreme spirit-the master of all great magnificence."

The devotee should then prostrate himself like a stick on the ground with folded hands and with his mind replete with devotional fervour; mutter the above sacred prayer and recite the following prayer :

"Your Divinities ! You two are the ultimate cause of the universe. This goddess of wealth is verily the Prakriti-subtle and unfathomable and constitutes the power of Maya. You alone the supreme spirit incar-

तस्या अधीश्वरः साक्षात् त्वमेव पुरुषः परः । त्वं सर्वयज्ञ इज्येयं क्रियेयं फलमुग् भवान् ॥१॥  
 गुणव्यक्तिरियं देवी व्यञ्जको गुणमुग् भवान् । त्वं हि सर्वशरीर्यात्मा श्रीः शरीरेन्द्रियाशया ॥२॥  
 नामरूपे भगवती प्रत्ययस्त्वमपाश्रयः । ततः स्तुवीत स्तोत्रेण भक्तिप्रह्वेण चेतसा ॥३॥  
 कृतमेकतरेणापि दम्पत्योरुभयोरपि । पत्न्यां कुर्यादिनर्हायां पतिरेतत् समाहितः ॥

अचंदद्वरद्वर्मेक्त्या देवं नियममास्थितः ॥४॥

उद्भास्य देवं स्वे धाम्नि तन्निवेदितमग्रतः । अथादात्मविशुद्ध्यर्थं सर्वकामर्द्धये तथा ॥५॥  
 पतेन पूजाविधिना मासान् द्वादश हायनम् । नीत्वायोपचरेत् साखी कार्तिके चरमेऽहनि ॥  
 श्वोभूतेऽप उपस्पृश्य कृष्णमभ्यर्च्य दूर्ध्ववत् । पयःशृतेन जुहुयाच्चरुणा सह सर्पिणा ॥६॥  
 पाकयज्ञविधानेन द्वादशैवाहुतीः पतिः ॥७॥

आशिषः शिरसाऽऽदाय द्विजैः प्रीतैः समीरिताः । प्रणम्य शिरसा भक्त्या भुञ्जीत तदनुष्ठया ॥

nate—are her master. You are the embodiment of all ritual sacrifices, while this Laxmi is the embodiment of the ceremonial worship, you enjoy the fruits of the rituals. This goddess is the manifestation of the qualities of Sattwa, Rajas and Tamas, while you are the cause of the manifestation of these qualities and enjoy the fruits of these qualities. You are the soul of all creatures, while Laxmi is the repose of organs of senses in the body. Her Divinity is the embodiment of appellations and forms of things. While you constitute the conception and support of them." The devotee should thereafter recite the eulogy with mind replete with devotional fervour. 2-11

The vow may be observed by either spouse of the couple. During the time, however, the wife is impure (during menstruation) the husband should observe it—well composed and worship the Divinity from day to day, observing self-restraint. The ceremony over, the images should be placed in their shrine. The devotee should eat the offerings made to them for personal-purification and also for fulfilment of all desired objects. Performing this ceremony daily, the virtuous devotee should pass twelve months and should observe a fast on the last day of the month of Kartika. On the next day, the husband should sanctify her by sprinkling chanted water on her body, offer worship Vishnu and oblations of milk-pudding and clarified butter into fire in accordance with the rites prescribed for ritual sacrifices in which cooked food is offered to fire. The couple should invoke blessings which should be well uttered by the brahmins, pay obeisance to them by bowing their heads with devotional fervour and eat the blessed food with their permission, restra-

आचार्यमग्रतः कृत्वा वाग्यतः सह चन्द्रभिः । दद्यात् पत्न्यै चरोः शेषं सुप्रजास्त्वं सुसौभगम् ॥  
 पतञ्जलित्वा विधिबद्धं व्रतं विभोरभीप्सितार्थं लभते पुमानिह ।  
 स्त्री ह्येतदास्थाय लभेत सौम्यं श्रियं प्रजां जीवपतिं यशो गृहम् ॥१९॥  
 कन्या च विन्देत समग्रलक्षणं वरं स्ववीरा दत्तकित्विषा मतिम् ।  
 नृत्तप्रजा जीवसुता धनेश्वरी सुदुर्भगा सुभगा रूपमग्यम् ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे पुंस्वनवतकथनं नामैकोनविंशोऽध्यायः ॥१९॥

ining their speech, in the company of relatives—the chief priest being honoured with the first seat. The husband should then give to his wife the remnant of this sanctified food, which would bless her with good progeny and good luck. 12-18

A man who performs this vow for propitiation of the supreme spirit in accordance with the prescribed rites achieves his desired object in this world. A woman who performs it achieves good luck, wealth, long life for her husband, renown and a house. A virgin who performs it would secure a husband endowed with all good qualities and a widow would have her sins washed away and would attain salvation. A woman whose children die would have children which would live, and an unlucky woman would have wealth, good luck and beauty. 19-20

Thus ends chapter nineteenth of Book VI

इति पष्ठः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

# श्रीसंक्षिप्तभागवतम्

सप्तमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

समः प्रियः सुहृद् ब्रह्मन् भूतानां भगवान् खयम् । इन्द्रस्यार्थं कथं दैत्यानवधीद् विपन्नो यथा १  
इति नः सुमहाभाग नारायण्गुणान् प्रति । संशयः सुमहाजातस्तद् भवांश्छेत्तुमर्हति ॥२॥

श्रीशुक उवाच

साधु पृष्टं महाराज हरेर्ब्रह्मन्भूतम् । नत्वा कृष्णाय मुनये कथयिष्ये हरेः कथाम् ॥३॥  
निर्गुणोऽपि ह्यजोऽव्यक्तो भगवान् प्रकृतेः परः । स्वमायागुणमविश्य बाध्यबाधकर्ता गतः ॥४॥

## CHAPTER I

**The King requested Shree Shankar :** Maharshi, for every being the Lord is a dear friend. Then, why did he kill the demons, as a partisan of Indra and favoured him. This has created a doubt in my mind about the professed virtues of the Lord of impartiality and equality towards all beings, without distinction. Pray be pleased to remove it. 1-2

**Shree Shukdev replied :** Rajan! You have done well in asking me about the glorious deeds of the Lord. With due obeisance to Maharshi Vyas I will begin the story of the Lord. Practically speaking in the eyes of the Lord all are alike, because he has no birth, no qualities and no end. He is infinite, He is beyond prakriti, nevertheless he appears otherwise because of his Maya. This Lord, truth personified, creates Time (Kal) which is ever flying by resorting to Purush and Prakriti. This time a partial manifestation of the Lord is the ruler of the Universe. When Sattwa (good) predominates, that Kal augments qualities, good and benign and makes mankind virtuous and well meaning. When Rajas and Tamas predominate that Kal appears as if destroying the asuras who though are energetic are dull and inert by nature.



कालं चरन्तं सृजतीश आश्रयं प्रधानपुम्भ्यां नरदेव सत्यकृत् ।

य एष राजन्नपि काल ईशिता सत्त्वं सुरानीकमिवैधयत्यतः ।

तत्प्रत्यनीकानसुरान् सुरप्रियो रजस्तमस्कान् प्रमिणोत्युग्रवाः ॥५॥

अहो बोदादृतः पूर्वमितिहासः सुरर्षिणा । प्रीत्या महाकृतो राजन् पृच्छतेऽज्ञातशत्रवे ॥६॥

दृष्ट्वा महाद्भुतं राजा राजसूये महाकृतौ । वासुदेवे भगवति सायुज्यं चेदिभूभुजः ॥७॥

तत्राक्षेणं सुरर्क्षिं राजा पाण्डुसुतः कृतौ । पश्यच्छ विसितमना मुनीनां शृण्वतामिदम् ॥८॥

युधिष्ठिर उवाच

अहो अत्यद्भुतं हेतद् दुर्लभैकान्तिनामपि । वासुदेवे परे तत्त्वे प्राप्तिश्चैयस्य विद्विषः ॥९॥

वनयोपसुतः पाप आरभ्य कलभाषणात् । सम्प्रत्यमर्षा गोविन्दे दन्तयफत्रश्च दुर्मतिः ॥१०॥

कथं तस्मिन् भगवति नुरचग्राहधामनि । पश्यतां सर्वलोकानां लयमीयतुरञ्जसा ॥११॥

नारद उवाच

निन्दनस्तवसत्कारन्यकारायं कलेवरम् । प्रधानपरयो राजन्नचिवेकेन कल्पितम् ॥१२॥

यन्निबद्धोऽभिमानोऽयं तद्वधात् प्राणिनां चधः । तथा न यस्य कैयव्यादभिमानोऽखिलात्मनः ।

परस्य दमकर्तुर्हि हिंसा केनास्य कल्प्यते ॥१३॥

because of dominance of rajas and tamas in them. (There appears some difference in the Lord because of the attributes and nature of time but that is in a way His divine grace.) 3-5

I will now tell you about that discourse which Devarshi Narad delivered with delight in the Rajasuya Yagna of Ajatsatru (one who has no enemy) Yudhishtira. In the great Rajsuya Yagna, Yudhishtira, amazed at the marvel of absolution of the king of Chedi (a great enemy of the Lord), questioned Devarshi Narad in the presence of other sages about it. 6-8

**Yudhishtira said :** It is indeed surprising that this Shishupala who was so inimical to the Lord Vasudev could attain so easily, a stage so difficult for the best of his devotees to attain. Shishupala and Dantvakra were from their childhood, highly jealous of the Lord. How could they in the presence of all so easily be absorbed by the Lord, passes all my comprehension and sense of understanding. Pray enlighten me about it. 9-11

**Narad said :** That body which censures eulogises respects or condemns is begotten by the rank ignorance of Purush and Prakriti:—because of the vainglory of that body it has generated that erroneous feeling of me and mine and its consequent implications of violence

तस्माद् वैरातुबन्धेन निर्वैरेण मयेन वा । स्नेहात् कामेन वा युज्यात् कथञ्चिन्नेक्षते पृथक् ॥१४॥  
 यथा वैरातुबन्धेन मर्त्यस्तन्मयतामियात् । न तथा मक्त्योगेन इति मे निश्चिता मतिः ॥१५॥  
 कामाद् द्वेषाद् भयात् स्नेहाद् यथा मक्त्येभ्यरे मनः । आवेक्ष्य तदर्थं हित्वा बहवस्तद्वर्तिता गताः ॥  
 गोप्यः कामाद्भयात् कंसो द्वेषाच्चैद्यादयो नृपाः । सम्बन्धाद्वृष्ण्यः स्नेहाद्यर्थं भक्त्या वयं विभो  
 मातृपुत्रस्यो वश्चैवो दन्तवक्त्रश्च पाण्डव । पार्षदप्रवरौ विष्णोर्विप्रशापात् पदाच्च्युतौ ॥१८॥  
 एकदा ब्रह्मणः पुत्रा विष्णोर्लोकं यदच्छया । सनन्दनादयो जग्मुश्चरन्तो भुवनत्रयम् ॥१९॥  
 पञ्चपद्मायनाभामाः पूर्वपामपि पूर्वजाः । दिग्वाससः शिशून् मत्वा द्वाःसौ तान् प्रत्यपेक्षताम्  
 अशपन् कुपिता एवं युवां वासं न चाह्यथः । रजस्तमोभ्यां रक्षिते पादमूले मधुद्विपः ।

पापिष्ठामासुरौ योनिं वालिशौ यातमाश्वतः ॥२१॥

ज्ञाते तौ दितेः पुत्रौ दैत्यदानववन्दितौ । हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजस्ततः ॥२२॥  
 हतौ हिरण्यकशिपुर्हरिणा सिंहरूपिणा । हिरण्याक्षो धरोद्दारे विभ्रता सौकरं वपुः ॥२३॥

injury, pain, and death, for the body, where as the Lord being above all entanglements of mundane malevolence is free from all such feelings. That which is violence and agony for the body is not so for the Lord. Then how can any body imagine that the Lord Supreme is either hurt or pained. Therefore one should fix his mind on the Lord, by any means either by enmity, devotion, fear, affection or desire. With these feelings, he does not see any thing else except the Lord. It is my firm belief that, by hate, one soon gets identified with the enemy, then he can get identified by devotion to Him. Many people have been absorbed from their sinful existence by their great devotion to the Lord. Gopikas attained the Lord through selfless love, Kansa through fear. Kings like Shishupala, through hate, Yadavas by their kinship, you by affection and love and we by devotion. These Shishupala and Dantvakra two sons of your maternal aunt were the attendants of the Lord in their former birth, they were displaced by the imprecation of Rishis Sanak brothers. Once the sons of Brahmdev Sanak and his brothers in their round of the three worlds, came to Vishnulok. Though born much earlier than even the sages of old, they in age looked like children of five or six years. They were stark naked. The two gate-keepers, guarding the gate, slapped them taking them to be little kind. These sages thereupon grew angry and cursed them. Unworthy that you are, you do not deserve to dwell near the feet of the Lord (which is devoid of rajas and tamas) any longer, get ye gone from here and enter that iniquitous existence of demons. 12-21

Thus imprecated these two gate-keepers were born as Hiranyakashipu and Hiranyaksha the sons of Diti respected by the demons and danvas. Hiranyakashipu the elder was killed by the Lord in the form

ततस्तौ राक्षसौ जातौ केशिन्यां विश्रवः सुतौ । रावणः कुम्भकर्णश्च सर्वलोकोपतापनौ ॥२४॥  
तत्रापि राघवो भूत्वा न्यहनच्छापमुक्ये । तत्रैव क्षत्रियो जातौ मातृपुत्रात्मजौ तत्र ॥२५॥  
अधुना शापनिर्मुक्तौ कृष्णचक्रहतांशौ । नीतौ पुनर्दरेः पादवं जग्मतुर्विष्णुपार्षदौ ॥२६॥

शुचिष्ठिर उवाच

विद्वेपो दयिते पुत्रे कथमासीन्महात्मनि । ब्रूहि मे भगवन् येन प्रह्लादस्याच्युतात्मता ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादचरितोपक्रमे प्रथमोऽध्यायः ॥१॥



अथ द्वितीयोऽध्यायः

नारद उवाच

भ्रातर्येवं विनिहते हरिणा क्रोडमूर्तिना । हिरण्यकशिपू राजन् पर्यतप्यद् रुपा शुभा ॥१॥  
आह चेद् रुपा घूर्णः संप्रदशमच्छदः । शूलमुद्यम्य सदसि दानवानिद्रममवीह ॥२॥

of a Manlion, and Hiranyaksha the younger was also killed by Shree Hari in the form of a boar. Then they were born at Vishrawa's to his wife Keshini as Ravan and Kumbhakarna; to liberate them from their curse the Lord came as Shree Ram and killed them. Those two were again born as the two sons of your maternal aunt. Shree Krishna by his Sudarshan Chakra destroyed them and their sins and liberated them from their imprecation, when they went back to Lord Vishnu and again became his attendants. 22-26

Bhagwan! Pray tell me why did Hiranyakashipu hate his son Prahlad and how did Prahlad son of such a demon become such a great devotee of the Lord with that singleness of devotion. 27

Thus ends chapter one of Book VII



## CHAPTER II

Narad replied : When the Lord in the incarnation of a Boar killed Hiranakshya, Hiranyakashipu was much grieved. He was so enraged that he gnashed his teeth and with eyes full of fury, raised his trident and spoke to the demons who were there in the assembly. Wherever you find the brahmins, the cows, and the vedic customary ceremonies being performed, repair ye all there and burn them, slaughter them and destroy and devastate all that, to spite Vishnu who is in these

विष्णुर्द्विजक्रियामूलो यज्ञो धर्ममयः पुमान् । यत्र यत्र द्विजा गावो वेदा वर्णाधमः क्रियाः ।  
तं तं जेनपदं यात संदीपयत वृधत ॥३॥

इति ते भर्तुर्निर्देशमादाय शिरसाऽऽदृताः । तथा प्रजानां फदनं विदधुः कदनप्रियाः ॥४॥  
पवं विप्रकृते लोके दैत्येन्द्रानुचरैर्मुहुः । दिवं देवाः परित्यज्य भुवि चेरलक्षिताः ॥५॥  
हिरण्यकशिपुर्भ्रातुः सम्परेतस्य दुःखितः । कृत्या कटोदकावीनि भ्रातृपुत्रानसान्वयत् ॥६॥  
तन्मातरं वयामलुं दिति च जननीं गिरा । इलक्ष्ण्या देशकालञ्च इदमाह जनेश्वर ॥७॥

हिरण्यकशिपुरुवाच

भूतानामिह संवासः प्रणायामिव सुप्रते । दैत्यैकैश्च नीतानामुन्नीतानां स्वकर्मभिः ॥८॥  
नित्यं आत्मान्ययः शुद्धः सर्वगः सर्ववित्परः । घत्तेऽसावात्मनो लिङ्गं मायया विसृजन् गुणान् ॥९॥  
एष आत्मविषयांसो ह्यलिङ्गो लिङ्गभावना । एष प्रियाप्रियैर्योगो वियोगः कर्मसंस्मृतिः ॥१०॥  
अश्रान्मुदाहरन्तीममितिहासं पुरातनम् । यस्य प्रेतयन्धूनां संवातं तं निशोद्यत ॥११॥  
जघ्नीनरेष्वभूत् राजा सुयज्ञ इति विभुतः । सप्तर्षिर्निहतो युद्धे हातयस्तमुपासत ॥१२॥

rituals and religion that is in these sacrifices, and that which is held sacred in the name of Dharma. 1-3

Thus commanded by their master the demons that rejoiced in such spoliation and slaughter, began their campaign of iniquity and mass destruction. The gods in the heaven, perturbed and pained at this, came down from the heaven and began to wander about the earth incognito. Hiranyakashipu then performed the obsequies of his brother and consoled his brothers, and sons, and his wife Rishbhangu, and spoke to her and his own mother Diti. 4-7

**Hiranyakashipu said :** All creatures are brought together by providence as ordained and they are again separated from one another by their own actions. This union of beings is like the gathering of people at a water pub. The soul or atman is eternal unchangeable pure omnipresent and omniscient. It takes any body or form through his maya and its (gunas) qualities. Though the soul is without the body nevertheless to identify it with the body, is not merely erroneous but rank ignorance. It is this rank ignorance that is the cause of all union and separation of all objects and beings, likes and dislikes, action and reaction, life and death. Thus comes into being karma, actions, the cause of existence. 8-10

I will now tell you an old dialogue between king Yama and the relations of the dead, which will interest you. Suyagna was a famous king of Ushinara. He was killed by his enemies in a battle. All his near and dear collected round his body and began lamenting his death. 11-12

अहो विधात्राकरणेन नः प्रभो भवान् प्रणीतो दृगणोचरां दशाम् ।

उशीनरपणमसि वृत्तिदः पुरा कृतोऽधुना येन शुचां विवर्धनः ॥१३॥

त्वया कृतज्ञेन वयं महीपते कथं विना स्वाम सुदुत्तमेन ते ।

तत्रानुयानं तव वीर पादयोः श्रुयूपतीनां दिश यत्र यास्यसि ॥१४॥

यत्वे विलपतीनां धै परिगृह्य मृतं पतिम् । अनिच्छतीनां निहारमकांऽस्तं संन्यवर्तत ॥१५॥

तत्र ह प्रेतयन्धूनामाश्रुत्य परिदेवितम् । आह तान् बालको भूत्वा यमः स्वयमुपागतः ॥१६॥

यम उवाच

अहो वयं घन्यतमा यदत्र त्यक्ताः पितृभ्यां न विचिन्तयामः ।

अमर्यमाणा अवला वृकादिभिः स रक्षिता रक्षति यो हि गर्भे ॥१७॥

पथि च्युतं तिष्ठति दिष्टरक्षितं गृहे स्थितं तद्विहतं विनश्यति ।

जीवत्यनाथोऽपि तदीक्षितो वने गृहेऽपि गुप्तोऽस्य हतो न जीयति ॥१८॥

His wives cried, oh sire, we are dead, the wicked fate has removed you from our sight. The providence that ordained you as the King and protector of the people of the country of Ushinara, that very providence has made you the cause of their grief. You were our benefactor and well wisher how can we live without you, oh Rajindra, Oh ye brave ! where have you gone, pray tell us so that we may come to you. 13-14

Thus when the queen of this dead monarch were addressing him and lamenting him the Sun had set. Hearing the cries of these wives of the dead, King Yama came there in the form of a child and said : 15-16

Oh ye Queens ! I am more fortunate than you are. My parents are dead. I am still a child nevertheless, no wolf or any other wild animal comes to eat me. The Lord that protects us in the womb of the mother does so at all times and under all conditions, if there is some thing left even on the road side, protected by fate, it will remain there well preserved but, if providence is unkind all that is in the house though well protected, will perish. One with luck will survive even in wilderness, but one if he is not favoured by providence will by all means perish howsoever protected and guarded he may be. The soul takes bodies of different beings because of the antecedents, the action ( Karma ). Though thus linked with the body, the atman, remains untouched and is not affected by the changes in the body or bound by its nature and functions. Just as fire though present in the wood is different from that wood, the sky though all-pervading remains unaffected

यथानलो दारुणु मित्र ईयते यथानिलो देहगतः पृथक् स्थितः ।

यथा नमः सर्वगतं न सज्जते तथा पुमान् सर्वगुणाययः परः ॥१९॥

सुयज्ञो नन्वयं शेते मूढा यमनुशोचथ । यः श्रोता योऽनुवकेह स न दृश्येत कर्हिचित् ॥२०॥

लुब्धको विपिने कश्चित् पक्षिणां निर्मितोऽन्तकः । वितत्य जालं विदधे तत्र तत्र प्रलोमयन् २१

कुलिङ्गमिधुनं तत्र विचरत् समदृश्यत । तयोः कुलिङ्गो सहसा लुब्धकेन प्रलोमिता ॥२२॥

सप्तसज्जत शिचस्तन्यां महिषी कालयन्त्रिता । कुलिङ्गस्तां तथाऽऽपन्नां निरीक्ष्य भृशदुःखितः ।

कथं त्वज्जातपक्षांस्तान् मातृहीनान् विभर्ग्यहम् । मन्दभाग्याः प्रतीक्षन्ते नदि मे मातरं प्रजाः २४

पवं कुलिङ्गं विलपन्तमारुत् प्रियावियोगातुरमश्रुकण्डम् ।

स पच तं शाकुनिकः शरेण विज्याघ कालप्रहितो विलीनः ॥२५॥

पवं यूयमपश्यन्त्य आत्मापायमबुद्धयः । नैनं प्राप्स्यथ शोचन्त्यः पतिं वर्षशतैरपि ॥२६॥

हिरण्यकशिपुस्त्वाच

याल पवं प्रववति सर्वे विस्मितचेतसः । ज्ञातयो मेनिरे सर्वमन्नायमपशोषितम् ॥२७॥

यम पतदुपाध्याय तत्रैयान्तरधीयत । ज्ञातयोऽपि सुयज्ञस्य चक्रुर्षत् साम्परायिकम् ॥२८॥

ततः शोचत मा पृथं परं चात्मानमेव च । क आत्मा कः परो वात्र स्वीयः पारस्य पच वा ॥२९॥

and aloof, and the wind though it is in the body is different from it, so, is the atman the support of all bodies and qualities is different from them. You fools, that Suyagna for whom you lament is lying here. You will never see him, speaking or hearing him again. 17-20

Once a fowler the natural foe of birds spread a net to catch them. A couple of kuling birds was moving about: as luck would have it the Kuling from the couple, was caught in the net. The male on seeing this plight of the kuling, was much grieved and said to himself, how shall I reply these unfortunate motherless young once of mine who may be anxiously awaiting their mother. 21-24

Thus, while he was lamenting the death of his wife the fowler who was hiding behind the tree shot an arrow from his bow and killed him. So, like fools you do not see your own end the danger behind you and lament the death of your husband, whom you are not going to meet even if you were to lament for hundreds of years. 25-26

**Hiranyakashipu continued :** When that child (King Yama) said these words to the queen all that were there were astonished and were soon reconciled to the futility of this existence. Yamaraj thus disappeared and the King Suyagna's relations performed his funeral rites. Likewise you also do not moan, your own, or others death. It is because of rank ignorance, that we feel "I and mine and others and owns." 27-29

नारद उवाच

इति दैत्यपतेर्वाङ्मयं दितिराकर्ण्य सस्तुपा । पुत्रशोकं क्षणात् त्यक्त्वा तत्त्वे चित्तमधारयत् ३०

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे दितिशोकपनयनं नाम द्वितीयोऽध्यायः ॥२॥



अथ तृतीयोऽध्यायः

नारद उवाच

हिरण्यकशिपू राजन्नज्जेयमजरामरम् । आत्मानमप्रतिद्वन्द्वमेकराजं व्यधितस्तत ॥१॥  
 स तेने मन्त्रद्रोण्यां तपः परमशरुणम् । तस्य भूर्ध्वः समुद्भूतः सधूमोऽग्निस्तपोमयः ॥२॥  
 तेन तत्र दिवं त्यक्त्वा ब्रह्मलोकं ययुः सुराः । धात्रे विशापयामासुर्देवदेव जगत्पते ॥३॥  
 दैत्येन्द्रतपसा तत्रा दिवि स्थानुं न शक्नुमः । तस्य चोपशमं भूमन् विधेहि यदि मम्यसे ॥४॥  
 इति विशापितो देवैर्ममयानात्मभूर्नृप । परितो भृगुदक्षाद्यैर्ययौ दैत्येश्वराश्रमम् ॥५॥  
 तपस्तै तपसा लोकान् यथाभ्रापिहितं रविम् । विलक्ष्य विस्मितः प्राह ब्रह्मन् हंसवाहनः ॥६॥

Naradji said : In this way, when Diti and her daughter in turn were thus sermoned by the demon King Hiranyakashipu, they gave up their sorrow and enjoined their mind in the Lord. 30

Thus ends chapter second of Book VII



### CHAPTER III

**Shree Narad continued :** Then Hiranyakashipu, desired to become invincible and immortal and to remain young in age and to become the sole ruler of this earth without a rival. He therefore went to Mount Mandrachal and began his stern austerities in one of its caves. His penance being very severe a fire mixed with smoke emitted out of his head which slowly spread around and heated the higher and the lower regions. The Celestials left heaven and went over to the Brahmaloak and requested Brahma, oh God of gods, Lord of the Universe, tormented as we are with the heat of austerities of this demon of a Hiranyakashipu we cannot live in heaven now. If by his great penance if he replaces you, as the Lord of Brahmlok it will be a calamity for us all, Pray therefore appease and pacify him and win him over from his resolve. Thus prayed and beseeched by the gods, Brahma, with Bhrgu, Daksha and others went to the cave where they saw the demon merged in meditation. To him who looked like a Sun, covered under the clouds, the astonished Brahma addressed with a smile. 1-6

ब्रह्मोवाच

उत्तिष्ठोत्तिष्ठ भद्रं ते तपःसिद्धोऽसि काश्यप । वरदोऽहमनुभाषो त्रियतामीप्सितो वरः ॥७॥  
तपोनिष्ठेन भवता दितोऽहं दितिनन्दन । ततस्त आश्रियः सर्वां ददाम्यसुरपुङ्गव ॥८॥

नारद उवाच

इत्युक्त्वाऽऽदिभवो देवो भक्षिताङ्गं पिपीलिकैः । कमण्डलुजलेनोद्धृत् दिव्येनामोघराधसा ॥९॥  
उत्थितस्तप्तदेवामो विभावसुरिवैधसः । हर्षाद्भुपुलकोद्देशो गिरा मद्रदयानृणात् ॥१०॥

हिरण्यकशिपु उवाच

आत्मना त्रिभृता चेदं सृजत्यवति लुम्पति । रजःसत्त्वतमोधाम्ने पराय महते नमः ॥११॥  
नम आधाय बीजाय ज्ञानविज्ञानमूर्तये । प्राणेश्चिद्रयमनोबुद्धिर्विकारैर्व्यक्तिमोयुषे ॥१२॥  
अनन्ताव्यक्तरूपेण येनैशमखिलं ततम् । चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः ॥१३॥  
यदि दास्यस्यमिमतान् वरान् मे वरदोत्तम । भूनेभ्यस्त्वद्विषुष्टेभ्यो मृत्युमां मृतम प्रभो ॥१४॥  
नान्तर्बहिर्विद्या नक्तमग्न्यस्मादपि चायुधैः । न भूमौ नाग्नये सृत्पुर्न नरेन सुगौरपि ॥१५॥

Arise Ye Kashyapa, thou hast become perfect by thy great penance. I, the giver of the boons to the siddhas being highly pleased and appeased with your penance oh son of Diti have to come you, to fulfil your wishes whatever they be, vanquished as I am by your severe austerities. Ask a boon of your choice I shall grant it and fulfil it. 7-8

Narad said : Rajan I then Brahma sprinkled holy water from his Kamandalu (a bowl made of wood or a gourd to hold water) on the body of Hiranyakashipu, that was eaten at places by ants and other insects and lo there he came out from that mole hill of earth and grass like fire from fuel, lustrous like gold, bravery and strong. His eyes were full of tears with joy. He experienced a thrill and with his voice choked with emotions, he prayed. 9-10

**Hiranyakashipu hymned :** I bow to that Supreme Quintessence, the Divine, the Lord of the gunas—the quality trio, that creates, sustains and destroys the Universe. To you, who are the seed of the Universe, and are knowledge and wisdom personified, I bow down. To that form again that is infinite and invisible, mobile and immobile that pervade the entire Universe. I offer my obeisance over and over again. Oh Ye the best of the boon giver, if you are gracious enough to bestow on me my cherished desires and wishes then, let not death come to me from any being of your creation. I may not die either inside or outside the premises, during the day or in the night by any weapon, on the ground



व्यसुभिर्वाप्तुमद्भिर्वा सुरासुरमहोरगैः । अप्रतिद्वन्द्वतां युद्धे पेकपत्यं च देहिनाम् ॥१६॥  
सर्वेषां लोकपालानां मदिमानं यथोत्तमैः । तपोयोगप्रमोवाणां यन्न रिप्यति कंहिचित् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे हिरण्यकशिपुर्वार्याचनं नाम तृतीयोऽध्यायः ॥३॥

### अथ चतुर्थोऽध्यायः

नारद उवाच

ततो जगाम भगवानमोघानुग्रहो विभुः । पूजितोऽसुरवर्गेण स्तूयमानः प्रजेध्वरैः ॥१॥  
एवं लब्धवरो दैत्यो विध्वंसेममं वपुः । भगवत्प्रकरोद् द्वेषं भ्रातुर्वधमनुसरन् ॥२॥  
सर्वसत्त्वपतींस्तीर्त्वा वशमानीय विश्वजित् । जहार लोकपालानां स्थानानि सह तेजसा ॥३॥

तस्मिन् महेन्द्रभवने मद्वायलो महामना निजितलोक पकराट् ।

रेमेऽभिवन्द्याङ्घ्रियुगः सुरादिभिः प्रतापितैरुज्जितचण्डशासनः ॥४॥

तस्योग्रदण्डसंविभ्राः सर्वे लोकाः संपालकाः । अन्यत्रालम्बशरणाः शरणं ययुरच्युतम् ॥५॥  
तस्यै नमोऽस्तु काष्ठायै यत्रात्मा हरिरीश्वरः । यद् गत्वा न निवर्तन्ते शान्ताः संन्यासिनोऽमलाः

or in the sky either through beast or man dead or alive by god or a demon or a reptile. Nobody can conquer me in a battle. I may become the ruler of all creatures. The glory and greatness of all the guardians of the world including that of yours should devolve on me, and also the undecaying luxuries and happiness bestowed by prowess of penance and yoga. 11-17

Thus ends chapter third of Book VII

### CHAPTER IV

Narad said : Brahmaji then bestowed the boon as begged by the demon, who worshipped him and extolled him. Brahma then left for his abode after blessing the Hiranyakashipu. The demon now lustrous and luminous and blessed by the boon of Brahmaji remembering the death of his brother by the Lord began his hostilities, to antagonise Him. He conquered the lokpalas, the Heads of all beings, and subdued them. He conquered the universe and wrested the abodes of the lokpalas and disarmed them. That mighty, determined sovereign the conqueror of the world to whom the valient gods bow down in submission lived in the palace of Indra. His terror and cruelty in the regime increased day by day. Indra and other lokpalas harassed and tormented by the rule of this demon, went to the Lord for refuge where after having once gone

इति ते संयतात्मानः समाहितधियोऽमलाः । उपतस्थुर्हृषीकेशं विनिद्रा वायुभोजनाः ॥७॥  
 तेषामागिरभूद्वाणी बरुणा मेघनिस्वना । संनादयन्ती ककुभः साधूनामभयङ्करी ॥८॥  
 मा मैष्ट विबुधश्रेष्ठाः सर्वेषां भद्रमस्तु वः । यद्वा देवेषु वेदेषु गोषु विश्वेषु साधुषु ।

धर्मं मयि च विद्वेषः स वा आशु चिनक्षति ॥९॥

निर्वैराय प्रशान्ताय स्वसुताय महात्मने । प्रह्लादाय यदा द्रुष्टेदनिष्येऽपि वरोजितम् ॥१०॥

नारद उवाच

इत्युक्त्वा लोकगुरुणा तं प्रणम्य दिवौकसः । न्यवर्तन्त गतोद्वेगा मेनिरे चासुरं हतम् ॥११॥  
 तस्य वैत्यपतेः पुत्राश्चत्वारः परमाद्भुताः । प्रह्लादोऽभून्महांस्तेषां गुणैर्महदुपासकः ॥१२॥  
 ब्रह्मण्यः शीलसम्पन्नः सत्यसंघो जितेन्द्रियः । आत्मयत् सर्वभूतानामेकः प्रियमुद्वृत्तमः ॥१३॥

नोद्विग्नचित्तो व्यसनेषु निःस्पृहः शुतेषु हृष्टेषु गुणेष्ववस्तुहङ्ग ।

दान्तेन्द्रियप्राणशरीरधीः सदा प्रशान्तकामो रहितासुरोऽसुरः ॥१४॥

स उत्तमश्लोकपदारविन्द्योर्निपेववार्किचनसङ्गलब्धया ।

तन्मन् परां निर्वृतिमात्मनो मुहुर्दुःसङ्गदीनाभ्यमनःशमं व्यधात् ॥१५॥

the pure and the tranquil ascetics never return. We bow and offer our salutations in that direction where the Lord resides. When they were thus praying, there arose from the skies a prediction in a grave and sonorous voice filling all directions and destroying the fear of the good and the pious. 1-8

“Oh Ye gods, it said, do not be afraid. May all be blessed, when this demon will hate the gods, the Vedas, the Cows, the Brahmins, the saints, Dharma and myself, he will meet with his own death. Moreover, when he will hate his own son Prahlad the tranquil and saintly I will kill him though he is protected by boons.” 9-10

**Narad continued :** When the Lord thus assured the gods, they were pacified and they returned home, convinced of the demon's end. 11

Hiranyakashipu had four sons, Hlad, Anuhlad, Samhlad and Prahlad. Out of these Prahlad was highly virtuous. He served the great, followed the brahmins, was of noble character, truthful and had full control over his senses. He treated all creatures like himself, was of a pleasing disposition and a friend to all. He considered happiness and pleasures both earthly and ethereal as false, though himself a son of demon, he was free from all demoniacal evils. By the worship of the Lord and his associations with the mahatmas, he experienced great peace of mind, not only that but he pacified the minds of those who were

तस्मिन् महाभागवते महाभागे महात्मनि । हिरण्यकशिपू राजन्मकरोदधमात्मजे ॥१६॥

युधिष्ठिर उवाच

देवर्ष पतदिच्छामो वेदितुं तव सुव्रत । यदात्मजाय शुद्धाय पितादात् साधवे ह्यधम् ।

पितुः पुत्राय यद् द्वेषो मरणाय प्रयोजितः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादचरिते चतुर्थोऽध्यायः ॥१८॥



अथ पञ्चमोऽध्यायः

नारद उवाच

पीरोहित्याय भगवान् व्रतः काव्यः किलासुरैः । शण्डामकौ सुतो तस्य दैत्यराजगृहान्तिके ॥१॥

तौ राज्ञा प्रापितं यत्नं प्रह्लादं नयकोविदम् । पाठयामासतुः पाठ्यानन्याश्चासुरवालकान् ॥२॥

यत्तत्र गुणना मोक्षं शुश्रुवेऽनु पपाठ च । न साधु मनसा मेने स्वपरासद्गृहाधयम् ॥३॥

पकदासुरराट् पुत्रमङ्कमारोप्य पाण्डय । पप्रच्छ कथ्यतां वत्स मन्यते साधु यद् भवान् ॥४॥

प्रह्लाद उवाच

तत् साधु मन्येऽसुरवर्ष देहिनां सदा समुद्दिग्धधियामसद्गृहात् ।

दित्वाऽऽत्मपातं गृहमन्धकूपं वनं गतो यद्भरिमाश्रयेत् ॥५॥

distressed by their company of the undesirables, the wicked. Hiranyakashipu hated this son who was a great devotee of Lord Vishnu. 12-16

Yudhishtira here questioned Naradji, as to why the father hated such a pious and saintly son, till he (the father) died. 17

Thus ends chapter fourth of Book VII

## CHAPTER V

**Narad said :** The demons had installed Shukracharya as their guru. His two sons Shand and Amark were living close by. Both of them were teaching Prahlad the polite and humble, and other children of the demons, as directed by the King. Prahlad heard all that was taught in the class and repeated the same but he did not believe that teaching, as true which taught him to discriminate between himself and others. Once Hiranyakashipu, took him on his lap and asked him. My child tell me which you know quite well, from what you have learnt. 1-4

**Prahlad said :** Danavendra (King of demons), I believe that to be the correct teaching which teaches us to abandon the house which

नारद उवाच

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमादिताः । जहास बुद्धिबालानां भिद्यते परबुद्धिभिः ॥६॥  
 सम्यग् विधार्यतां बालो गुरुनेहे द्विजातिभिः । विष्णुपक्षैः प्रतिच्छन्नैर्न भिद्येतास्य धीर्यथा ॥७॥  
 गृह्णामीतिमाहूय प्रह्लादं दैत्ययाजकाः । प्रशस्य नृक्षण्या वाचा समपृच्छन्त सामभिः ॥८॥  
 यत्स प्रह्लाद भद्रं ते सत्यं कथय मा मृषा । बालानति कुतस्तुभ्यमेव बुद्धिविपर्ययः ॥९॥

प्रह्लाद उवाच

स पप आत्मा स्वपरेत्यबुद्धिर्मुदुरत्ययानुकमणो निरूप्यते ।  
 मुह्यन्ति यद्गतेर्नि वेदद्यादिनो प्रह्लादयो ह्येव भिनत्ति मे मतिम् ॥१०॥

नारद उवाच

पतायद् ब्राह्मणायोक्तवा विरराम महामतिः । तं निर्भेत्स्याथ कुपितः स दोषो राजसेवकः ।  
 प्रह्लादं प्राहयामास त्रिचर्गस्योपपादनम् ॥११॥  
 ततः पत्नं गुरुर्ज्ञात्वा छातयेयचतुष्टयम् । दैत्येन्द्रं दर्शयामास मातृमृष्टमलंकृतम् ॥१२॥

is like a dark well, the cause of the degradation of soul and which is responsible for the false and foolish notion, of me and mine, and go to the forest and resort to Hari. 5

**Shree Narad said :** Hiranyakashipu did not like his son's leanings towards his enemy. The children are led astray by others, with this thought he laughed. He then instructed the teachers to be careful about the boy so that he may not be led astray by spies of Vishnu. These teachers when they brought Prahlad home, praised him and asked him in a soft persuasive tone. Dear Prahlad ! tell us the truth Do not tell a lie. How has this distinction in understanding and intelligence happened in you as compared with the other children of the demons ? 6-9

**Prahlad replied :** By whose maya those, who are indiscreet, perceive that distinction of "mine and thine," and who cannot be seen and in whose path even Brahma the prime Ved Purush and others are lost, it is that Supreme Divine the Parmatman that guides my intellect. 10

**Narad said :** With these words the talented Prahlad became silent. This enraged that servant of the king, who admonished him. They then taught him the trivarga Dharma, Artha and Kama, and taking him to be proficient in the quadruple complex of Sam, Dam, Bheda and Danda (to please, to persuade, to pay and to punish : Four expedients of political conduct) took him to his mother where she bathed him, dressed him, and adorned him with ornaments. The Brahmins then took him

आरोप्याङ्गमवग्राय मूर्धन्यशुकलाम्बुभिः । आसिञ्चन् विकसद्वक्त्रमिदमाह युधिष्ठिर ॥१३॥

हिरण्यकशिपुस्वाच

प्रहादानूच्यतां तात स्वधीतं किंचिदुत्तमम् । कालेनैतावताऽऽयुष्मन् यदशिक्षद् गुरोर्भवान् ॥१४॥

प्रहाद उवाच

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥१५॥

इति पुंसापिता विष्णो मक्तिश्चेन्नलक्षणा । क्रियते भगवत्पद्मा तन्मन्येऽधीतमुत्तमम् ॥१६॥

निश्चयैतत् सुतवचो हिरण्यकशिपुस्तदा । गुरुपुत्रमुवाचेदं हवा प्रस्फुरिताधरः ॥१७॥

प्रसन्नवचो किमेतत् ते विपक्षं ययता सता । असारं प्राहितो बालो मामनाहत्य दुर्मते ॥१८॥

गुरुपुत्र उवाच

न मत्प्रणीतं न परप्रणीतं सुतो वदत्येष तवेन्द्रशत्रो ।

नैसर्गिकीयं मतिरस्य राजन् नियच्छ मन्युं कददाः स्म मा नः ॥१९॥

नारद उवाच

गुरुणैवं प्रतिप्रोक्तो भूय आहासुरः सुतम् । न चेद् गुरुमुखीयं ते कुतोऽभद्रासती मतिः ॥२०॥

to the demon lord. There Hiranyakashipu took him in his lap, smelt his head and shedding tears of joy on his head asked Prahlad, of the pleasing countenance. 11-13

My dear child ! May you live long, tell me the best that you have learned from your guru, during this period. 14

**Prahlad replied :** Father ! That is the best of all teaching which teaches the nine ways of devotion with complete dedication to the Lord. They are, hearing, reciting, remembering the Lord, tending his lotus feet worshipping, adoring, serving, befriending, and surrendering. Hearing these words of his son, Hiranyakashipu flew into rage and with his lips quivering with anger, spoke to the teachers of Prahlad. Oh ! Ye, despicable, evil minded brahmins, why did you teach my child such base and worthless things, defying my instructions, thus you have sided with my enemy and disregarded me. 15-18

**The preceptor's son replied :** This your child does not speak what is taught by me or taught by anybody else. This is natural with him. So calm down and do not upbraid us Oh You enemy of Indra. 19

**Narada said :** When the guru replied thus, the demon asked his son. If your guru has not taught you this, then where did this learning come from ? 20

प्रह्लाद उवाच

मतिर्नै कृष्णे परतः स्वतो वा मियोऽभिपद्येत् गृहवतानाम् ।

महीयसां पादरजोऽभिषेकं निष्किञ्चनानां न वृणीत यावत् ॥२१॥

इत्युक्त्वोपरतं पुत्रं हिरण्यकशिपू रुपा । बन्धोक्ततात्मा स्वोत्सङ्गान्निरस्यत महीतले ॥२२॥

आदामर्षत्पाचिष्टः कपायीभूतलोचनः । वध्यतामाश्रयं वध्यो निःसारयत नैर्ऋताः ॥२३॥

नैर्ऋतास्ते समादिष्टा भद्रां वै शूलपाणयः । आसीनं चाहनञ् शूलैः प्रह्लादं सर्वमर्मसु ॥२४॥

हिमयाश्चप्रिसलिलैः पर्वताक्रमणैरपि । न शशाक यदा हन्तुमपापमसुरः सुतम् ।

चिन्तां दीर्घतमां प्राप्तस्तत् कर्तुं नाभ्यपद्यत ॥२५॥

एष मे बहसाधूक्तो वधोपायाश्च निमिताः । तेस्तैर्द्रोहिरसद्गर्भमुक्तः स्वैनैव तेजसा ॥२६॥

अप्रमेशानुभावोऽयमंकुतेश्चिद्भयोऽमरः । नूतमेतद्विरोधेन मृत्युर्मे मविता न वा ॥२७॥

इति तं चिन्तयां किञ्चिन्लान्त्रियमधोमुखम् । शण्डामर्कावौशनसौ विविक इति होचतुः ॥२८॥

इमं तु पार्श्वैर्वरुणस्य पद्भ्यां निधेहि भीतो न पलायते यथा ।

बुद्धिश्च पुंसो वयंसाऽऽर्यसेवयो योवद् गुरुमार्गव आगमिष्यति ॥२९॥

**Prahlad replied :** Those that are attached to their homes only, do not get devoted to the Lord either by themselves or through others. Such a sense of devotion can only be engendered by resorting to saints and by bathing in the dust of the feet of the great. 21

The child then paused and did not speak further. Hiranyakashipu blind with rage threw him on the ground from his lap. His eyes became red with fury. Full of wrath—he roared—take away this child from here and slay him. The demons, thus ordered by their master, began hitting Prahlad, by their tridents in the vital parts. They kept him in snow, cast him to the winds, hurled him into fire and immersed him in water, threw him down from mountain peaks, and tried all possible means to kill him but nothing touched him nor hurt him. The demon when he knew that his son was invulnerable, was highly perturbed. He could not find any way out and said to himself, I condemned this child and tried several means to kill him but the more I try demoniacal ways of killing him the more he comes out, lustrous and bright. He is undaunted, seems immortal, by antagonising him am I not inviting death? To that dull and down cast faced, worried and crest fallen demon Shand and Amark sons of Shukracharya told that till Shukracharya their father returns home keep him bound with the noose of Varuna lest he may escape, out of fear. With the advance in age man's sense of understanding is much improved by the company of the great. 22-29

तयेति गुरुपुत्रोक्तमनुज्ञायेदमब्रवीत् । धर्मा ह्यस्योपदेष्टव्या राज्ञां ये गृहमेधिनाम् ॥३०॥  
 धर्ममर्थं च कामं च नितरां चानुपूर्वशः । प्रह्लादायोचतू राजन् प्रथितावनताय च ॥३१॥  
 यदाऽऽचार्यः परावृत्तो गृहमेधीयकर्मसु । वयस्यैर्वालकैस्तत्र सोपहृतः कृतक्षणेः ॥३२॥  
 अथ ताञ्च श्लक्ष्णया वाचा प्रत्याहूय महाबुधः । तानाह करुणो मैत्रो महाभागवतोऽसुरः ॥३३॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते पञ्चमोऽध्यायः ॥५॥

## अथ षष्ठोऽध्यायः

प्रह्लाद उवाच

कौमार आचरेत् प्राज्ञो धर्मान् भागवतानिह । दुर्लभं भातुं जन्म तदप्यध्रुवमर्थदम् ॥१॥  
 ततो यत्तत् कुशलः क्षेमाय भयमाश्रितः । शरीरं पौक्यं यावन्न विपद्येत पुष्कलम् ॥२॥  
 पुंसो वर्षशतं ह्यायुस्तदर्थं चाजितारमनः । निष्फलं यदसौ राज्ञ्यां शेतेऽर्थं प्रापितस्तमः ॥३॥  
 मुग्धस्य बाल्ये कौमारे क्रीडतो याति विंशतिः । जरया अस्तवेहस्य यात्यक्षरस्य विंशतिः ॥४॥  
 दुरापूरेण कामेन मोहेन च यलीयसा । शेषं गृहेषु सकस्य प्रमत्तस्यापयाति हि ॥५॥

Acknowledging the suggestion of these brahmins, he said to them. You take him away and teach him the duties of a king a house-holder who has wife and family. The sons of the guru took Prahlad to their place with them and began to teach him, righteousness, and science of acquisition of wealth and desires, in life. When the principal had gone out other children saw their opportunity and called Prahlad. That learned, kind, devout and friend of all Prahlad, spoke to the boys with a smile. 30-33

Thus ends chapter fifth of Book VII

## CHAPTER VI

Prahlad said : Oh Ye children, a man of prudence should observe ( Bhagwat Dharma ) religion as preached in Bhagwat from childhood because the human birth the giver of Four types of acquisitions in life ( Righteousness, wealth, desires and liberation ) though is unstable, is difficult to get. Realising the transience of human life a wise man should strive for his liberation before his body dwindles and his faculties fade away. Life span of a man is hundred years. Half of that, that is fifty years, he wastes in sleep by night. Twenty years of his life are spent in play in childhood and youth. In old age the body gets emaciated and becomes infirm, thus another twenty years are rendered redundant. Few years of youth in between are wasted in gratifying

कथं प्रियाया अनुकम्पितायाः सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।  
 सुहृत्सु च स्नेहसितः शिथूनां कलाक्षराणामनुत्कृष्टचित्तः ॥६॥  
 पुत्रान् स्मरंस्ता दुहितृर्हृदय्या भ्रानून् स्वसृचां पितरौ च दीनौ ।  
 गृहान् मनोद्वोरुपरिच्छदांश्च वृत्तींश्च कुल्याः पशुभृत्यवर्गान् ॥७॥  
 त्यजेत कोशस्थदिवेहमानः कर्माणि लोभाद्विरुक्तकामः ।  
 औपस्थजैर्हृदयं वन्दु मन्यमानः कथं विरज्येत दुरन्तमोहः ॥८॥  
 ततो विदूरात् परिहृत्य दैत्या दैत्येषु सङ्गं विषयात्मकेषु ।  
 जपेत् नारायणमाविदेवं स मुक्तसङ्गैरिषितोऽपवर्गः ॥९॥

न ह्यहर्द्युतं प्रीणयतो वद्वायासोऽसुरात्मजाः । आत्मन्वात् सर्वभूतानां सिद्धत्वादिह सप्रेतः ॥१०॥  
 पत्युर्गर्भस्वरूपेण दृश्यरूपेण च स्वयम् । न्यायव्यापकनिर्देश्यो ह्यनिर्देश्योऽचिक्रिषितः ॥११॥  
 कैवलानुभवात्तद्विशेषः परमेष्ठिनः । माययान्तर्हितैर्धर्मैर् इयते गुणसर्गाया ॥१२॥  
 तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम् । मासुरं मावमुगुरुषु यथा तुष्यत्यधोक्षजः ॥१३॥

his insatiable passion for woman and greed for wealth and because of his sturdborn attachment to his home he is rendered inactive and indolent, and his mind is crystallised more in his meetings in solitude his lady love, and in the affection of friends and in jubilant voices and gay peals of laughter of his children. Then there are the sons, daughters, brothers, sisters, infirm parents, nice comfortable homes, inherited ancestral property, domestic animals and servants. How can one relinquish all these when he is under the spell of the pleasant touch of a woman and taste of the tongue, which he believes to be the be-all and end all of all his existence. He is like a silk worm, who cannot come out of the silken web spun by itself. Therefore, you dear children do not associate or go near this demon of lust, but seek refuge unto the Lord the Adī Narayan. He alone is the true liberator acknowledged by the wise who have realised him. 1-9

Boys, it does not require much efforts to please the Lord because he is the soul of every body; being omnipresent he is approachable from any quarter. The Lord himself though beyond imagination and perception is all pervading both as the enjoyer and the enjoyed. He can only be known through experience of that ecstasy which is His. His greatness is hidden by the guna reals of his maya. You should therefore give up your demoniacal nature and love all creature and be kind and merciful to them. That will please the Lord. 10-13



श्रुतमेतन्मया पूर्वं ज्ञानं विज्ञानसंयुतम् । धर्मं भागवतं शुद्धं नारदाद् देवदर्शनात् ॥१॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते षष्ठ्यध्यायः ॥६॥

## अथ सप्तमोऽध्यायः

प्रह्लाद उवाच

पितरि प्रस्थितेऽस्माकं तपसे मन्दराचलम् । युद्धोद्यमं परं चक्रुर्विवुधा दानवान् प्रति ॥१॥  
तेषामतिबलयोगं निश्चयासुरयूथपाः । वध्यमानाः सुरैर्भीता दुद्रुवुः सर्वतोदिशम् ॥२॥  
व्यलुम्पन् राजशिविरममरा जयकाङ्क्षिणः । इन्द्रस्तु राजमहिषीं मातरं मम चाग्रहीत् ॥३॥  
नीयमानां भयोद्धिनां रुदतीं कुररीमिव । यदृच्छयाऽऽगतस्तत्र देवपिर्ददृशे पथि ॥४॥  
प्राह मैनां सुरपते नैतुमर्हस्यनागसम् । मुञ्च मुञ्च महाभाग सतीं परपरिग्रहम् ॥५॥  
आस्तेऽस्या जठरे साक्षान्महाभागयतो महान् । त्वया न प्राप्स्यते संस्थामन्तानुचरो यली ॥६॥  
इत्युक्त्वां विहायेन्द्रो देवप्रेमान्धन् वचः । अनन्तप्रियभक्त्यैनां परिक्रम्य दिवं ययौ ॥७॥  
ततो नो मातरमुपिः समानीय निजाश्रमम् । आभ्यास्येहोप्यतां वत्से यावत् ते भर्तुरागमः ॥८॥

I heard this great science of knowledge in the form of immaculate Bhagwat Dharma from Devarshi Narad. Said Prahlad, 14

Thus ends chapter sixth of Book VII

## CHAPTER VII

**Shree Prahlad continued:** When my father had gone to the Mandara Mountain for penance, the gods prepared themselves to fight the demons. Seeing these preparations for war on such a large scale the demon army chiefs out of fear ran away in all directions. The gods that were victorious looted the camp of the State and Indra imprisoned my mother the queen and forcibly carried her away. When he was carrying away my frightened mother bewailing like on osprey, devarshi Narad by chance came there. On seeing Indra carrying away my mother he said to him : It is unworthy of you to take away this innocent wife of somebody else. She is a sati (a chaste woman clean and austere in conduct and irreproachable in character). Leave her alone. She carries in her womb, a great devotee of the Lord, you will not be able to kill him. 1-6

Acknowledging the advise of Devarshi Narad Indra released my mother out of love for the devotee of the Lord which she carried in her womb, Indra circumambulated her and repaired to heaven. Thereafter Naradji took my mother to his Ashram and said "My child, you may

तथेत्यवात्सीद् देवैरन्ति साप्यकुतोभया । यावद् दैत्यपतिर्घोरात् तपसो न न्यवर्तत ॥१॥  
 ऋषिः कारुणिकस्तस्याः प्रादादुभयमीश्वरः । घर्मस्य तत्त्वं ज्ञानं च मामप्युद्दिश्य निर्मलम् ॥१०॥  
 तत् तु कालस्य दीर्घत्यात् स्त्रीत्वान्मानुसिरोदधे । ऋषिणानुगृहीतं मां नाधुनाप्यजहात् स्मृतिः  
 जन्माद्याः पडिमे भावा दष्टा देहस्य नात्मनः । फलानामिव वृक्षस्य कालेनेश्वरमूतिना ॥१२॥  
 आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः । अविक्रियः स्वयम् हेतुर्द्यापकोऽसङ्गयनावृतः ॥  
 एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः । अहं ममेत्यसद्भावं देहादीं मोहनं त्यजेत् ॥१४॥  
 गुरुगुणैर्यथा भक्त्या सर्वलक्षणैर्वाप्येन च । सङ्गेन साधुमकानामीश्वराराधनेन च ॥१५॥  
 भक्त्या तत्कथायां च कीर्तनैर्गुणकर्मणाम् । तत्पादाभ्युद्विग्नध्यानात् तल्लिङ्गेऽर्धादृणादिभिः ॥१६॥  
 एवं मिजितपद्मवर्णः कियते भक्तिरीश्वरे । बासुदेवे भगवति यथा संलभते रतिम् ॥१७॥

stay here till your husband returns." My mother who was now free from all fear stayed in the ashram of Devarshi till my father returned home from his penance. That very compassionate and puissant Rishi expounded the quintessence of dharma and imparted that knowledge through her to me who was in her womb. With the passing of time, my mother forgot all that knowledge that was given to her by the devarshi but by the grace of the devarshi, I still remember all that was told to me then 6-11

Now, I will explain to you all that; because of the all powerful relentless time, six obvious transformation, takes place in the human body and not the soul. They are (it exists, it is born, it grows, it withers, it disintegrates, it perishes) like a tree that remains the same, and it is the fruit and the flowers that grow and wither. It is because of the juxta position of the soul within, that the body exists. Otherwise the soul is eternal not subject to any changes, it is holy, the knower and sustainer of the body, that never decays. He is the seer the cause of the cosmos, omnipresent, all pervading totally detached and free from all inhibitions. Thus comprehending these twelve attributes, one should give up all that egoity of "me and mine" so deeply grooved to the mind, and try to know the self. 12-14

The six enemies of mankind (passion anger lust etc.) can be subdued, by the service of the guru with devotion, and complete surrender, by the company of the good and the devout, invoking the Lord, faith in the recitals of his narrations and accounts, singing praises of his deed, and manifold acts of his benevolence, meditating on his lotus feet, of worshipping and venerating his idol. If all this is practised with that feeling of surrender there arises in the man that innate love for the Lord. 15-17

तदा पुमान् मुक्तसमस्तबन्धनस्तद्भावभावानुकृताशयाकृतिः ।  
 निर्दग्धवीजानुशयो महीयसा भक्तिप्रयोगेण समेत्यधोक्षजम् ॥१८॥  
 अधोक्षजालम्भमिहाशुभात्मनः शरीरिणः संसृतिचक्रशतनम् ।  
 तद् ग्रहं निर्वाणसुखं विदुर्बुधास्ततो भजघ्नं हृदये हृदीश्वरम् ॥१९॥  
 रायः कलत्रं पशवः सुतादयो गृहा मही कुञ्जरकोशभूतयः ।  
 सर्वेऽर्थकामाः क्षणभङ्गुरायुषः कुर्वन्ति मर्त्यस्य कियत् प्रियं चलाः ॥२०॥

किमेतैरात्मनस्तुच्छैः सह देहेन नश्यैः । अनर्थैरर्थसंकाशैर्नित्यानन्दमहोदधेः ॥२१॥  
 तस्मादर्थाश्च कामाश्च धर्माश्च यदपाथयाः । भजतामीहयाऽऽत्मानमनीहं हरिमीश्वरम् ॥२२॥  
 देवोऽसुरो मनुष्यो वा यशो नागर्ध्वं पय च । भजन् मुकुन्दचरणं स्वस्तिमान् स्याद् यथा वयम् ॥  
 नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः । प्रीणनाय मुकुन्दस्य न वृत्तं न बहुलता ॥२३॥  
 न दानं न तपो नैज्या न शौचं न व्रतानि च । प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्बितम् ॥२४॥  
 एतावानेय लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः । पक्वान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् ॥  
 ॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे ब्रह्मवैवर्तपुराणे दैत्यपुत्रानुशासनं नाम सप्तमोऽध्यायः ॥७॥

With this a man is liberated from all his worldly bonds as his mind and body is filled with that devotional fervour for the Lord, Seeds of his actions and desires being thus destroyed he attains the divine through bhakti yoga. Even a mental contact of the Lord destroys the wheel of this terrestrial existence, that soon effects ones union with the Divine, which the wise call (Moksha) liberation. Therefore meditate on the Lord with all your heart. All this prosperity (wealth, wife, children, animals, home, lands elephants and treasure) and riches are not worth the candle when compared to the soul the ocean of bliss. Stripped of all desires therefore dedicate yourself to that Lord, the Parmatman the support and stay of this creation, and experience that benign heavenly bliss like me. The rest is all moonshine—signal devotion to the Lord and the darshan of the omnipresent Lord everywhere, these two are the highest accomplishments of all human efforts, in the path of liberation. 18-26

Thus ends chapter seventh of Book VII



## अथाष्टमोऽध्यायः

नारद उवाच

अथ द्वैत्यसुताः सर्वे ध्रुत्वा तदनुवर्णितम् । जगद्गुणिरवद्यत्त्वान्नैव गुर्वनुशिक्षितम् ॥१॥  
 अथाचार्यसुतस्तेषां बुद्धिमेकान्तसंस्थिताम् । आलक्ष्य भीतस्त्वरितो राज्ञ आवेक्ष्यद् यथा ॥२॥  
 ध्रुत्वा तदप्रियं दैव्यो दुःसदं तनयानयम् । कोपावेशचलद्रात्रः पुत्रं हन्तुं मनो दधे ॥३॥  
 क्षिप्त्वा पुरुषया वाचा प्रह्लादमतदर्हणम् । आह्वेसमाणः पापेन तिरश्चीनेन चक्षुषा ॥४॥  
 हे दुर्चिनीत मन्दात्मन् कुलमेदकराघम । स्तब्धं मच्छासनोद्धूतं त्रेण्ये त्वाद्य यमक्षयम् ॥५॥  
 क्रुद्धस्य यस्य कम्पन्ते त्रयो लोकाः सहेभ्वराः । तस्य मेऽभीतवन्मूढ शासनं किंश्लोऽस्यगाः ॥

प्रह्लाद उवाच

न केवलं मे भयतश्च राजन् स वै वलं वलिनां चापरेणाम् ।  
 ॥ ईश्वरः काल उरुक्रमोऽसाधोऽजः सहस्रवलेन्द्रियात्मा ॥३॥  
 जज्ञासुरं भावमिमं त्यमात्मनः समं मनो धत्स्व न सन्ति विद्विषाः ।  
 क्रतेऽजितादात्मन उत्पथस्थितात् तद्वि ह्यनन्तस्य महत् समर्हणम् ॥८॥

## CHAPTER VIII

**Naradji said :** The demon kids, innocent as they were hearing from Prahlad about Bhagwan Shree Hari accepted all what he said and discarded the teachings of their guru. The two sons of Shukracharya guru of Hiranyakashipu, narrated all this to the king. Listening to this account from the teachers, of the immoral conduct of his son which was unbearable to him, he shook with rage and decided to end the life of his son, and with contempt in his eyes he blurted out. 1-4

Oh thou senseless wicked wretch, a blemish to my race, you have transgressed my commands I will therefore put you to death. You fool do you know that three worlds and the Lokpalas tremble at my fury ? you wretch tell me on whose strength and support you disobey and flout my commands and defy me. 5-6

**Prahlad replied :** Rajan ! that strength is neither yours nor mine. It is the strength of even the strongest. He is time incarnate, whose prowess is great and mighty. He is the energy, patience and strength of the senses. If you will abandon your demoniacal nature and make your mind equanimous, you will find that nobody is your enemy. Your mind unbridled as it is, runs astray, that is your real enemy; dedicate that mind to the feet of the Lord, that is His highest adoration. 7-8

## हिरण्यकशिपुस्वाच

व्यक्तं त्वं मर्तुकामोऽसि योऽतिमात्रं विकृत्यसे । मुमूर्षूणां हि मन्दात्मन् ननु स्युर्विप्लवा गिरः ॥  
यस्त्वया मन्दभाग्योको मदन्यो जगदीश्वरः । कासो यदि स सर्वत्र कस्मात् स्तम्भे न दृश्यते ॥  
सोऽहं विकृत्यमानस्य शिरः कायाद्वरामि ते । गोपायेत हरिस्त्वाद्य यस्ते शरणमीप्सितम् ॥

यवं दुरुक्तैर्मुहुर्दयन् रुपा सुतं महामागवतं महासुरः ।  
खड्गं प्रगृह्योत्पतितो वरासनात् स्तम्भं तताडातिवलः स्वमुष्टिना ॥१२॥  
तदैव तस्मिन् निनदोऽतिमीषणो बभूव येनाण्डकटाहमस्फुटत् ।  
सत्यं विघातुं निजभृत्यमापितं व्याप्ति च भूतेष्वखिलेषु चात्मनः ।  
अदृश्यतात्यद्भुतरूपमुद्वहन् स्तम्भे सभायां न मृगं मातृपम् ॥१३॥  
मीमांसमानस्य समुत्थितोऽग्रतो नृसिंहरूपस्तदलं भयानकम् ।  
प्रतप्तचामीकरचण्डलोचनं स्फुरत्सटाकेसरजृम्भिताननम् ॥१४॥  
अलक्षितोऽम्नो पतितः पतङ्गमो यया नृसिंहोऽजसि सोऽसुरस्तदा ।  
ततोऽभिपद्याभ्यहनन्महासुरो रुपा नृसिंहं गदयोर्व्वेगया ॥१५॥  
तं विक्रमन्तं सगदं गदाधरो निर्मालिताक्षं जगृहे महाजयः ।  
द्वार्यूर आपात्य दवार लीलया नैसर्ग्यादिं गरुडो महाधिपम् ॥१६॥

**Hiranyakashipu said :** It looks as if you are going to die, because you have grown insolent and speak, and disobey my commands. Words spoken by one about to die, are faltering and incoherent. You ill fated fool, you said there is some other Lord of the Universe besides me, so who is he ? He is every-where as you say why is he not then seen in this column ? I will chop off your head that keeps foolishly bragging and vaunting. Let me see how your Hari, your shelter protects you. 9-11

Thus Hiranyakashipu full of wrath repeatedly hurting his son the great devotee with foul words rose from his beautiful throne and hit that column with his powerful fist. A terrific noise as if splitting the earth was heard from it and there sallied forth from that column of the assembly hall the Lord as Narahari a wonderful Man-lion that was neither man nor lion, had dreadful eyes like the heated gold and a blooming countenance with braids of long manes. To prove true his devotee's words and to show his omnipresence at all times and in all beings, the Lord incarnated as man lion, and came and stood before the demon, who looked like a butterfly before the mighty Nrasinha. Hiranyakashipu full of rage rushed with his mace and struck the Lord with all his might, but, the Lord of boundless vigour caught hold of him, took him to the threshold fell him on his thighs, and tore open his belly with his sharp powerful claws, as Garuda would tear open a venomous cobra. 12-16

ततः सभायामुपविष्टमुत्तमे नृपासने सम्भृततेजसं विभुम् ।  
 अलक्षितद्वैरथमत्यमर्षणं प्रचण्डवक्त्रं न वमाज कश्चन ॥१७॥  
 निशम्य लोकत्रयमस्तकज्वरं तमादिदैत्यं हरिणा हृतं मृधे ।  
 सुरानफा दुन्दुभयोऽथ ज्विरे गन्धर्वमुष्या ननृतुर्जगुः स्त्रियः ॥१८॥

तत्रोपवज्रं विबुधा ब्रह्मेन्द्रगिरिशादयः । इन्द्रे नरशार्दूलं नातिदूरचराः पृथक् ॥१९॥

ब्रह्मोवाच

नतोऽस्म्यनन्ताय दुरन्तशक्तये विचित्रवीर्याय पवित्रकर्माणे ।  
 विभ्यस्य सर्गस्थितिसंयमान् गुणैः स्थलीलया संवधतेऽव्ययात्मने ॥२०॥

श्रीरुद्र उवाच

कोपकालो युगास्तस्ते हतोऽयमसुरोऽल्पकः । तत्सुतं पाप्मुपसृतं भक्तं ते भक्तवत्सल ॥२१॥

इन्द्र उवाच

प्रत्यानीताः परम भयता प्रायता नः स्वभागा इत्याकान्तं हृदयकमलं त्वद्गुहं प्रत्यबोधि ।

The Lord when he sat on the throne looked very luminous and majestic. No one could go near him, because of his furious looks and wrathful demeanour—The gods in the heaven when they heard that Shree Hari has killed the demon Hiranyakashipu, the cause of headache to the three worlds, felt very happy and out of joy beat their drums and played their music. The gandharvas sang his praises and the apsaras joyously danced. The other gods with Indra, Brahma and Shankar came there and stood at a distance prayed and sang the hymns of Lord Nrasinha. 17-19

**Brahmaji hymned :** Oh Lord, you, who so easily and sportively create, maintain and destroy the universe, and who are infinite, unchangeable, all powerful of boundless might, whose deeds are all immaculate and holy, to you oh almighty, we bow and prostrate. 20

**Shree Rudra said :** In your wrath the universe is deluged. Oh darling of the devouts, now that you have killed this hateful demon pray protect his son so devoted to you and who has come to you for your shelter. 21

**Shree Indra said :** Oh the mighty while protecting us you have got us back our (Yagnabhag) share in oblatory ceremonies in sacrifices. You have relieved us of the danger of this demon and enlivened

कालप्रस्तं क्रियदिदमहो नाथ शुश्रूषतां ते मुक्तिस्तेषां न हि बहु मतां नारसिंहापरैः किम् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादावतारिते दैत्यराजवधे नृसिंहस्तवो नामाष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

नारद उवाच

एवं सुरादयः सर्वे ब्रह्मरुद्रपुरःसराः । नोपेतुमशकन् मन्युसंरम्भं सुदुरासदम् ॥१॥

साक्षाच्छ्रीः प्रेषिता देवैर्दृष्ट्वा तन्महदद्भुतम् । अदृष्टायुतपूर्वत्वात् सा नोपेयाय शङ्किता ॥२॥

प्रह्लादं प्रेषयामास ब्रह्मायस्थितमन्तिके । तावत् प्रथमयोपेहि स्वपित्रे कुपितं प्रभुम् ॥३॥

तथेति शनकै राजन् महाभागवतोऽर्भकः । उपेत्य भुवि कायेन ननाम विधृताङ्गलिः ॥४॥

दृष्ट्वा दमूलं पतितं तमर्भकं बिलोक्य देवः रूपया परिप्लुतः ।

उत्थाप्य तच्छीर्ण्य दधात् कराम्बुजं कालाहिविश्रस्तधियां कृताभयम् ॥५॥

स तत्करस्पर्शधुताखिलाशुभः सपद्यमिष्यत्कपरात्मदर्शनः ।

तत्पादपद्मं हृदि निर्वृतो दधौ हृष्यत्तनुः क्रिशहृदयलोचनः ॥६॥

our hearts, which is thy sanctuary in our bodies. Your devotees, do not covet empire nor crave for absolution then, what to talk of other happiness of heaven which is of no value to them except your signal devotion, oh Narasinh. 22

Thus ends chapter eighth of Book VII

## CHAPTER IX

Narada said : Thus Brahma, Rudra and other Gods could not go near Lord Narsinh who looked ferocious with rage. They therefore sent Laxmiji to appease him. On seeing that dreadful form of the Lord which she had never seen nor heard about it before, was seized with terror and could not go near him. Brahma then directed Prahlād who was standing nearby to approach the Lord. Child! said Brahma, appease the Lord who has waxed his wrath on your father. Be it so, said Prahlād and went near the Lord, and prostrated before him. 1-4

On seeing the child prostrate before him, the Lord was filled with mercy. He raised him and placed his lotus like palm on his head. The hand that always protects the terror stricken. By the touch of the Lord all his ill deeds vanished, knowledge of the supreme, the absolute was revealed to him, he was moved, had tear in his eyes, his mind became

अस्तौपीदरिमेकाग्रमनसा सुसमाहितः । प्रेमगद्गदया वाचा तन्न्यस्तद्वद्वेक्षणः ॥५॥

प्रह्लाद उवाच

ब्रह्मावयः सुराणां मुनयोऽथ सिद्धाः सत्त्वैकतानम्रतयो वचसां प्रवाहिः ।  
नाराधितुं पुरुगुणैरधुनापि पिबुः किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥८॥  
मन्ये घनाभिजनरूपतपश्च्युतोऽज्ञस्तेजःप्रभावबलगौरुपबुद्धियोगाः ।  
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोप भगवान् गजयूथपाय ॥९॥  
एव यच्छ मन्युमसुरश्च इतस्तथाद्य मोदेत साधुरपि वृश्चिकसर्पद्वया ।  
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे रूपं नृसिंह विभयाय जनाः स्मरन्ति ॥१०॥  
नाहं विमेष्यजित तेऽतिभयानकास्यजिह्वार्कनेत्रभुकुटीरभसोऽग्रदंष्ट्रात् ।  
आन्त्रक्षजः क्षतजकेसरशङ्कुकर्णाग्निह्वाद्भीतदिग्भिमादरिभिन्नरघुप्रात् ॥११॥  
अस्तौऽस्म्यहं छपणवत्सल दुःसहोऽग्रसंसारचक्रकदनाद् अस्तां प्रणीतः ।  
घट्टः स्वकर्मभिरुशन्तम तेऽङ्घ्रिमूलं प्रीतोऽपवर्गशरणं ह्यपसे कदा नु ॥१२॥

calm and sedate, his heart became soft and humble. He concentrated his mind on the feet of the Lord and began to chant His hymns of glory. 5-7

Even Gods like Brahma the sages and the siddhas, of chaste mind and immaculate intellect have not been able to sing the glory of thy majesty then, how can I, belonging to a demon class be considered worthy to propitiate thee my Lord. I do believe, that riches, big family, beauty, austerity, learning, brilliance and energy of body and the potency, of senses, strength valour etc., cannot please the Lord, but he is solely pleased by unqualified devotion, as he was pleased by the elephant's sincere devotion and surrender. Pray calm down, you have destroyed the demon, the cause of your wrath and relieved the earth of a great menace. Even good men are pleased by the destruction of evil and venomous creature, like scorpions serpents and vipers. Oh Ye invincible! I am not afraid of your ferocious countenance nor of your big tongue or wide blood shot eyes, frowning brows, frightful teeth and garland of intestines. Your conelike ears besmeared with blood your mighty roar and your big sharp nails the terror of the enemies do not frighten me. Oh darling of the meek, and the humble, if I am afraid of anything, it is this vile wheel of existence, and in that too, I am born as a demon, because of my past actions. Oh dear, when will you, in your boundless mercy be pleased with me and call me to that bliss giving shelter of



भोगेन पुष्पं कुशलेन पार्पं कलेवरं कालजवेन हित्वा ।

कीर्तिं विशुद्धां सुरलोकगीतां विताय मामेप्स्यसि मुक्तबन्धः ॥५॥

प्रह्लाद उवाच

यदनिन्दत् पिता मे त्वामविद्धांस्तेज ऐश्वरम् । तस्मात् पिता मे पूयेत दुरन्ताद् दुस्तरादघात् ॥

श्रीभगवानुवाच

त्रिसप्तभिः पिता पूतः पितृभिः सह तेऽनघ । यत् साधोऽस्य गृहे जातो भवान् वै कुलपावनः ॥

विद्यं च स्थानमातिष्ठ यथोक्तं ब्रह्मवादिभिः । मय्यावेदय मनस्तात कुरु कर्माणि मत्परः ॥८॥

नृसिंह उवाच

मैवं वरोऽसुराणां ते प्रदेयः पञ्चसम्भय । धरः क्रूरनिसर्गाणामहीनाममृतं यथा ॥९॥

नारद उवाच

इत्युक्त्वा भगवान् राजंस्तत्रैवान्तर्दधे हरिः । अदृश्यः सर्वभूतानां पूजितः परमेष्ठिना ॥१०॥

ततः सम्पूज्य शिरसा घण्डे परमेष्ठिनम् । ततः काश्यादिभिः सार्धं मुनिभिः कमलासनः ॥११॥

blessings, you will enjoy life as the king of demons for full one manvantar. By enjoying happiness you will consume your merits and by merits you will destroy your sins, and the body when consumed by time (death), you will have earned that immaculate fame and glory worthy to be sung by the gods in heaven. Thus you will be liberated from all bonds, when you will merge in my form and be one with me. 4-5

**Prahlad said :** My father antagonised you because he was ignorant of your divine prowess-grant that he may please be saved and not condemned to hell. 6

**Bhagwan said :** Oh sinless dear said His benign majesty you have sanctified your dynasty along with your father and twentyone generations by virtue of birth in his family. You may now sit on your father's throne keep your mind in me and discharge your duties as a king as directed by the Brahmapurush, and addressing Brahma the Lord said, that you should not give such boons, to demons who by nature are cruel minded; to give them any such boon tantamounts to giving nectar to a cobra. 7-9

**Shree Narad then said :** Rajan, with these words the Lord disappeared. Prahlad then worshipped Brahma and bowed down to him. Brahma, then installed him as the ruler of demons and blessed him in the presence of guru Shukracharya and other sages. Brahma and the

ततस्ते सेश्वरा लोका उपासाद्येश्वरं विभो । शशि नस्तावकान् वेच विनष्टांस्त्रिपुरालयैः ॥२२॥  
 अथानुगृह्य भगवान् मा भैषेति सुरान् विभुः । शरं धनुषि संघाय पुरेऽप्यलं व्यमुञ्चत ॥२३॥  
 तैः स्पृष्टा व्यसवः सर्वे निपेतुः स्म पुरोक्तसः । तानानीय महायोगी भयः कूपरसेऽक्षिपत् ॥२४॥  
 सिद्धासृतरसस्पृष्टा चञ्चसारा महोजसः । उत्तस्युर्मेषदलना वैद्युता इव बह्वयः ॥२५॥  
 विलोक्य भग्नसंक्रान्तं विमनस्कं घृण्यजम् । तदायं भगवान् विष्णुस्तत्रोपायमकल्पयत् ॥२६॥  
 वत्स आसीत्तदा ब्रह्मा स्वयंविष्णुरयं हि गोः । प्रविश्य त्रिपुरं काले रसकूपामृतं पयो ॥२७॥  
 संनद्धो रथमास्थाय शरं धनुरुपाददे । शरं धनुषि संघाय मुहूर्तेऽभिजितीश्वरः ॥२८॥  
 ददाह तेन दुर्मेघा हरोऽथ त्रिपुरो नृप । विविध दुन्दुमयो नेतुः नैतुश्चाप्सरोगणाः ॥२९॥  
 पद्मं दग्ध्वा पुरस्तिक्तो भगवान् पुरं ह्य नृप । ब्रह्मादिभिः स्तूयमानः स्वधाम प्रत्यवयत् ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे युधिष्ठिरनारदसंवादे त्रिपुरविजयो नाम दशमोऽध्यायः ॥१०॥

### अथैकादशोऽध्यायः

#### युधिष्ठिर उवाच

भगवन् श्रोतुमिच्छामि कृष्णं धर्मं सनातनम् । चर्णाश्रमात्वारयुतं यत् पुमान् विन्दते परम् ॥१॥

and took up his bow and shot an arrow to destroy tripura. The inmates began to fall in large number under the fire of arrows. Mayadanav their patriarch brought these dead to the well of nectar and threw them in it. By the very touch of nectar, the dead came to life and rose out of the well with redoubled vigour like thunderbolt which blasted the clouds like fire. When Shree Vishnu saw Shankar disappointed and dejected he thought of a device. He took the form of a cow and made Brahma his calf and drank all the nectar from the well at noon. At that time Bhagwan Shankar hurled his missiles with all his might and destroyed those three impregnable cities. The drums in heaven banged and roared. The damsels danced with glee and Lord Shankar was worshipped and sung by the gods. Bhagwan tripurari returned to Kailas after destroying the cities of the great illusionist Mayadanav. 19-30

Thus ends chapter tenth of Book VII

### CHAPTER XI

**Yudhishtira said :** Maharshi ! I wish to hear that eternal dharma of mankind, including that of the four castes and four ashrams, which if observed and practised devotedly leads one to that highest stage. It

नारायणपरा विप्रा धर्मं गुह्यं परं विदुः । करुणाः साधनः शान्तास्त्वद्विधा न तथापरे ॥२॥

नारद उवाच

मत्वा भगवतेऽज्ञाय लोकानां धर्महेतवे । वक्ष्ये सनातनं धर्मं नारायणमुत्तच्छ्रुतम् ॥३॥  
 सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः । अहिंसा प्रहर्षश्च त्यागः स्वाध्याय आर्जनम् ॥४॥  
 संतोषः समदृक् सेवा ग्रास्येहोपरमः श्रवैः । नृणां विपर्ययेहेक्षा मोक्षमात्मविमर्शनम् ॥५॥  
 भस्मापादेः संविभागो भूतेभ्यश्च यथार्हतः । तेष्व्यात्मदेवताबुद्धिः सुतरां नृपु पाण्डव ॥६॥  
 ध्वषणं कीर्तनं चास्थ स्मरणं महतां गतेः । सेवेज्यायनतितर्पास्यं सण्यमात्मसमर्पणम् ॥७॥  
 नृणामयं परो धर्मः सर्वेषां समुदाहृतः । त्रिंशत्तुल्ययान् राजन् सर्वात्मा येन तुष्यति ॥८॥  
 विप्रस्याध्ययनादीनि पश्यन्स्याप्रतिग्रहः । राज्ञो वृत्तिः प्रजागोचुरविप्राद् वा करादिभिः ॥९॥  
 वैश्यस्तु वातावृत्तिश्च नित्यं प्रत्यकुलानुगः । शूद्रस्य द्विजगुथूपा वृत्तिश्च स्वामिनो भवेत् ॥१०॥  
 कृतानृताभ्यां जीवेत मृतेन प्रमृतेन वा । सत्यानृताभ्यां जीवेत न श्ववृत्त्या कथंचन ॥११॥

is only those good and merciful like you who are tranquil and who delight in self, alone know the secret of that dharma, others do not know about it. 1-2

Narad said : With my salutations to that Lord ( who has no birth ) I will describe to you, that Sanatan Dharma, as heard from the lips of Lord Narayana himself, so that mankind may follow that dharma. 3

This Dharma, has thirty aspects, truth, mercy, penance, purity, endurance, discrimination between right and wrong, control of mind subjugation of senses, non-violence, contenance, abnegation, study, soft heartedness, contentment, equal regard for all, service, indifference to actions of desire, thinking about activities which become fruitless, silence, introspection, equitable distribution of food among all beings, to have god like feeling towards all human souls; and the sanctifying nine fold devotion, singing, remembering him, servicing, adoring, repeating his name, bowing unto him, befriending, and surrendering, all these are for every body who wants to know the dharma and practice it, as the Lord is pleased by its judicious observance. 4-8

To perform sacrifice, and to superintend performance of yagnas by others, to study Vedas, and to teach them. To give, and to receive money and materials by way of charity or fees or gifts for service rendered in any shape or form. These are the six duties of a brahmin. To collect taxes from all classes except the brahmins, and to protect the subject, are the duties of a Kshatriya. To follow the brahmin, to till the land

नारायणपरा विप्रा धर्मं गुह्यं परं विदुः । करुणाः साधवः शान्तास्त्वद्विधा न तथापरे ॥२॥

नारद उवाच

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सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः । अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जयम् ॥४॥

संतोषः समदहः सेवा आर्येहोपरमः शनैः । नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥५॥

अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः । तेष्व्वात्मदेवताबुद्धिः सुतरां नृप पाण्डव ॥६॥

अर्घणं कीर्तनं चास्य स्मरणं महतां गतेः । सेवेज्याघनतिर्वास्यं सख्यमात्मसमर्पणम् ॥७॥

नृणामयं परो धर्मः सर्वेषां समुदाहृतः । त्रिशलक्षणवान् राजन् सर्वात्मा येन तुभ्यति ॥८॥

धिप्रस्थाध्ययनादीनि पङ्क्त्यस्याप्रतिग्रहः । राक्षो वृत्तिः प्रजागोप्त्रुविप्राद् वा करादिभिः ॥९॥

वैश्यस्तु वातावृत्तिश्च नित्यं ब्रह्मकुलानुगः । शूद्रस्य द्विजशूद्रा वृत्तिश्च स्वामिनो भवेत् ॥१०॥

कृतानृताभ्यां जीवेत मृतेन प्रमृतेन वा । सत्यानृताभ्यां जीवेत न श्ववृत्त्या कथंचन ॥११॥

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यर्जयेत् तां सदा विप्रो राजन्यश्च जुगुप्सिताम् । सर्ववेदमयो विप्रः सर्वदेवमयो नृपः ॥१२॥  
 शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् । ज्ञानं दयाच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम् ॥१३॥  
 शौर्यं वीर्यं धृतिस्तेजस्तयाग आत्मजयः क्षमा । ब्रह्मण्यता प्रसादश्च रक्षा च क्षत्रलक्षणम् ॥१४॥  
 देवगुर्वच्युते भक्तिस्त्रिवर्गपरिपोषणम् । आस्तिवयमुद्यमो नित्यं नैपुणं वैश्यलक्षणम् ॥१५॥  
 शूद्रस्य संततिः शौचं सेवा स्वामिन्यमायया । अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम् ॥१६॥  
 स्त्रीणां च पतिदेवानां तच्छुश्रूषालुकूलता । तद्वन्धुष्वनुवृत्तिश्च नित्यं तद्व्रतधारणम् ॥१७॥  
 सम्मार्जनोपलेपाभ्यां शृङ्गमण्डलवर्तनैः । रययं च मण्डिता नित्यं परिमृष्टपरिच्छदा ॥१८॥  
 कामैकचावचैः साध्वी प्रथयेण दमेन च । वाक्यैः सत्यैः प्रियैः प्रेम्णा काले काले भजेत् पतिम् ॥  
 संतुष्टालोलुपा वक्ष्मा धर्मेण प्रियसत्यवाक् । अप्रमत्ता शुचिः सिन्ध्या पतिं त्वपतितं भजेत् २०

and transact business are the duties of a Vaishya. To serve the master and earn his livelihood from it, is the duty of a shudra. A brahmin should maintain himself by (rita) grains left over in the fields or found in the grain market scattered during the transport of grains (Amrita) to live under a vow never to beg, (Mrita) by begging, (Pramruta) or by tilling the soil and (Satyanruta) by trade and commerce; but he should not live a life of servitude and humiliation like a pariah ■ a brahmin is symbolic of vedas, and so are kings symbolic of gods. To remain calm and restrained, austere, holy, contended forbearing soft hearted and merciful, devoted to the Lord and truthful, these are the characteristics of a brahmin. Valour, exploits, patience, innate glow, abnegation, self-control, pardon, faith in Brahma and brahmins, grace, and protection, these are the characteristics of a Kshatriya. Devotion to the Lord, gods and guru, faith, industry and proficiency in work, these are the characteristics of a Vaishya. Humbleness, purity, unsophisticated service of the master, performance of yagña without the vedic mantras, non-stealing, truth, and the protection of cows and brahmins, are the characteristics of a Shudra. Now I will tell about the duties of a woman. To serve the husband with love and respect and to look to his comforts. To harbour good feeling for his relations. Well devoted to the husband, she should keep the house clean and well arranged, she should be well clad and try to look handsome and pleasing. She should be humble and restrained and speak truth which should be sweet and spoken with affection. She should be contended and not greedy, quite active and not lazy. She should be religious, neat and tidy. Such ■ woman is respected by all. 17-20

यस्य ब्रह्मणं प्रोक्तं पुंसो वर्णान्वित्यज्ञकम् । यदन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे दुषिष्ठिनारदसंवादे सदाचारनिर्णयो नामद्वादशोऽध्यायः ॥११॥



## अथ द्वादशोऽध्यायः

नारद उवाच

ब्रह्मचारी गुरुकुले वसन् दान्तो गुरोर्द्वितीयम् । सार्यं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान् ॥१॥  
 सुशीलो मितभुग् दक्षः श्रद्धधानो जितेन्द्रियः । यावदर्थं व्यग्रहरेत् स्त्रीषु स्त्रीनिर्जितेषु च ॥२॥  
 धर्मेष्टु प्रमदाभाधमगृहस्थो बृहद्भूतः । इन्द्रियाणि प्रमाथेति हरन्त्यपि यतेर्मनः ॥३॥  
 उपित्यैवं गुरुकुले द्विषोऽपीत्याचक्षुष्य च । गृहं वनं वा प्रविशेत् प्रव्रजेत् तत्र वा वसेत् ॥४॥  
 पर्वविधौ ब्रह्मचारी वानप्रस्थो यतिर्गृही । चरन् विदितविज्ञानः परं ब्रह्माधिगच्छति ॥५॥  
 वानप्रस्थस्य वक्ष्यामि नियमान् मुनिसम्मतान् । यानातिष्ठन् मुनिर्मच्छेदपिलोकमिहाञ्जसा ॥६॥  
 न कृष्टपच्यमदनीयादृष्टं चाप्यकालतः । अग्निपक्वमथामं वा अर्कपक्वमुताहरेत् ॥७॥

One should be known to belong to that class of society the characteristics of which predominate in him. 21

Thus ends chapter eleventh of Book VII



## CHAPTER XII

**Shree Narad continued :** Rajan now I will tell you about the duties of a Brahmachari. A celibate should live in the ashram of his guru. He should be self-controlled, should worship every morning and evening his guru, fire Sun and other gods. He should have a good conduct and should be temperate in his meals. He should be skillful and faithful, He should keep that much relations with women and the profligates as is absolutely necessary. He should avoid talks and topics about women, because human passions are very powerful, which attract and vitiate even a yogi's mind and effects his fall. Thus a celibate, should complete his studies at the guru ashram and then become a house-holder, a recluse or a sanyasi. Such a house-holder recluse or a sanyasi attains Parabrahma. 1-5

Now I will tell you about the duties and functions of an anchorite as laid down by the munis. He who observes it, will go to the Maharlok the world of the great. A recluse (vanprasthi) should not use the produce of cultivation prematurely ripened. Such food should be cooked on fire or well ripened by the rays of the Sun. To preserve the sacred fire agnihotra, he should take shelter of a cave or a cottage. He should

अन्यथैव शरणमुदजं वाद्रिकन्दराम् । अथेत हिमवाय्वग्निवर्षाकांतपपाद् स्वयम् ॥८॥  
 केशरोमनखदन्ध्रमलानि जटिलो दधत् । कण्डल्वज्जिने दण्डवत्कलाशिपरिच्छदान् ॥९॥  
 यत्राकल्पः स्वक्रियायां ध्याधिभिर्ज्ञेयाथवा । आन्वीक्षित्यां वा विद्यायां कुर्यादनुशनादिकम् ॥  
 आत्मन्यग्नीन् समारोप्य संन्यस्याहंममात्मताम् । कारणेषु न्यसेत् सम्यक् संघातं तु यथार्हतः ॥११॥  
 इत्यक्षरतयाऽऽत्मानं चिन्मात्रमवशेषितम् । ज्ञात्वाद्योऽथ विरमेद् दग्धयोनिरिवानलः ॥१२॥  
 ॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे गुप्तिरनारदसंवादे सदाचारनिर्णयो नाम द्वादशोऽध्यायः ॥१२॥

### अथ त्रयोदशोऽध्यायः

नारद उवाच

कवचस्त्वेषं परिश्रुत्य देहमात्रावशेषितः । ग्रामैकरात्रविधिना निरपेक्षश्चरेमहीम् ॥१॥  
 एक एव चरेद् भिक्षुरात्मारामोऽनपाग्रयः । सर्वभूतमुदृच्छान्तो नारायणपरायणः ॥२॥

bear, cold winds, rains, fire, and the heat of the sun. He should not shave, but allow the hairs to grow on the head, face, moustache, beard and to preserve it well. He should have a deer skin, a staff, a bark of a tree to cover himself, a kamandalu (pot or a gourd to carry water) and material for the sacred fire as his belongings. If he is incapacitated, because of old age or illness in his studies or even in his routine, then he should fast, and prepare himself for his approaching end. He should then, meditate, banish all that egoity of me and mine, mentally posit that sacred fire on his body and dissolve it in the cause from which it was created. Thus will then, only remain that supreme consciousness, the indestructible Atman; knowing this as the Parabrahma, he should merge in it and be one with it. As fire becomes one, when the wood is consumed, so does the soul become one (with Brahma) when the body is consumed. This is the consummation of human emancipation.

Thus ends chapter twelfth of Book VII

### CHAPTER XIII

**Narad said :** An ascetic, a vanprasthi well versed in meditating and thinking solely on Brahma should have no desires whatsoever of any kind. He should have no belongings to call his own and should travel from place to place and not stay anywhere for more than one night. He should live on alms and delight in self. He should not depend on anybody. He should be a friend to all and always think of Narayan. He should imagine and see the whole universe in his atman and visualise

पश्येदात्मन्यदो विश्वं परं सदसतोऽन्यथे । आत्मानं च परं ब्रह्म सर्वत्र सदसन्मये ॥३॥  
 नाभिनन्देद् भुवं मृत्युमभुवं वास्य जीवितम् । कालं परं प्रतीक्षेत् भूतानां प्रमवाप्ययम् ॥४॥  
 नासन्नास्त्रेषु सज्जेत नोपजीवेत् जीविकाम् । वादवादांस्यजेत् तर्कान् पक्षं कंच न संधयेत् ॥५॥  
 अव्यक्तलिङ्गो व्यक्तार्थो मनीष्युन्मत्तबालवत् । कविर्मूकनृपात्मानं स दृष्ट्वा दर्शयेन्नुषाम् ॥६॥  
 अवाप्युदाहरन्तीममितिहासं पुरातनम् । प्रह्लादस्य च संवादं मुनेराजगरस्य च ॥७॥  
 तं श्रयानं धरोपस्थे कावेर्यां सहासालुनि । ददर्श लोकान् विचरन् प्रह्लादो भगवन्निभः ॥८॥  
 तं नत्वाभ्यर्च्य विधिवत् पादयोः शिरसा स्पृशन् । विवित्सुरिदमप्राक्ष्णीमहामागवतोऽसुरः ॥९॥  
 यिन्निं कापं पीयानं सोयसो भोगवान् यथा । विस्रं चैवोपमवत्रां भोगो विस्रवतामिह ।  
 भोगिनां खलु देहोऽयं पीवा भवति नान्यथा ॥१०॥

ब्राह्मण उवाच

दृष्ट्वा भवबाहिन्या योग्यैः कामैरपूरया । कर्माणि कार्यमाणोऽहं नानायोनिषु योजितः ॥११॥

Brahmā in the Universe. He should neither desire death nor wish to live long as the former is certain and the latter transitory. He should bide his time Kal the cause of creation and destruction of all beings. He should disregard scriptures that do not speak of the atman. He should not even earn his livelihood. He should never argue, and never guess, and should not side with any one. When this anchorite becomes calm, sedate and equanimous he does not need to keep any outer signs or emblems of a sanyasi, he should withdraw from all overt influences and contacts and concentrate on the Atman. Though learned and wise he should remain simple like a child, and pretend to be dumb and mute. 1-6

In support of this there is an old dialogue between Prahlād and Ajagar muni. Once Prahlād in his travels came to Mt. Sāhyadri. There at the feet of the mountain on the banks of the river Kaveri, he saw Muni Ajagar lying on the ground, dust laden. He worshipped him, bowed to him and respectfully inquired of him. 7-9

How is it that you have a hefty and a healthy body like one who, is rich and assiduous. The assiduous get wealth and the wealthy get enjoyments. These alone can have such stout and well-fed bodies, whereas I find you just lie here and idle away your time. May I request you to please explain to me this strange anomaly. 10

The Brahmin said : That insatiable thirst and desire for objects, the main pivot of existence, which cannot be quenched or pacified even by feeding it with the objects of senses, is responsible for my several



यदृच्छया लोकमिमं प्रापितः कर्मभिर्धमन् । स्वर्गागर्वयोर्द्वारं तिरश्चां पुनरस्य च ॥१२॥  
 अत्रापि दम्पतीनां च सुखायान्यापनुत्तये । कर्माणि कुर्वतां दृष्ट्वा निवृत्तोऽसि विपर्ययम् ॥१३॥  
 पश्यामि धनिनां क्लेशं लुब्धानामजितात्मनाम् । भयादलब्धनिद्राणां सर्वतोऽभिविशङ्किनाम् ॥  
 राजतश्चोरतः शत्रोः स्वजनात् पशुपक्षितः । आर्थेभ्यः कालतः स्वसान्निध्यं प्रणार्थवद्भयम् ॥  
 शोकमोहभयक्रोधरागसैव्यश्रमादयः । अन्मूलाः स्युर्नृणां जह्यात् स्पृहां प्रणार्थयोर्वुधः ॥१६॥  
 मधुकारमहासरो लोकेऽस्मिन्नो गुरुत्तमो । वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् ॥१७॥  
 घिरागः सर्वकामेभ्यः शिक्षितो मे मधुव्रतात् । कृच्छ्राप्तं मधुवन् वित्तं हत्वाप्यन्तो हरेत् पतिम् ॥  
 अनीदः परितुष्टात्मा यदृच्छोपनतादहम् । नो चेच्छये बह्वहानि महाहिरिष सत्त्वयान् ॥१९॥  
 श्रद्धयोपाहतं कापि कदाचिन्मानवर्जितम् । भुजे भुस्त्वाथ कस्मिंश्चिद् दिवा नक्तं यदृच्छया ॥२०॥  
 क्वचिच्छये धरोपस्थे तृणपर्णाश्मभस्मसु । क्वचित् प्रासादपर्यङ्के कशिपां वा परेच्छया ॥२१॥  
 नाहं निन्दे न च स्तोमि स्वभावविषमं जनम् । पतेपां श्रेय माशासे उतैकात्म्यं महात्मनि ॥२२॥

births. Thus driven from birth to birth by my actions, I have by that very desire, in course of nature, taken birth as a humanbeing. This human body is a gate to heaven by merits, gate to hell by sins, gate to this mortal existence, by merits and demerits and a gate to absolution by abnegation. Even here, I found people striving for pleasures and relief from pain through good deeds; nevertheless, they get such rewards which are quite contrary to their expectations. Seeing all this I have desisted from all activities and am now silenced. Besides this, I have also seen the miseries of the greedy wealthy. They do not get sleep out of fear. They look with suspicion at everybody. A wise man should abandon all desire for wealth, which brings with it grief, danger, attachment, anger labour anxiety etc. In this life a bee and a boar these two are my preceptors. I have learnt from them, how to remain detached and contented. The former I learnt from bee renunciation of all desires because some one may kill that hoarder of wealth and carry his wealth collected with great pains, and the latter contentment I learnt from boar, that never to crave or desire but to be satisfied by whatever comes by luck. If I do not get anything, though strong, I do not work but lie for days together like a boar. Sometimes I get food by faith and at times I get it with insults either by day or night and satisfied with that I lie down anywhere I like. Sometimes I lie on grass, leaves, stone or ashes as my bed, at another time it may so happen that I lie down with pleasure on a beautiful couch in a big mansion at somebody-else's wish. I never praise, or revile persons of perverse nature. I only wish for

स्वात्मवृत्तं मयेत्यं ते सुगुप्तमपि वर्णितम् । व्यपेतं लोकशास्त्राभ्यां भवान् हि भगवत्परः ॥२३॥

नारद उवाच-

धर्मं पारमहंस्यं वै मुनेः श्रुत्वांसुरेश्वरः । पूजयित्वा ततः प्रोत आत्मन्त्र्य प्रययौ गृहम् ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे युधिष्ठिरनारदसंवादे वतिर्धर्मो ब्रह्मोदशोऽध्यायः ॥१३॥



अथ चतुर्दशोऽध्यायः

युधिष्ठिर उवाच

गृहस्थपतां पर्वीं विधिना येन चाञ्जसा । याति देवक्ये ब्रूहि मादशो गृहमूढधीः ॥१॥

नारद उवाच

गृहेष्वयस्थितो राजन् क्रियाः कुर्वन् गृहोचिताः । चासुदेवार्पणं साक्षादुपासीत महामुनीन् ॥२॥

सप्तज्ञाचक्रकैः सङ्गमात्मजायात्मजादिषु । विमुन्येभ्युच्यमानेषु स्वयं स्वप्नघटुस्थितः ॥३॥

यावदर्थमुपासीनो देहे गेहे च पण्डितः । विरक्तो रक्तयत् तत्र नृलोके नरतां न्यसेत् ॥४॥

घातयः पितरौ पुत्रा आतरः सुहृदोऽपरे । यद् वदन्ति यदिच्छन्ति चानुमोदेत निर्ममः ॥५॥

यावद् ध्रियेत जठरं तावत् स्थत्वं हि देहिनाम् । अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति ॥६॥

their welfare, and their unification with the Lord. Prahlad because you are a great devotee of the Lord I have explained to you my strange conduct which is against the one prescribed by shastras and not approved by the people. 11-23

**Narad said :** Thus the Lord of demons Prahlad after hearing from Ajagar muni the religion of Paramhansas bowed to him and left. 24

Thus ends chapter thirteenth of Book VII



## CHAPTER' XIV

**Yudishthira questioned :** Devarshi ! How can a house-holder like myself who is attached to life and family attain that stage supreme !

**Narad replied :** Rajan ! A house-holder may do every thing for his house and family but he should dedicate all that to Shree Krishna. He should also serve the maharshis. Whose separation some day is a certainty, including one's own body, wife, son, etc. believing them as unreal as a dream by and bye try and give up all attachment for them, through contacts and associations with the good. One endowed with sense and understanding should have that much interest only in

जह्याद् यदर्थं स्वप्राणान् हन्याद् वा पितरं गुरुम् । तस्यां स्वत्वं स्त्रियां जह्याद् यस्तेन ह्यजितो जितः  
 सितैर्यज्ञावशिष्टार्थैः कल्पयेद् वृत्तिमात्मनः । शेषे स्वत्वं त्यजन् प्राज्ञः पदवीं महतामियात् ॥१॥  
 य एते श्रेयसः काला नृणां श्रेयोविचर्चनाः । कुर्यात् सर्वात्मनैतेषु श्रेयोऽमोघं तदायुषः ॥१॥  
 एषु स्नानं जपो होमो व्रतं देवद्विजाचनम् । पितृदेववृभूतेभ्यो यद् दत्तं तद्भयनश्वरम् ॥१॥  
 अथ देशान् प्रवक्ष्यामि धर्मादिश्रेयसां वहान् । स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते ॥१॥  
 विभ्यं भगवतो यत्र सर्वमेतच्चराचरम् । यत्र ह्य ब्राह्मणकुलं तपोविद्यादयान्वितम् ॥२॥  
 यत्र यत्र हरेरचां स देशः श्रेयसां पदम् । यत्र गङ्गाद्यो नद्यः पुराणेषु च विद्युताः ॥३॥  
 सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्चिताम्युत । कुक्षेत्रं गयश्चिरः प्रयागः पुलहाश्रमः ॥४॥  
 पतान् देशान् निपेवेत श्रेयस्कामो ह्यभीक्ष्णशः । धर्मां ह्यवेहितः पुंसां सहस्राधिफलोदयः ॥५॥

the house and family as is absolutely necessary. Though to all appearances looking as if quite attached he should remain mentally detached to everything. He should always be accommodative to his parents, brothers, sons and other relation and try to meet their wishes, and not be assertive. He should know that only that much that can fill his tummy is his, and he who takes pride in keeping more than his needs is a thief of society and deserves to be punished. A woman for whom, one is willing to lay down his life and is even prepared to murder his parents and preceptors, if such a one can get over this strong attachment for that woman and discard her, then this conquest of concupiscence in him is as great as conquering the Lord. From whatever one gets through just means, for his maintenance, he should first perform the five daily domestic sacrifices, and after satisfying his needs from that earning if something is left over, he should have no attachment to it, i.e. he should have no right or claim over it. One with such an attitude to life soon becomes great. 2-8

Good deeds done on days determined by the scriptures as auspicious, earn merits that lead to beatitude. Therefore one should always do acts of benevolence on those days to earn merit. Therein lies the success of life. Bathing in the river, repeating the names of the Lord observing the vows, offering oblations, worship of gods and brahmins and manes, all these if performed on the auspicious days as indicated become merits enduring and lasting. 9-10

Now I will describe to you places considered holy and bliss giving. That country is deemed best and meritorious where you get the right type of person for your welfare. Where there is an idol of the Lord,

पात्रं, स्वप्नं, निद्रां चैव कविभिः पात्रवित्तमैः । हरिरेवैक उर्वोच यन्मयं चैव चराचरम् ॥१६॥  
जीवराशिभिराकीर्णं आपङ्ककोशाङ्घ्रिपो महान् । तन्मूलत्वादभ्युतेज्या सर्वजीवात्मतर्पणम् ॥  
पुराणयनेन, सृष्टानि, नृतिर्यगृषिदेवताः । शैते जीविन रूपेणः पुरेषु पुरुषो ह्यसौ ॥१७॥  
तेष्वेपु अगवान् राजंस्तारतम्येन वर्तते । तस्मात् पात्रं हि पुरुषो यावानात्मा यदेयते ॥१८॥  
पुरुषेष्वपि राजेन्द्र सुपात्रं ब्राह्मणं विदुः । तपसा विधया तुष्टया घृते वेदं दरेस्त्वनुम् ॥१९॥  
॥ इति श्रीवैश्वदेवसमावृते सप्तमस्कन्धे सदान्तरनिर्णयो नाम चतुर्दशोऽध्यायः ॥१४॥

### अथ पञ्चदशोऽध्यायः

नारद उवाच

कर्मेतिष्टा द्विजः । केचित् तपोतिष्टा नृपापरे । स्वाध्यायेऽन्ये प्रयत्ने ये केचिद्भ्रानयोगयोः ॥१॥  
एके कर्ममयान् यज्ञान् ज्ञानिनो यद्विज्जमाः । आत्मसंयमनेऽनीह लुक्कति ज्ञानदीपिते ॥२॥

who inhabits the mobile and unmobile. Where there is a good number of austere, learned and merciful brahmins; where there are holy rivers, like the ganges, lakes like Pushkar, ashramas of maharshis and places like Kurukshetra, Gaya, Prayag and hermitage like that of maharshi Pulaha. Merits earned in these holy places increase a thousand fold, 11-15

The learned ones have described the Lord the Parmatman as the only worthy repository, who resides in the mighty tree of the Universe that has in its roots, seeds of the lives of countless beings. By worshipping this Lord, the entire multitude of beings in this world is satisfied; He has created men, gods, rishis, birds, beasts and animals, and it is He who resides in those bodies as their soul. More so in a human body where his manifestation is more pronounced. Therefore, the enlightened the soul, the worthier becomes the man. Even among such men Rajan! One who is austere, learned, contended, and knower of godlike sacred vedas, is worthy of veneration and is the best among all beings 16-20

Thus ends chapter fourteenth of Book VII

### CHAPTER XV

Shree Narad continued : Rajan! There are some brahmins who have faith in actions, some have faith in austerity-some in studies of vedas, some in preachings, some have faith in knowledge or yoga. The illumined wise physically abandon all sacrifices involving karma, but offer them instead in the mind that has been controlled and conditioned.

तस्माद् दैवोपपन्नेन मुन्यन्तेनापि धर्मवित् । संतुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकीः क्रियाः ॥३॥  
 विधर्मः परधर्मश्च आभास उपमा छलः । अधर्मशाखाः पञ्चेमा धर्मोऽधर्मवत् त्यजेत् ॥४॥  
 धर्मवाधो विधर्मः स्यात् परधर्मोऽन्यत्रोदितः । उपधर्मस्तु पास्तुष्टो दम्भो वा शब्दभिच्छलः ॥  
 यस्मिन् चक्षुः कृतः पुम्भिराभासो ह्याश्रमात् पृथक् । स्वभावविहितो धर्मः कस्य नेष्टः प्रशान्तये  
 संतुष्टस्य तिरिहस्य स्वात्मारामस्य यत् सुखम् । कुतस्तत् कामलोभेन धावतोऽधैहया दिशः ॥  
 सदा संतुष्टमनसः सर्वाः सुखमया दिशः । शर्कराकण्टकादिभ्यो यथोपानत्पदः शिवम् ॥८॥  
 असंतुष्टस्य विप्रस्य तेजो विद्या तपो यशः । स्रवन्तीन्द्रियलोल्येन ज्ञानं चैवावकीर्यते ॥९॥  
 कामस्याश्रयं च क्षुत्तृड्भ्यां क्रोधस्यैतत्फलोदयात् । जनो याति न लोभस्य जित्वा भुक्त्वा दिशो भुवः  
 पण्डिता बहवो राजन् बहुधाः संशयच्छिद्वः । सदसस्पतयोऽप्येके असंतोपात् पतन्त्यधः ॥१॥

by knowledge. Therefore one who is righteous, should always be satisfied with whatever he gets, through providence as wealth, food etc. and perform his routine of religious ceremonies both daily and occasional. 1-3

I will now tell you the different divisions of Adharma. There are five types of Adharma, Vidharma, Pardharma, Abhasadharmā, Upama-dharma and Chhaidharma. The righteous or the pious should keep away from all these, as adharma. That which has no sanction of religions is vidharma, that which is contrary to ones own religion is pardharma—that which is heresy and religious hypocrisy is Upadharmā, that which has jugglery and decept in terminology in religious teachings is Chhal dharma, self willed conduct different from his ashram dharma is abhas-dharma. Prudence therefore lies in practising family religion, which is natural to one because, of his birth in the family and its tradition. 4-6

How can one running in all directions, after wealth and enjoyments, get that felicity which is experienced or enjoyed, by one who is perfectly content and desireless and delights solely in himself ( Atman). Such a self contended man is happy from all directions as one with shoes is safe from thorns and gravels. Energy, learning, austerity, fame etc. of a discontented brahmin vanish on account of his indulgence in objects of passion which dissipates his knowledge and learning. Concupiscence can be subdued if it is famished by thirst and hunger, anger also subsides if it results in something very bad and undesirable; but, greed for wealth and lust for objects of senses are never satisfied even by the conquest of the earth. Even wise persons Rajan! worthy of presiding in an assembly of learned pandits, and capable of dispelling doubts of others, fall on account of their discontent. 7-11

असंकल्पाज्जयेत् कामं क्रोधं कामविषमनात् । अर्थानयैक्षया लोभं मयं तत्त्वाद्यमर्शनात् ॥१२॥  
 आन्वीक्षिभ्या शोकमोहौ दम्भं महदुपासया । योगान्तरायान् मौनेन हिंसा कायाद्यनीदृया ॥  
 रुपया भूतजं दुःखं दैवं जहात् सणाधिना । आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ॥१४॥  
 रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च । एतत् सर्वं गुरौ भक्त्या पुरुषो ह्यज्ञसा जयेत् ॥१५॥  
 यतो यतो निःसरति मनः कामहतं भ्रमत् । ततस्तत् उपाहृत्य हृदि रुध्याच्छनैर्विधुः ॥१६॥  
 कामादिभिरजायिजे प्रशान्तासिद्धयुति यत् । चित्तं ब्रह्मसुखसृष्टं नैयोत्तिष्ठेन कर्हिचित् ॥१७॥  
 पृहक्षस्य क्रियात्यागो व्रतत्यागो वटोरपि । तपस्विनो ग्रामसेया मिशोरिन्द्रियलोहता ॥१८॥  
 आश्रमापसदा हेते खल्वश्रमविडम्बकाः । देवमायाविमूढांस्तानुपेक्षेतानुकम्पया ॥१९॥

Therefore one should conquer Kama lust by giving up all thoughts about it. Anger by giving up all desires, cupidity by beholding evils of wealth, and fear by contemplating on Atman. Sorrow and delusion by discrimination, and pride by service of the great. Hurdles in the way of yoga by observing silence and taciturn, should get over violence by remaining detached to the body and cherishing no love for it. Malady of the animals by mercy, and personal miseries inflicted by fate or providence should be borne with fortitude and patience. Physical ailments to be subdued by the power of yoga. Sleep and sloth should be removed by food, which should be pure and well nourishing and in the quality trio, tamis should be subdued by rajas and rajas should be subdued by sattwa and sattwa by peace and tranquility but all these are easily won over by devotion to the Lord and the guru. Now I will show you the remedy for self-control. 12-16

A wise man should slowly withdraw the mind which is full of passion and desires, from wherever it rambles, and arrest it in the region of heart. Thus when the mind, by practice gets devoid of all desires, and is soothened and poised, it merges in that bliss supreme and is never again embroiled in the maze of this pragmatic existence. 15-17

A house holder who forsakes his duties, a celibate who violates his celibacy and a recluse who lives in town, and a sanyasi coveting objects of senses, all these are low and corrupt that defile the morals of their respective ashram. Such persons who have been fooled by maya should be ignored out of pity. 18-19

आहुः शरीरं रथमिन्द्रियाणि हयानमीपून् मन इन्द्रियेशम् ।  
 घर्तमानि मात्रा धिषणां च सृतं सत्त्वं बृहद् बन्धुरमीशसृष्टम् ॥२०॥  
 शशं दशप्राणमधर्मधर्मौ चक्रेऽमिमानं रथिनं च जीवम् ।  
 धनुर्हि तस्य प्रणवं पठन्ति शरं तु जीवं परमेव लक्ष्यम् ॥२१॥  
 यावन्नृकायरथमात्मवशोपकल्पं धत्ते गरिष्ठचरणार्चनया निशातम् ।  
 ज्ञानासिमच्युतबलो दधदस्तशत्रुः स्वाराज्यनुष्ट उपशान्त इदं विजह्यात् ॥२२॥  
 नो चेत् प्रमत्तमसदिन्द्रियवाजिसृता नीवोत्पथं विषयदस्युपु निक्षिपन्ति ।  
 ते दस्यवः सद्यस्सूतममुं तमोऽन्धे संसारकूप उद्धमृत्युभये क्षिपन्ति ॥२३॥

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् । आयतैस्त प्रवृत्तेन निवृत्तेनाश्नुतेऽसृतम् ॥२४॥  
 निषेकादिश्मशान्तैः संस्कारैः संस्कृतो द्विजः । इन्द्रियेषु क्रियायशान् ज्ञानदीपेषु जुहति २५

This body is our chariot, the senses are the horses, the mind the lord of the senses is the reins, to control the horses. The objects are places for the mind to go. Intellect is the charioteer and Chitta created by god (One of the inner mechanism though subtle and not perceptible is a very powerful organ called antahkarna which has mind, buddhi, chitta, and ahankar as its constituents) is a powerful cord that binds the chariot, the ten pranas, the vital breaths are the axle. Falsehood, and righteousness are its two wheels. The rider of the chariot is the human ego the empirical soul (jive). In his hand, the rider, carries a bow in the form of Omkar. The immaculate Atman is the arrow and the target is the Parabrahma, the Supreme divine. As long as this chariot of the human body is in one's control, he should destroy his enemies such as kama and krodha, passion and anger, by the sword of wisdom sharpened by the worship of the lotus-like feet of the great and delight in the self, the Atman and then give up this body also; otherwise the inebriated steeds of the senses and the charioteer the intellect, will cast the soul amidst the brigands in the form of objects, who is their turn will hurl that soul, with its paraphernalia the chariot, the charioteer and the horses in that dark and dismal ditch of ignorance, the frightful cycle of life and death. 20-23

Vedic actions are of two kinds. Pravritti Karma and Nivritti Karma. pravritti karma are actions or deeds done with desire, and attachment, which implicates the doer, with merits and demerits of those actions and binds him to the wheel of this turmoil of existence. nivritti karma, are actions or deeds, done without any attachment.

इन्द्रियाणि मनस्यूर्ध्वं वाचि वैकारिकं मनः । वाचं वर्षसमाम्नाये तमोद्गारे स्वरे न्यसेत् ।  
ओद्गारं चिन्द्री नादे तं तं ॥ प्राणे महत्यमुम् ॥२६॥

देवयानमिदं प्रादुर्भूत्या भूत्वानुपूर्वशः । आत्मयाज्युपशान्तात्मा ह्यात्मस्थो न निवर्तते ॥२७॥  
भावाद्वैतं क्रियाद्वैतं द्रव्याद्वैतं तथाऽऽत्मनः । वर्तयन् त्वानुभूत्येह त्रीन् स्वप्नान् ध्रुवते मुनिः २८  
कार्यकारणवस्त्वैक्यमर्शनं पठतन्तुवद् । अवस्तुत्वाद् विकल्पस्य भावाद्वैतं तदुच्यते ॥२९॥  
यद् ब्रह्मणि परे साक्षात् सर्वकर्मसमर्पणम् । मनोवाक्कनुभिः पार्थ क्रियाद्वैतं तदुच्यते ॥३०॥

or desires. Such actions do not implicate the doer with the merits or demerits, as these actions are dedicated to the Lord in their totality. Pravritti karma gives rebirth, whereas nivritti karma gives absolution. For a brahmin, a kshatriya, or a vaishya who is cultured, and well seasoned in traditions, when he is on the nivritti marg, offers as oblations his actions into the fire of cognitive senses and these senses are offered as oblations into the everchanging and volatile mind and offers that mind as ablation into the power of speech, and speech again in the multitude of letters, and these letters, in the mystic syllable "OM". Omkar again in the cosmic dot and the dot in the cosmic sound, and sound again in the breath vital, the Pran, which is finally merged and dissolved in the Lord supreme the Parmatman. Thus the sadhak, the aspirant, on the nivritti marg which is known as "Devyan Marg" attains liberation by stages as mentioned above. 24-29

An ascetic by reflecting with devotion on the actual nature, rises above the three dreams the emotional, the functional and, the material integration of the Atman. Just as it is the threads in the cloth, that are real and not the cloth, likewise in the cause and effect, the creation and the creator (Jagat and Brahma) it is Brahma that is true and real and not Jagat the creation. Thus reflecting on the cause and effect the first dream in the form of distinction in the intellect disappears. This is known as the emotional integration. By dedicating all actions of mind, speech and body to the Lord, that distinction in actions, the second dream is removed this is known as the integration of actions. The self, the wife, the children and all other corporeal beings are the creature of the five main elements, the soul inhabiting these beings, is one and the same. Thus they are all one and there is no distinction whatsoever between them, by this feeling of oneness that distinction in



आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् । यत् स्वार्थकामयोरैवयं द्रव्याद्वैतं तदुच्यते ॥३१॥  
पतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्मभिः । गृहेऽप्यस्य गतिं यायाद् राजंस्तद्भक्तिभाङ्गतरः ॥३२॥  
धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः । गृहस्थो येन पदवीमधस्ता न्यासिनमियात् ॥३३॥

श्रीशुक उवाच

इति देवर्षिणा प्रोक्तं निशम्य भरतर्षभः । पूजयामास तं शीतः कृष्णं च प्रेमविह्वलः ।

कृष्णपार्यावुषामन्य पूजितः प्रययौ मुनिः ॥३४॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादाजुवरिते युधिष्ठिरानारदसंवादे सदाचारनिर्णयो

नाम पञ्चदशोऽध्यायः ॥१५॥

the fruit of actions the third dream is removed. This is known as the material integration 28-31

Rajan, this and by such other means mentioned in the vedas even a house holder leading his life with righteousness and devotion attains the Lord. 32

This is the dharma of a house holder, which if faithfully adhered to, will destroy his sins and soon lead him to that stage exalted known as the Paramhansa padavi (the summit of the exalted order of saintliness ). 33

Shukadev said : Thus pleased with Devarshi Narad's discourse king Yudhishtira worshipped him and Shree Krishna with due honours. Then with the permission of Shree Krishna and Yudhishtira, Naradji left. 34

Thus ends chapter fifteenth of Book VII



इति सप्तमः स्कन्धः समाप्तः



ॐ श्रीपद्मात्मने नमः

# श्रीसंक्षिप्तभागवतम्

अष्टमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

स्थाप्यभुवस्येह गुरो वंशोऽयं विस्तरान्धुतः । यत्र विश्वसृजां सर्गो मनूतन्यान् वदस्व नः ॥१॥  
यत्र यत्र हरेर्जन्म कर्माणि च महीयसः । शृणन्ति कचयो ग्रन्थस्तानि नो वद शृण्वताम् ॥२॥  
ऋषिरुवाच

मनयोऽस्मिन् व्यतीताः पट् कल्पे स्वायम्भुवादयः । आद्यस्ते कथितो यत्र देवादीनां च सम्भवः  
आकृत्यां देवहृत्यां च बुद्धिबोस्तस्य वै मनोः । धर्मज्ञानोपदेशार्थं भगवान् पुत्रतां गतः ॥४॥  
धिरकः कामभोगेषु शतरूपापतिः प्रभुः । विसृज्य राज्यं तपसे सभायां वनमाविशत् ॥५॥  
ह्युनम्यायां वर्षशतं पदैकेन भुवं स्पृशन् । तप्यमानस्तपो वोरमिदमन्वाह भारत ॥६॥

## CHAPTER I

**The King said :** Sir, I have heard at length here about the dynasty of Swayambhuv Manu, in which the Prajapatis were born. Please tell us now about the other Manus. Your Reverence ! Please tell us about the various accounts pertaining to incarnations of Vishnu and His great exploits, which are being eulogized by learned men. We like to hear about them and are attentive. 1-2

**Shree Shukadev said :** Six Manus Swayambhuva and others flourished during this Kalpa. I have already told you about the first of them. Deities and others were born during his regime. Vishnu incarnated himself through Akooti and Devabooti, daughters of that Manu, as their sons (viz. Yagna and Kapila respectively) for preaching righteousness and spiritual knowledge respectively. King Manu, husband of Shataroopa, then developed detachment from carnal pleasures. He, therefore, renounced his kingdom and repaired to a forest with his wives for performing penance. Scion of Bharat dynasty ! He kept contact with the earth with only one foot. While thus performing severe penance for one hundred years, he used to recite the following eulogy. 3-6

## मनुस्वाच

येन चेतयते चिद्वं विश्वं चेतयते न यम् । यो जागर्ति शयानेऽस्मिन्नायं तं वेद वेद सः ॥७॥  
 आत्मावाप्त्यमिदं विश्वं यत् किञ्चिज्जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्  
 यं न पश्यति पश्यन्तं च भुर्यस्य न रिप्यति । तं भूतनिलयं देवं सुपर्णमुपधावत ॥८॥  
 न यस्याद्यन्तो मय्यं च स्वः परो नान्तरं बहिः । चिद्वस्यामूनि यद् यसाद् विश्वं च तदतं महत् ॥

स विश्वकायः पुरुषत ईशः सत्यः स्वयंज्योतिरजः पुराणः ।

धत्तेऽस्य जन्माद्यजयाऽऽत्मशक्त्या तां विद्ययोदस्य निरीह आस्ते ॥११॥

## श्रीशुक् उवाच

इति मन्त्रोपनिषदं व्याहरन्तं समाहितम् । दृष्ट्वाहुरा यातुधाना अशुभमभ्यद्रवन् क्षुधा ॥१२॥  
 तांस्तथावसितान् वीक्ष्य यज्ञः सर्वगतो हरिः । यामैः परिहृतो देवैर्हत्वाशासत् त्रिविष्टपम् ॥१३॥  
 स्यारोचिषो द्वितीयस्तु मनुस्मृत्यैः सुतोऽभवत् । तृतीय उच्चमो नाम प्रियव्रतस्तुतो मनुः ॥१४॥

**Manu said :** Whoever had cognizance of Him by whom the Universe is activated but whom the universe does not activate, and remains awake when the universe is inactive, has correct cognizance. This universe and whatever exists in this world are pervaded by the Supreme Spirit. Enjoy, therefore, whatever is given to thee by it, do not covet wealth of any one. Resort to that lustrous God, who sees (everything) but whom eyes are not capable of seeing, who is imperishable and who is the abode of all creatures. That embodiment of truth who has neither beginning, nor an intermediate stage, nor an end, who neither considers any thing as its own nor as alien, who is neither inside nor outside, but who is the cause of these stages of the universe and from whom the Universe emanates, is great. Universe is His body. He is invoked in various ways. He is the master (of all), embodiment of truth. Self-luminous, is not subject to birth and is primordial. He brings about the birth etc. of this (Universe) by the operation of his maya, but He shakes off that maya by his spiritual cognizance and stands aloof with detachment. 7-11

**Shree Shukadev said :** On seeing him (Manu) thus reciting these spiritual hymns with a composed mind, demons and goblins rushed to him with a view to devour him, since they were hungry. Seeing them thus resolved, omnipresent Vishnu-the embodiment of ritual sacrifices-who was then accompanied by his sons, who were deities called Yamas killed them and reigned over the heaven.

Swarochisha-son of Fire-God-became second Manu. A son of Priyavrata, named Uttama, became third Manu. A brother of Uttam,

चतुर्थे उत्तमभाता मनुर्नाम्ना च तामसः । तत्रापि जज्ञे भगवान् हरिण्यां हरिमेघसः ।  
हरिरित्याहृतो येन गजेन्द्रो मोचितो ब्रह्मात् ॥१५॥

राज्ञोवाच .

बादरायण मतः ते श्रोतुमिच्छामहे वयम् । हरिर्यथा गजपतिं ब्राह्मस्तमममुचत् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मन्वन्तरानुचरिते प्रथमोऽध्यायः ॥१॥



## अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

भासीद् गिरिवरो राजंस्त्रिकूट इति विद्युतः । तावता विस्तृतः पयंकु जिमिः शृङ्गैः पयोतिथिम् ।  
दिशः सं रोचयन्नास्ते रौप्यायसहरिमयैः । किन्नरैरप्सरोभिश्च कीदृजिर्लुण्ठकश्चरः ॥२॥

स धर्मततः करिभिः करेणुभिर्बुधो मदन्युत्कलभैरनुवृत्तः ।

सरोऽनिलं पङ्कजरेणुरपितं जिघ्रन् विदूरात्मदविबलेक्षणः ।

धृतः सयूयेन वृषाक्षितेन तत्सरोवराभ्याशमधायम् द्रुतम् ॥३॥

Taamasa by name, became fourth Manu. During his regime also, god incarnated himself as son of Harimedhas through his wife Harini. He was called Hari and had rescued the king of elephants from a crocodile. 12-15

**The King said :** Badarayana (Shukadeva)! we wish to hear from you how Hari rescued the King of elephants, when he had been seized by the crocodile. 16.

Thus ends chapter one of Book VIII.

## CHAPTER II

**Shree Shukadev said :** King! There was a lofty mountain, which was renowned as Trikuta. It was equally extensive and lapt, lustre to the (nearby) ocean and to the quarters on account of its three summits, which were severally composed of gold, silver and iron. Sportive celestial songsters and nymphs used to resort to its caves. Afflicted by that, the king of elephants smelt fragrance of breezes, which were surcharged with pollens of golden lotuses, which had grown in a distant lake. His eyes betrayed his agitation, which was caused, by rut. He was then surrounded by other elephants, cows and rut-oozing calves of his

विगाह्य तस्मिन्मृताम्बु निर्मलं हेमारविन्दोत्पलरेणुवासितम् ।  
पपो निकामं निजपुष्करोद्धृतमात्मानमग्निः स्नपयन् गतकलमः ॥४॥

स्वपुष्करेणोद्धृतशीकराम्बुभिर्निपाययन् संस्नपयन् यथा गृही ।  
घृणी करेणूः कलभांश्च दुर्मवो नाचष्ट कृच्छ्रे कृपणोऽजमायया ॥५॥

तं तत्र कश्चिन्नृप दैवचोदितो ग्राहो वलीयांश्चरणे रुपाग्रहीत् ।  
यदृच्छयैधे व्यसने गतो गजो यथावलं सोऽतिवलो विचक्रमे ॥६॥

तथाऽऽतुरं यूथपतिं करेणवो विकृष्यमाणं तरसा वलीयसा ।  
विचक्रुःशुर्दानधियोऽपरे गजाः पार्णिग्रहास्तारयितुं न चाशकन् ॥७॥

ततो गजेन्द्रस्य मनोबलौर्जसां कालेन दीर्घेण महानभूद् व्ययः ।  
विकृष्यमाणस्य जलेऽवसीदतो विपर्ययोऽभूत् सकलं जलौकसः ॥८॥

इत्थं गजेन्द्रः सः यदाऽऽप संकटं प्राणस्य देही विवशो यदृच्छया ।  
अपारयन्नात्मविमोक्षणे चिरं दध्यादिमां बुद्धिमथाभ्यपद्यत ॥९॥

herd, which were also thirsty. He, therefore, went hurriedly to the lake delved into it, drank with his trunk to his fill its clean nectar-like water, which was fragrant with pollens of golden Sun-lotuses and of blue lotuses, bathed in the water and became free from fatigue. Kind as he was, he helped his cows and calves to drink drops of water raised with the tip of his trunk and bathed them therewith in the manner of a house-holder. Overcome with the maya of Vishnu, however, he could not foresee the impending adversity. 1-5

King! A certain very powerful crocodile, inspired by destiny, angrily seized his leg. The very powerful elephant too, who had thus accidentally come into this difficulty, struggled with all his might. The cows, seeing that the leader of the herd was in this difficulty and was being dragged with great force, screamed. Other elephants, who constituted his retinue, felt themselves miserable, as they were not able to succour him. When the king of elephants was being thus dragged and was about to be drowned in the water, his mental ability, physical strength and vigour were extremely exhausted. The condition of the aquatic monster was, on the other hand, the reverse of it. Thus, when that elephant, who had a corporeal body, and was accidentally in danger of his life, became helpless and was incapable of rescuing himself, he pondered as under for a long time and came to this conclusion. 6-9

न मामिमे जातय आतुरं गजाः कुतः करिष्यः प्रभवन्ति मोचितुम् ।

भीतं प्रपन्नं परिपाति यद्भयान्मृत्युः प्रधावत्यरणं तमीमहि ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मन्वन्तरातुर्गर्भे गजेन्द्रोपाख्याने द्वितीयोऽध्यायः ॥२॥



अथ तृतीयोऽध्यायः

श्रीशुक उवाच

पवं व्यसितो बुद्ध्या समाधाय मनो हृदि । जज्ञाप परमं जाप्यं प्राज्ञमभ्यनुशिक्षितम् ॥१॥

गजेन्द्र उवाच

॥ नमो भगवते तस्मै यत्त एतच्चिदात्मकम् । पुरुषायादिवीजाय परेशायामिधीमहि ॥२॥  
यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम् । योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् ॥३॥

विदक्ष्यो यस्य पवं सुमङ्गलं विमुक्तसङ्गा मुनयः सुसाधवाः ।  
चरन्त्यलोकव्रतमवधनं वने भूतात्मभूताः सुहृदः स मे गतिः ॥४॥

"These elephants, who are my relatives, are incapable of rescuing me, when I am in difficulty. How can these cows then relieve me? I will, therefore, have recourse to Him, who protects one who is in danger and through whose fear even death takes flight, though grudgingly. 10

Thus ends chapter second of Book VIII



### CHAPTER III

**Shree Shukadeva said :** Having thus resolved, he diverted his mind to his heart with his intellect and recited the grand eulogy, which he had learnt in his previous birth as under : 1

**The King of elephants prayed :** Om ! We bow to that Divinity from whom these animate and inanimate creations have emerged. We meditate upon God who is the primeval source of the creations and who is the supreme lord (of the Universe). I surrender myself to Him, from whom this creation emanates, by whom it is brought into existence, in whom it rests and whose existence owes to Himself. He is my resort. For having a glimpse of his auspicious feet, ascetics and saints, who have freed themselves from worldly associations, who consider all creatures as themselves and who have a pious heart, continuously practise super-human austerities in forests without allowing

तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये । अरूपायोररूपाय नम आश्चर्यकर्मणे ॥५॥  
 नम आत्मप्रदीपाय साक्षिणे परमात्मने । नमो विरां चिदूराय मनसश्चेतसामपि ॥६॥  
 क्षेत्रज्ञाय नमस्तुभ्यं सर्वाभ्यक्षाय साक्षिणे । पुरुषायात्ममूलाय मूलप्रकृतये नमः ॥७॥

नमो नमस्तेऽखिलकारणाय निष्कारणायाद्भुतकारणाय ।

सदांगमाश्रायहार्णवाय नमोऽपवर्गाय परायणाय ॥८॥

मादृक्प्रपन्नपशुपाशविमोक्षणाय मुक्ताय भूरिकरुणाय नमोऽलयाय ।

स्वांशेन सर्वतनुभृन्मनसि प्रतीतप्रत्यगृहे भगवते बृहते नमस्ते ॥९॥

आत्मात्मजातग्रहविचित्रनेपु सकैर्दुष्प्रापणाय गुणसङ्गविधर्जिताय ।

मुक्तात्मभिः स्वहृदये परिभाविताय ज्ञानात्मने भगवते नम ईश्वराय ॥१०॥

पङ्कान्तिनो यस्य न कंचनार्थं वाञ्छन्ति ये धै भगवत्प्रदाः ।

अत्यद्भुतं तद्व्यरितं सुमङ्गलं गायन्त आनन्दसमुद्रमग्नाः ॥११॥

यस्य ब्रह्मादयो देवा वेदा ढोकाश्चराचराः । नामरूपविभेदेन कल्प्या च कलपा कृताः ॥१२॥

any lacuna to creep in. He is my resort. I bow to Him, since He is the supreme master, is the embodiment of spiritual knowledge and of the Supreme Spirit and is infinite. I bow to Him. He has no form, yet He assumes innumerable forms and His activities are marvellous. I bow to Him. He is self-illuminous, witnesses every thing without attachment and is the Supreme Spirit. I bow to Him. He is not capable of being described with words and is beyond perception either with mind or with intellect. Lord! I bow to thee. Thou art the soul overseeing prakriti, supervisest all things and witnesseth every being. 2-7

I bow to Him. He is the embodiment of the Supreme Spirit, is himself the source of his existence and is the embodiment of the original prakriti. I bow again and again to Him. He is the cause of all, is mysterious and does not owe his existence to any cause. I bow to Him. He is the great ocean of all scriptures and sacred traditions. He is the embodiment of salvation and is the greatest resort of all. I bow to Him. He snaps the bonds of temporal attachment of ignorant souls like me, is Himself free from bond of worldly existence, is most compassionate and is not subject to destruction. I bow to the great divinity, which is capable of being perceived in the minds of all creatures in all aspects by an inward-directed glance. I bow to the illustrious Lord. He is difficult of being attained by those who are attached to themselves, children, relatives, homes, riches and other persons, is free from attachment to the three qualities of sattva, rajas

यथाचिपोऽग्नेः सवितुर्गमस्तयो निर्यान्ति संयान्त्यसहत् स्वरोचिषः ।

तथा यतोऽयं गुणसम्प्रवाहो बुद्धिर्भनः खानि शरीरसर्गाः ॥१३॥

सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम् । विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम् १४  
योगरन्ध्रतफमाणो हृदि योगविभाविते । योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम् १५  
नायं वेद स्वमात्मानं यच्छवत्याहंघिया इतम् । तं दुरत्ययमाहात्म्यं भगवन्तमितोऽस्म्यहम्

श्रीशुक उवाच

पवं गजेन्द्रमुपवर्णितनिर्विशेषं ब्रह्मादयो विविधलिङ्गभिदाभिमानाः ।

नैते यदोपसत्पुनितिलाल्पकृत्वात् तत्रास्त्रिलामरमयो हरिराधिरासीत् ॥१५॥

सोऽन्तःसरस्युदचलेन गृहीत आसीं दृष्ट्वा गदतमति हरिं च उपासन्नक्रम् ।

उत्क्षिप्य सामुद्रिकरं गिरमाह कृच्छ्राचारयणाच्छिगुरो भगवन् नमस्ते ॥१६॥

and tamas, is perceived by emancipated persons, and is the embodiment of spiritual knowledge. Those, whose only aim is realization of the illustrious Lord and who have dedicated themselves to Him do not entertain a desire for anything. They sing His wonderful and very auspicious accounts and are drowned, in the ocean of joy. Brahma and other gods, vedas and animate and inanimate creations have been created with only His small fraction, just as sparks repeatedly emanate from fire, and rays emanate from the Sun and again emerge in the same.

The torrents of the three qualities of sattwa, rajas and tamans, intellect, mind, organs and creation of corporeal bodies emerge from the self-illuminous Lord (and again merge in Him). I bow to Him. He is the creator of the universe, is the embodiment of the universe and is yet distinct from it. He has cognizance of the universe, is the soul of the universe, is the Supreme Being and is the ultimate resort of all creatures. I bow to Him. Yogis, who have burnt away the consequences of their activities, fully perceive Him in their hearts enlightened with Yoga. He is the Master of Yoga. I have dedicated myself to His Divinity whom people struck with egoism do not know, though He is identical with themselves. His greatness is matchless. 8-16

**Shree Shuka said :** When Brahma and other deities, who arrogate to themselves multifarious identifying marks and distinctions did not go to the rescue of the King of elephants as his eulogy did not mention any particular deity, Hari (Vishnu) manifested Himself there, since He is the embodiment of entirety and of all the deities. When



तं वीक्ष्य पीडितमजः सहसावतीर्य सग्राहमाशु सरसः रूपयोजहार ।

ग्राहाद् विपाटितमुखावरिणा गजेन्द्रं सम्पश्यतां हरिरमुचचुक्षियाणाम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे गजेन्द्रमोक्षणे तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

तदा देवर्षिगन्धर्वा ग्रसेशानपुरोगमाः । मुमुक्षुः कुसुमासारं शंसन्तः कर्म तद्धरेः ॥१॥

योऽसौ ग्राहः स वै सद्यः परमाश्चर्यरूपधृक् । मुक्तो दैवलशापेन हृहृर्गन्धर्वसत्तमः ॥२॥

सोऽनुकम्पित ईशेन परिक्रम्य प्रणम्य तम् । लोकस्य पश्यतो लोकं स्वमगान्मुक्तकिबिषयः ॥३॥

the afflicted King of elephants who had been seized by the very strong aquatic monster, observed Hari ( Vishnu ) on his Eagle with His uplifted disc-missile he tossed up his trunk, which carried a lotus in it in veneration and spoke with difficulty : "Narayana ! Lord ! Master of all ! I bow to Thee." 17-18

On seeing him afflicted, the Lord, who is not subject to birth, was moved by compassion, abruptly dismounted and lifted him up from the lake along with the crocodile. Then, Hari released the king of elephants from the jaws of the crocodile by splitting open his mouth with His disc-missile within the sight of the deities. 19

Thus ends chapter third of Book VIII

## CHAPTER IV

Shree Shukadeva said : Led by Brahma and Shiva, the deities, sages and celestial songsters showered flowers on Vishnu and eulogized that exploit of His. The crocodile was (in previous life) an esteemed celestial songster named Hoohoo. He was (now) relieved of the curse of sage Devala (as the result of which he had been born as a crocodile) and assumed an extremely wonderful body. Since he had received this compassionate treatment from the Lord, he circumambulated Him and bowed to Him. He was liberated from the effect of his sin (committed in the previous birth) and went to his own world (of celestial songsters) within the sight of the people. The king of elephants was freed from

गजेन्द्रो भगवत्स्यशाब्दं विमुक्तोऽश्विनवन्धनात् । प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः ॥४॥  
स वै पूर्वमभूद् राजा पाण्ड्यो द्रविडसत्तमः । इन्द्रद्युम्न इति व्यातो विष्णुवतपरायणः ॥५॥

स एकदाऽऽराधनकालं आत्मवान् गृहीतमौनमत ईश्वरं हरिम् ।  
जटाधरस्तापस आप्लुतोऽच्युतं समर्चयामास कुलाचलाग्रतः ॥६॥  
यदृच्छया तत्र महायशो मुनिः समागमच्छिष्यगणैः परिधितः ।  
तं वीक्ष्य तूष्णीमकृतार्हणादिकं रहस्युपासीतमुपिश्चुकोप ह ॥७॥  
तस्मा इमं शापमवादसाधुरयं दुरात्माकृतबुद्धिरय ।  
विप्रायमन्ता विशतां तमोऽन्धं यथा गजः स्तब्धमतिः स एव ॥८॥

श्रीशुक उवाच

एवं शप्त्वा गतोऽगस्त्यो भगवान् नृप सातुगः । आपन्नः कौञ्चरीं योनिमात्मस्मृतिविनाशिनीम् ।  
हर्षार्चनानुभावेन यद्गजत्वेऽप्यनुस्मृतिः ॥९॥

the bond of spiritual ignorance due to the contact of the Lord, achieved a form like that of the Lord, had four arms and wore yellow garments. 1-4

Formerly he was a king of Pandya country. He had then engaged himself in practising religious rites for propitiating Vishnu, was known by the name of Indradyumna and was the leader of Dravidians. Spiritual as he was, he had taken the vow of abstaining from speaking while engaged in meditation, and wore matted hair. Once after taking bath, he was worshipping His Divinity Vishnu in his hermitage on the Kulachala mountain, when sage Agatsya of great renown came there of his own accord, surrounded by his disciples. Seeing that the King neither spoke to him nor performed the usual rites in his honour and was sitting in a secluded place, he got angry and gave him this curse : "He is now wicked, sinful and ignorant. He has insulted Brahmins. His intellect is stupefied like that of an elephant. Let him, therefore, enter the life of that species, which has completely stupefied intellect." 5-8

Shree Shukadeva said : After cursing him thus, His Reverence Agatsya departed with his followers. The king was then relegated to the species of elephants, which is devoid of recollection of the reality about self. He had, however, recollection of his previous birth as the result of worship of Vishnu. Having thus succoured the King of elephants, who had been also exalted to the status of His attendants, Vishnu rode away on His eagle to his own abode. This marvellous feat of

एवं विमोक्ष्य गजयूथपमञ्जनाभस्तेनापि पार्षदगतिं गमितेन युक्तः ।

गन्धर्वसिद्धविबुधैरुपगीयमानकर्माद्भुतं स्वभवनं गरुडासनोऽगात् ॥१०॥

पतत्रमहास्रजं तवेरितो मया कृष्णानुभावो गजराजमोक्षणम् ।

स्वर्ग्यं यशस्यं कलिकल्मषापहं दुःस्वप्ननाशं कुरुष्व शृण्वताम् ॥११॥

इदमाह हरिः प्रीतो गजेन्द्रं कुरुसत्तम । शृण्वतां सर्वभूतानां सर्वभूतमयो विभुः ॥१२॥

ये मां स्तुयन्त्यनेनाहं प्रतिबुध्य निशात्यये । तेषां प्राणात्यये चाहं ददामि विमलं मतिम् ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे पञ्चमोऽध्यायः ॥१॥



### अथ पञ्चमोऽध्यायः

धीशुक उवाच

पञ्चमो रैवतो नाम मनुस्तामसस्रोतः । पत्नीं विकुण्ठा शुभ्रस्य वैकुण्ठैः सुरसत्तमैः ॥१॥

तयोः स्वकन्या जते वैकुण्ठो भगवान् स्वयम् । वैकुण्ठः कल्पितो येन लोको लोकनमस्कृतः ॥२॥

पण्ड्य चक्षुरः पुत्रव्याभ्रुपो नाम धै मनुः । पूरपूरपल्लुयुग्मप्रमुखाद्याभ्रुपात्मजाः ॥३॥

His was sung by celestial songsters, accomplished souls and learned men. 9-10

Great King ! I have thus described to you the magnificence of Vishnu in succouring the King of elephants. Illustrious scion of Kuru dynasty ! those who hear this account attain heaven. It lends them glory, destroys sinful prosperity brought about by Kali age and prevents bad dreams. His Divinity had told the King of elephants : " Dear me ! I will inspire pious thoughts at the time of death in those persons who eulogise me with this eulogy on awaking from sleep at the end of nights. 11-13

Thus ends chapter fourth of Book VIII



### CHAPTER V

Shree Shukadeva said : Raivata—brother of Tamasa—became the fifth Manu. Vaikuntha—His Divinity Himself—was born of Vikunthi, wife of Shubra—from a fraction of Himself, along with other sons of Vikuntha, who were great deities. The sixth Manu was Chakshusha—son of Chakshusha. Pooru, Poorusha, Sudyumna and others were his sons. During his regime also, His Divinity Ajita—the lord of the world—was

तत्रापि देवः सम्भूत्या वैराजस्याभवत् सुतः । अजितो नाम भगवानंशेन जगतः पतिः ॥४॥  
पयोधि येन निर्मथ्य सुराणां साधितां सुधा । भ्रममाणोऽम्भसि घृतः कूर्मरूपेण मन्दरः ॥५॥

राजोवाच

यथा भगवता ब्रह्मन् मथितः क्षीरसागरः । यदर्थं वा यतश्चाद्रिं दधाराम्बुचरात्मना ॥६॥  
यथाभूतं सुरैः प्राप्तं किञ्चान्यदभवत् ततः । पतद् भगवतः कर्म यदस्य परमाद्भुतम् ॥७॥

श्रीशुक उवाच

यदा युद्धेऽसुरैर्वैवा बाध्यमानाः शितायुधैः । गतासन्नो निपतिता नोत्तिष्ठेरन् स भूयशः ॥८॥  
यदा दुर्वाससः शापात् सेन्द्रा लोकास्त्रयो नृप । निःश्रीकाश्चाभवन्स्तत्र नेशुरिज्यादयः क्रियाः ॥९॥  
ततो ब्रह्मसभां जग्मुर्मैरोर्मूर्धनि सर्वशः । सर्वं विज्ञापयांचक्रुः प्रणताः परमेष्ठिने ॥१०॥  
स विलोक्येन्द्रावाष्वादीन् निःसत्त्वान् विगतप्रभान् । लोकानमङ्गलप्रायानसुरानयथा विभुः ॥११॥  
समाहितेन मनसा सह देवैररिदम् । अजितस्य पदं गत्वा तुष्टाय तमसः परम् ॥१२॥

born as son of Vairaj through his wife Sambhooti from a fraction of Himself. He had procured nectar for gods by churning the ocean and had borne (on his back) mountain Mandara, since it was drifting, by assuming the body of a tortoise. 1-5

**The King said :** Spiritual sage ! Please describe this most wonderful exploit of His Divinity, explaining how the ocean of milk was churned by His Divinity, the purpose for which He did so, why He had to hold the mountain by assuming the body of an aquatic creature, how He procured nectar for the gods and also whatever else had happened thereafter. 6-7

**Shree Shukadeva said :** When Gods were struck with sharp weapons by demons in a battle, they fell down unconscious and mostly did not rise again. King ! When, therefore, all the three worlds as well as Indra became lustreless on account of the curse of sage Durvasa, ritual sacrifices and other religious rites became extinct. Oh restrainer of enemies ! thereupon, they all went to the court of Brahma, on the summit of mountain Meru, bowed to Brahma and reported the entire story to him. Seeing that Indra and other gods had become devoid of vigour and lustre and learning that the worlds had become mostly inauspicious and that the condition of the demons was quite the reverse, Brahma, accompanied by the gods, went to the abode of Ajita, which is located beyond the region of darkness. 8-12

ब्रह्मोवाच

अचिक्रियं सत्यमनन्तमाद्यं गुहाशयं निष्कलमप्रतर्क्यम् ।  
 मनोऽग्रयानं च वसानिरुक्तं नमामहे देववरं चरेण्यम् ॥१३॥  
 विपश्चितं प्राणमनोधिधात्मनामथेन्द्रियाभासमनिद्रमव्रणम् ।  
 छायातपो यत्र न गृध्रपक्षौ तमश्चरं खं त्रिगुणं ब्रजामहे ॥१४॥  
 अज्ञस्य चक्रं त्वज्येयमाणं मनोमयं पञ्चदशारमाशु ।  
 त्रिणामि विद्युच्चलमग्नेमि यदक्षमाहुस्तमृतं प्रपद्ये ॥१५॥  
 य एकवर्णं तमसः परं तदलोकमव्यक्तमनन्तपादम् ।  
 आसाञ्चकारोपसुपर्णमेनमुपासते योगरथेन धीराः ॥१६॥  
 न यस्य कश्चातितितति मायां यया जनो मुहति वेद नार्यम् ।  
 तं निजितात्मात्मगुणं परेशं नमाम भूतेषु समं चरन्तम् ॥१७॥

**Brahma said :** We bow to your exalted Divinity. You are immutable, have true reality, are infinite and primordial, repose in the hearts of creatures and are absolute. Conception of Your Divinity is not subject to logical reasoning. You have greater velocity than that of the mind. You are not capable of being described by speech. We take recourse to you. You have cognizance of life-breath, mind, intellect and soul. You appear to be identical with objects and senses. You are sleepless and absolute. There is neither shade nor light in you. Neither knowledge nor ignorance, which are like wings of a vulture, exist in you. You are inviolable and manifest yourself in all the three ages (viz. Satya, Treta and Dwapara). I resort to the axle of immortality of the wheel of mind, which is being revolved by your maya with velocity. The wheel has fifteen spokes (five organs of perception, five organs of activity and five life-breaths), three naves (the qualities of sattwa, rajas and tamas), speed of lightning and a felly consisting of eight sections (eight Prakritis—natural objects, viz. ether, wind, light, water, earth, mind, intellect and ego). Riding in the chariot of yoga, patient devotees meditate upon Your Divinity, who are capable of being invoked by the monosyllabic word "Om". You are above the darkness of maya, are not manifest, are infinite, above the limitations of time and place and ride the divine eagle. No one is capable of overcoming your maya, which infatuates men, who do not realize their true interest. We bow to Your Divinity. You have vanquished the qualities of sattwa, rajas and tamas. You are the Supreme lord of

इमे यं यत्प्रियैव तन्वा तत्त्वेन सृष्टा वहिरन्तराविः ।  
गतिं न सूक्ष्मामृष्यथ विग्रहे कुतोऽसुराद्या इतरप्रधानाः ॥१८॥

स त्वं नो दर्शयात्मानमस्मत्करणगोचरम् । प्रपन्नानां दिदृक्षूणां सस्मितं ते मुखाम्बुजम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽमृतमयने पञ्चमोऽध्यायः ॥५॥

अथ पष्ठोऽध्यायः

श्रीशुक उवाच

पवं स्तुतः सुरगणैर्भगवान् हरिरीश्वरः । तेषामाविरभूद् राजन् सहस्राकोऽयद्युतिः ॥१॥  
विरिञ्चो भगवान् दृष्ट्वा सह शर्वेण तां तनुम् । तुष्टाव वेद्यवदरः सेन्द्रस्तं पुर्यं परम् ॥२॥

ब्रह्मोवाच

शजातजन्मस्थितिसंयमायागुणाय निर्वाणलुखाणाय ।  
अणोरणिम्नेऽपरिगण्यधाम्ने मगनुभावाय नमो नमस्ते ॥३॥

the universe and pervade equally all creatures. Though we the sages have been created with your favourite body consisting of the quality of sattwa, we do not know your internal nor external activities. How can then demons and others who have been created with the quality of tamas know you? Since thou art such, please show to us thy such form which would be capable of being perceived with our senses of perception. We are desirous of seeing thy smiling lotus-like face and have resigned ourselves to thee. 13-19

Thus ends chapter fifth of Book VIII

## CHAPTER VI

**Shree Shukadeva said :** King ! His Divinity Lord Vishnu possessing the lustre of a thousand Suns was thus eulogized by the gods. Thereupon, He appeared before them. When His Divinity Brahma who was accompanied by Shiva, saw that form (of Vishnu) that leader of the gods along with Indra thus propitiated the Supreme Lord. 1-2

**Brahma said :** Thou hast no birth, no middle state and no end. Thou art above the qualities of sattwa, rajas and tamas. Thou art the ocean of the bliss of salvation. Thou art tinier than even an atom. Thy abodes are incalculable. Thou art most magnanimous. We bow to

त्वय्यग्र भासीत् त्वयि मध्य आसीत् त्वय्यन्त आसीदिदमात्मतन्त्रे ।  
 त्वमादिरन्तो जगतोऽस्य मध्यं घटस्य मृत्स्नेव परः परस्मात् ॥४॥  
 स त्वं विघटस्थाखिललोकपाला वयं यदर्थोस्तव पादमूलम् ।  
 समागतास्ते यद्भिरन्तरात्मन् किं वान्यविद्वाप्यमशेषसाक्षिणः ॥५॥

श्रीभगवानुवाच

हन्त ब्रह्मघ्नो शम्भो हे देवा मम भाषितम् । ऋणुतावहिताः सर्वे श्रेयो वः स्याद् यथा सुराः  
 पात दानवदैतेयैस्तावत् संधिविधीयताम् । अरयोऽपि हि संघेयाः सन्ति कार्यार्यगोरवे ॥६॥  
 अमृतोत्पादने यत्नः कियतामविलम्बितम् । क्षिप्त्वा क्षीरोदधौ सर्वा वीरुत्तृणलतौषधीः ॥७॥  
 मन्थानं दन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् । सहायेन मया देवा निर्मन्यध्वमतन्द्रिताः ॥८॥  
 यूयं तदनुमोदध्वं यद्विच्छन्त्यसुराः सुराः । न संरम्भेण सिध्यन्ति सर्वेऽथाः सान्त्वया यथा ॥९॥  
 न मेतव्यं कालकूटाद् विपान्जलघिसम्भवात् । लोभः कार्यो न यो जातु रोषः कामस्तु वस्तुषु ॥

thee repeatedly. This universe repose in thee in the beginning. It  
 reposes in thee in its intermediate state. It reposes in thee at the tune  
 of its final diluvion. Thou art self-reliant. Thou art the beginning, end-  
 and intermediate state (of the Universe) like earth in the case of a  
 pot, Thou art above even the beyond. Such thou may accomplish the  
 purpose for which we—protectors of the worlds—have approached thy  
 feet. Since thou pervadest inside and outside every thing and witnessest  
 all things without exception, what else deserves to be resorted to  
 thee? 3-5

**His Divinity said :** Good luck to you. Oh Brahma! Shiva!  
 Gods! Hear attentively all of you, what I tell you, so that you may  
 meet with bliss. Go and enter into a treaty of peace with the demons-  
 sons of Danu and Diti for the time being, since it is advisable to  
 enter into a treaty even with enemies, when the purpose to be achieved  
 is great. An effort should then be made for production of nectar  
 without delay by casting all spreading and climbing creepers, grass,  
 branches of trees and vegetation in the milky ocean. Gods! Then, using  
 the Mandara mountain as the churning stick and cobra Vasuki as the  
 churning string, you should churn the ocean without indolence with my  
 assistance. Gods! You should approve whatever the demons desire. All  
 objects are not accomplished by impetuosity, as by appeasement. You  
 should not be afraid of the deadly poison, coming out of the ocean. You  
 should not entertain greed, desire or anger in respect of any thing. 6-10

## श्रीशुक उवाच

इति देवान् समादिश्य भगवान् पुरुषोत्तमः । तेषामन्तर्दधे राजन् स्वच्छन्दगतिरोत्तरः ॥११॥  
 इष्ट्वाप्यन्यसंयताजितक्षोभान् खनायकान् । न्यपेधद् दैत्यदाद् दशैक्यः संधिविग्रहकालवित्  
 ते वैरोचनिमासीनं गुप्तं चासुरयूथैः । धिया परमया जुष्टं जिताक्षेपमुपागमन् ॥१३॥  
 महेन्द्रः श्लक्ष्ण्या वाचा सान्त्वयित्वा महामतिः । अभ्यमागत तत् सर्वं शिक्षितं पुरुषोत्तमात्  
 ततो देवासुराः श्रुत्वा संविदं कृतसौहृदाः । उद्यमं परमं बह्वर्चसायै परंतप ॥१५॥  
 ततस्ते मन्दरगिरिमोक्षसोत्पाद्य धर्मदाः । अगारयन्तस्तं योढुं चिविष्ठा विजहुः पथि ॥१६॥  
 विहाय भगवांस्तत्र यमुय गहङ्गज्वजः । गिरिं चारोप्य गह्वरे हस्तनैकेन लीलया ।  
 आरुह्य प्रययावधि सुरासुरगणैर्वृतः ॥१७॥

अयरोन्य गिरिं स्क्रुन्धात् सुयुगैः पततां वरः । ययौ जलात् उत्सृज्य हरिणा स विसर्जितः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽष्टमस्कन्धे मन्दरावतानवने नाम पञ्चोऽध्यायः ॥१॥

**Shree Shuka said :** King! After tendering this advice to the gods, His Divinity Lord Vishnu, who is the master of His movements, disappeared from their presence. Observing that his enemies (the gods) were not prepared for battle, but his own commanders were spoiling for it, the glorious King of demons, who knew about proper times for truce and battle, prohibited them. The Gods also approached the son of Virochana (Bali-King of demons), who was then seated. He was protected by commanders of armies of the demons and was endowed with great majesty. Great Indra, who was very intelligent conciliated him with gentle words and told him what he had learnt from Vishnu. 11-14

Valiant King! Then the Gods and the demons entered into a treaty of peace and friendship and made a great effort for obtaining nectar. Infatuated as they were, they lifted the Mandar mountain with their prowess. They were, however, unable to carry the mountain. Helpless as they were, they left it on the road. When His Divinity Vishnu whose banner bears an emblem of an eagle, learnt this, he went there. He sportively placed the mountain on his eagle with one hand, mounted the eagle and went to the ocean, accompanied by the hordes of the gods and the demons. The eagle—King of Birds—removed the mountain from his shoulder, placed it near the water and having been permitted by Vishnu to go, he departed therefrom. 15-18

Thus ends chapter sixth of Book VIII





अथ सप्तमोऽध्यायः

श्रीशुक उवाच

ते नागराजमामन्थ्य फलभासेन वासुकिम् । पस्विीय गिरौ तस्मिन् नेत्रमग्निं मुदान्विताः ॥१॥  
 आरेभिरे सुसंयत्ता अमृतार्थं कुरुद्वह । हरिः पुरस्ताज्जगृहे पूर्वं देवास्ततोऽभवन् ॥२॥  
 तन्नैच्छन् दैत्यपतयो महापुरुषचेष्टितम् । न गृहीमो वयं पुच्छमहेरङ्गममङ्गलम् ॥३॥  
 स्वाध्यायधृतसम्पन्नाः प्रत्याता जन्मकर्मभिः । इति तूर्णान् स्थितान् दैत्यान् विलोक्य पुरुषोत्तमः  
 समयमानो विसृज्याग्रं पुच्छं जग्राह सामरः ॥४॥

कृतस्थानविभागास्त एवं कश्यपनन्दनाः । ममन्थुः परमायत्ता अमृतार्थं पयोनिधिम् ॥५॥  
 मध्यमानेऽर्णवे सोऽद्विरनाधारो ह्योऽविशत् । प्रियमाणोऽपि यलिभिर्गौरवात् पाण्डुनन्दनं  
 विलोक्य विघ्नेशचिधिं तवेभ्यरो दुरन्तपीयोऽयितथाभिसंधिः ।  
 कृत्या घपुः काच्छपमद्भुतं महत् प्रविश्य तोयं गिरिसुज्जहार ॥६॥  
 तमुत्थितं वीक्ष्य कुलाचलं पुनः समुत्थिता निर्मथितुं सुरासुराः ।  
 ममन्थुरग्निं तरसा मवोत्कटा महात्रिणा क्षोभितनक्रचक्रम् ॥७॥

## CHAPTER VII

Shree Shuka said : They invited Vasuki—King of Cobras—on the promise of a share (in the nectar) and wrapped him round the mountain to serve as a churning cord. King of Kurus! Full of delight and alacrity, they commenced churning the ocean for nectar. In the beginning Vishnu held the front part of the cobra. The gods did the same. Leaders of the demons did not like this action of the Supreme Lord and said : " We would not hold the inauspicious tail of the cobra, since we are endowed with learning and are renowned on account of our high birth and actions." Seeing that the demons were standing inactive after stating this, smiling Vishnu, abandoned the front portion of the cobra and held along with the gods, its tail. Having thus taken up separate positions, the sons of Sage Kashyapa—the gods and the demons—churned the ocean for nectar with a great effort. Scion of Pandu's dynasty! When the ocean was being churned, the mountain slipped into the ocean due to its weight since there was nothing to support it, eventhough the strong gods and the demons etc. endeavoured to hold it in position. Observing this adversity caused by Ganesha, His Divinity Vishnu who had unlimited prowess and whose resolution never fails, transformed his body into a great wonderful tortoise, entered the water and uplifted the mountain. 1-7

Seeing the Kulachala mountain (Mandar mountain) uplifted, the

मेघदयामः कनकपरिधिः कर्णवियोतविशुन्मूर्ध्नि भ्राजद्विलुलितकचः स्रग्धरो रक्तेनेत्रः ।  
जैत्रेदीर्घिर्जगदभयदैर्दन्दशकं गृहीत्वा मथन् मथ्ना प्रतिगिरिस्त्रिशोभताथोद्धृताद्रिः ॥१॥

निमंथ्यमानाबुद्धेरभूद्विषं महोत्थणं हाहाहलालमग्रतः ।  
भीताः प्रजा दुद्रुवुरङ्ग सेभरा अरक्ष्यमाणाः शरणं सदाशिवम् ॥१०॥

प्रजापतय उचुः

देवदेव महादेव भूतात्मन् भूतभावन । प्राहि नः शरणापन्नास्त्रैलोक्यदहनाद् विपात् ॥११॥  
त्वं ब्रह्म परमं गुह्यं सदसश्चायभावनः । नानाशक्तिभिराभातस्त्वमात्मा जगदीश्वरः ॥१२॥

अग्निर्मुचं तेऽखिलदेवतात्मा क्षितिं विदुर्लोकमवाङ्मिषद्वज्रम् ।  
कालं गतिं तेऽखिलदेवतात्मनो दिशश्च कर्षां रसनं जलेशम् ॥१३॥  
नाभिर्नभस्ते भ्यसने नभस्वान् सूर्यश्च चक्षुषि जलं स्म रेतः ।  
पराधरात्माभयणं तवात्मा सोमो मनो घौर्मगवज्जिरस्ते ॥१४॥

Gods and the demons again started the churning process. Mad with  
ardour as they were, they churned the ocean with the great mountain,  
so that aquatic creatures were agitated. While engaged in the churning  
process with the churning-stick of the mountain Vishnu, who was dark  
like clouds, was wearing a golden girdle and ear-rings, which were  
bright like lightning. His hair were bristling and the eyes were red like  
flashes of lightning. He was holding the cobra with his victorious hands  
which impart freedom from fear to the world. He then appeared  
magnificent, as if He were another mountain. While the ocean was  
being thus churned, a very deadly poison called Halahala came up.  
Dear me! Frightened and finding no protection, people, along with  
guardians of the quarters rushed to Sadashiva for protection. 8-10

The guardians of the quarters said : " Great Divinity ! Thou art  
the God of gods; the soul of all creatures and their creator. We have  
surrendered ourselves to thy protection. Please succour us from the  
poison, which is about to scorch all the three worlds. Thou art the  
Supreme Spirit, mysterious and creator of all animate and inanimate  
objects; Thou art the spirit recognizable by thy various faculties and  
the master of the world. Thou containest within thyself all the gods.  
The fire is thy mouth. Creator of the world ! they say that the Earth  
constitutes thy lotus-like feet. Time constitutes thy motion. The quarters  
constitute ears of thine. Thou comprisest all the gods. The presiding  
deity of water constitutes thy tongue. The sky is thy naval. The wind  
constitutes thy breathing. The Sun constitutes thy eyes and water

कुक्षिः समुद्रा गिरयोऽस्थिसङ्घा रोमाणि सर्वौषधिवीरुधस्ते ।  
 छन्दांसि साक्षात् तव सप्त धातवस्त्रयीमयात्मन् हृदयं सर्वधर्मः ॥१५॥  
 मुखानि पञ्चोपनिषदस्तवेश यैस्त्रिंशदष्टोत्तरमन्त्रवर्गः ।  
 यत् यच्छिवाख्यं परमार्थतत्त्वं देव स्वयंज्योतिरवस्थितिस्ते ॥१६॥  
 छाया स्वधर्मोर्मिषु यैर्विसर्गो नेत्रत्रयं सत्त्वरजस्तमांसि ।  
 सांख्यात्मनः शास्त्रकृतस्तवेश्वा छन्दोमयो देव ऋषिः पुराणः ॥१७॥

एतत् परं प्रपद्यामो न परं ते महेश्वर । मृडनाय हि लोकस्य व्यकिरस्तेऽव्यक्तकर्मणः ॥१८॥

श्रीशुक उवाच

तद् वीक्ष्य व्यसनं तासां रूपया भृशपीडितः । सर्वभूतसुहृद् देव इदमाह सतीं प्रियाम् ॥१९॥

शिव उवाच

अहो वत भवान्येतत् प्रजानां पश्य वैशसम् । क्षीरोदमथनोद्भूतात् कालकूटानुपस्थितम् ॥२०॥

constitutes thy semen. Thy soul is the resort of the souls of the highest to lowest creatures. The Moon constitutes thy mind and the sky is thy majestic head. The ocean constitute thy belly. The mountain constitute thy bones and all vegetation and spreading creepers constitute thy hair. The metres constitute the seven elements of thy body. The three Vedas constitute thy soul and all religious practices constitute thy heart. Lord ! the five Upanishads ( philosophical treatises ), consisting of thirty-eight hymns constitute thy mouths. God ! The self-illuminous and most sublime condition, known as " Shiva " ( auspicious ) constitutes thy existence. Thy shadow falls on the waves of irreligiosity. The qualities of sattwa, rajas and tamas by resorting to which the creation comes into existence, are thy three eyes. God ! The ancient light consisting of vedas constitutes thy sight, since the Sankhya system of philosophy is thy soul and since thou art the author of the scriptures. Great Lord ! we see only thy this visible form but not that real form, which is beyond it. Thy manifestation is for the welfare of the people, but thy activities are not manifest. 11-18

**Shree Shuka said :** Learning about the adversity of the people, Shiva was much distressed due to compassion. Since he is the friend of all creatures and said this to his beloved consort Satee. 19

**Shiva said :** Bhavani ( Satee-wife of Shiva ) ! Alas ! Look at this distress of the people, which has cropped up from the fatal poison,

आसां प्राणपरीक्षुनां विधेयमभयं हि मे । पतावान् हि प्रमोदो यद् दीनपरिपालनम् ॥२१॥  
 पुंसः कृपयतो भद्रे सयात्मा प्रीयते हरिः । प्रीते हरौ भगवति प्रीयेऽहं सचराचरः ।  
 तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ॥२२॥

श्रीशुक उवाच

ततः करतलीकृत्य व्यापि हालाहलं विषम् । अमक्षयमहादेवः कृपया भूतभावनः ॥२३॥  
 तस्यापि दर्शयामास स्ववीर्यं जलकल्मषः । यच्चकार गले नीलं तच्च साधोविभूषणम् ॥२४॥  
 प्रस्कन्तं पिबतः पाणेषु किञ्चिज्जगद्गुह्यं स्म तत् । वृद्धिकाद्विषोपगम्यो दन्दशूकाश्च येऽपरे २५  
 ॥ इति धीसंक्षिप्तभागवते अष्टमस्कन्धेऽमृतमथने सप्तमोऽध्यायः ॥१॥

अथाष्टमोऽध्यायः

श्रीशुक उवाच

प्रीते 'गरे वृषाङ्गेण प्रीतास्तेऽमरदानवाः । ममन्युस्तरसा सिन्धुं हविर्धानी ततोऽभवत् ॥१॥

which has come out from churning the milky ocean. I ought to devise freedom from fear of the people, who are desirous of saving their lives. Protection of the miserable is the only use of being great. Good lady ! Vishnu who is the soul of all, is pleased with one who entertains compassion for men. And when His Divinity Vishnu is pleased, I am also pleased, since I constitute the whole animate and inanimate creations. 20-22

Shree Shuka said : Thereafter, the great God, who is the creator of all creatures, placed the spreading deadly poison on the palm of his hand and devoured it out of compassion. The poison, which had come out of the water showed its potency even in his case, since it caused a dark-green blot on his throat. It has, however, since served as an ornament to saintly Shiva, scorpions, snakes, other venomous creatures and poisonous vegetation devoured what little poison had dropped from his hand while he was drinking it. 23-25

Thus ends chapter seventh of Book VIII



## CHAPTER VIII

Shree Shukadeva said : When Shiva, whose banner bears and emblem of a bull, drank up the poison, the gods and the demons were delighted and restarted churning the ocean with vigour. A cow, yielding

तामग्निहोत्रीमूपयो जगृहृर्ब्रह्मवादिनः । तत उच्चैःश्रवा नाम हयोऽभूच्चन्द्रपाण्डुरः ॥२॥  
 तस्मिन् बलिः स्पृहां चक्रे केन्द्र ईश्वरशिक्षया । तत पेरावतो नाम वारणेन्द्रो विनिर्गतः ॥३॥  
 कौस्तुभाख्यमभूद् रत्नं पद्मरागो महोदधेः । तस्मिन् हरिः स्पृहां चक्रे वक्षोऽलंकरणे मणौ ॥४॥  
 ततोऽभवत् पारिजातः सुरलोकविभूषणम् । ततश्चाप्सरसो जाता निष्ककण्ठ्यः सुवाससः ॥५॥  
 ततश्चाचिरभूत् साक्षाद्ग्री रमा भगवत्परा । रज्यंती दिशः कान्त्या विद्युत् सौदामनी यथा ॥६॥  
 तस्यां चक्रुः स्पृहां सर्वे ससुरासुरमानवाः । रूपोदार्यवयोवर्णमहिमाक्षिप्तचेतसः ॥७॥  
 समुद्रः पीतकौशेयवाससी समुपाहरत् । वरुणः स्रजं वैजयन्तीं मधुना मत्तपट्टपदाम् ॥८॥

घिलोकयन्ती निरययमात्मनः पद्मं ध्रुवं चाख्यभिचारिसद्गुणम् ।

गन्धर्वयक्षासुरसिद्धचारणैर्विष्टपेयादिषु

नान्वविन्दत ॥९॥

materials for oblations for ritual sacrifices, emerged from the process. Sages giving discourses on the vedas took over the cow, since she was useful for their ritual sacrifices. Thereafter a horse named Uchchaishrava, white like the Moon, emerged. Bali (the king of demons) desired to have the horse and got him. Indra, under the advice of Vishnu, did not covet him. Then, an excellent elephant named Airavata emerged (and Indra took him over). A ruby named Kaustubha was acquired from the great ocean. Vishnu desired to have the jewel in order to wear it on his chest as an ornament (and He got it). Thereafter, emerged the Parijata tree and it served as an ornament of the heaven—the abode of gods. Then emerged celestial nymphs (Rambha and others) wearing necklaces of gold and superb clothes. (They went to the heaven) Thereafter emerged Shree (the goddess of wealth) herself, who was devoted to Vishnu. She lent lustre to the quarters by her glamour, like a flash of lightning. The gods, demons and men coveted her, since their minds were upset by her beauty, magnanimity, colour of her skin and glory. The ocean presented to her a pair of yellow garments of silk. Varuna gave her garland of flowers—on which bees, intoxicated with honey, were humming. She looked out for a blameless and eternal resort, endowed with unadulterated virtues, as her spouse, among celestial songsters, yakshas, demons, accomplished souls, bards, gods and others but could not succeed. 1-8

She pondered : “ Indeed, if a man (like Durvasas) is performing penance, he has not conquered anger. Even if there is spiritual knowledge in some (like Brihaspati or Shukracharya), he is not free from mundane attachments. Some god (like Brahma) is great, but he has not vaquished passions). Some one (like Indra) has to resort to

नूनं तपो यस्य न मन्युनिर्जयो धानं क्वचित् तच्च न सङ्गवर्जितम् ।  
 कश्चिःमहोत्तस्य न कामनिर्जयः ॥ ईश्वरः किं परतोव्यपाथयः ॥१०॥  
 धर्मः क्वचित् तत्र न भूतसौहृदं त्यागः क्वचित् तत्र न मुक्तिकारणम् ।  
 वीर्यं न पुंसोऽस्यज्वेगनिष्कृतं न हि द्वितीयो गुणसङ्गवर्जितः ॥११॥  
 पयश्चिरायुर्न हि शीलमङ्गलं क्वचित् तदप्यस्ति न वेद्यमायुषः ।  
 पशोभयं कुत्र च सोऽप्यमङ्गलः सुमङ्गलः कथं न काङ्क्षते हि माम् ॥१२॥  
 पयं विमृश्याद्यभिवारिसद्गुणैर्वरं निजैकाग्रयतयागुणाधरम् ।  
 पशे वरं सर्वगुणैरपेक्षितं रमा मुकुन्दं निरपेक्षमीप्सितम् ॥१३॥  
 तस्यासद्वेश उशती नवकञ्जमालां माद्यन्मधुप्रतवक्यगिरोगुष्णाम् ।  
 तस्यां निधाय निकटे तदुरः स्थाम सखीद्वहात्तविकसन्नयेन दाता ॥१४॥

धिया चिलोकिता देवाः सप्रजापतयः प्रजाः । शीलादिगुणसम्पन्ना लेभिरे निर्वृतिं पराम् ॥१५॥

another (Vishnu). Could he, therefore, be said to be powerful? There is religiosity in some one (like Parashurama), but he has no friendly feelings for creatures. There is charitable disposition in some man (like Shibi), but it could not be the cause of spiritual salvation. Even if some one (like Kartaveerya) has heroism, he is not immune from the onslaught of destiny. Another (like Sanatkumara) is devoid of attachment to the qualities of sattwa, rajas and tamas. Some man (like Markandeya) has a long life, but has no auspicious temperament. There is this quality in some one (like Hiranyakashipu), but his life-span is uncertain. If there are both these qualities in some one (like God Shiva), he himself is inauspicious. He, who is extremely auspicious, does not, however, covet me." Having thus pondered, Shree chose Mukunda (Vishnu) as her desired spouse, even though He did not covet her. Since He was the best among the aspirants on account of being in possession of all unadulterated virtues (that she had in view), though He is not affected by them. Besides, since he does not resort even to these qualities, he is independent. She (therefore) placed on his shoulders a garland of fresh blooming lotuses, on which swarms of intoxicated bees were humming, stood near Him, opened her eyes, which were beaming with a bashful smile and looked at her abode (Vishnu's chest) with side-glances. 9-14

When Shree cast her glance on the gods, the progenitors of creations and the people, they experienced extreme bliss, since they

निःसत्त्वा लोलुपा राजन् निरुद्योगा गतत्रयाः । यदा चोपेक्षिता लक्ष्म्या वभूवुर्देत्यदानवाः ॥१६॥  
 अथासीद् चारुणी देवी कन्या कमललोचना । असुरा जगृहुस्तां वै हरेरनुमतेन ते ॥१७॥  
 अथोदधेर्मथ्यमानात् काश्यपैरमृतार्थिभिः । उदतिष्ठन्महाराज पुरुषः परमाद्भुतः ॥१८॥  
 अमृतापूर्णकलशं विभ्रद् वलयभूषितः । घञ्चन्तरिरिति ख्यात आयुर्वेदहगिज्यभाक् ।  
 तमालोन्मयासुराः सर्वे कलशं चामृताभृतम् ॥१९॥  
 लिप्सन्तः सर्ववस्तूनि कलशं तरसाहरन् । नीयमानेऽसुरैस्त्वस्मिन् कलशेऽमृतभाजने ॥२०॥  
 विपण्णमनसो देवा हरिं शरणमाययुः । पतसिघ्नन्तरे विष्णुः सर्वोपायविदीश्वरः ।  
 योषिरूपमनिर्देश्य दधार परमाद्भुतम् ॥२१॥

॥ इति श्रीलक्ष्मिस्तोत्रावधौ अष्टमस्कन्धे अष्टमोऽध्यायः ॥६॥



were endowed with virtues and other qualities. The sons of Diti and Danu (demons), however, were covetous and considered themselves to be impotent, devoid of energy and luckless, when Laxmi (Shree) betrayed indifference to them. 15-16

Now, virgin goddess Varuni (intoxicating liquor) who had lotus-like eyes, came out of the ocean. The demons took her over with the consent of Vishnu. Great King! When the sons of Kashyapa (the gods and the demons) further churned the ocean, being desirous of securing nectar, a very marvellous male came out of it. He was wearing bangles of gold and was carrying a pot of nectar. He was known as Dhanvantari, was the seer of Ayurveda (the science of life) and got a right to share a in offerings made in ritual sacrifices. On seeing him, all the demons, who desired to secure all the objects that had emerged from the ocean, abruptly snatched away the pot, which was full of nectar. When the pot containing the nectar was being carried away by the demons, the gods became dejected and approached Vishnu for help. In the meanwhile, God Vishnu, who knew remedies for all contingencies, assumed an extremely wonderful and indescribable form of a damsel. 17-21

Thus ends chapter eighth of Book VIII



## अथ नवमोऽध्यायः

श्रीशुक उवाच

तेऽन्योन्यतोऽसुराः पात्रं हरन्तस्त्यक्तसोद्वहाः । क्षिपन्तो दस्युधर्माण आयान्तीं ददशुः स्त्रियम् ॥  
 अहो रूपमहो धाम अहो अस्या नवं वयः । इति ते तामभिद्रुत्य पञ्चल्लुर्जातद्वन्द्वयाः ॥२॥  
 का त्वं कअपलाशाक्षि कुतो वा किं चिकीर्षसि । कस्यासि वद वामोरु मय्यन्तोय मनांसि नः ॥३॥  
 सा त्वं नः स्पर्धमानानामेकयस्तुनि मानिनि । ज्ञातीनां यद्वयैराणां शं विघ्नस्व सुमध्यमे ॥४॥  
 ययं कश्यपदायादा भ्रातारः कृतपीरुपाः । विभज्जस्व ययाम्यार्यं नैव भेदो यथा भवेत् ॥५॥  
 हत्युपामन्त्रितो द्वैत्यैर्मायायोपिद्वर्षुर्हतिः । प्रहस्य रुचिरपाद्वैर्निरीक्षन्निदमप्रवीत् ॥६॥

श्रीभगवानुवाच

कथं कश्यपदायादाः पुंश्चल्यां मयि सङ्गताः । विश्वासं पण्डितो जलु कामिनीषु न याति हि ॥७॥  
 सालावृकाणां स्त्रीणां च स्वैरिणीनां सुरद्विषः । सख्याभ्याङ्गुरनित्यानि नूतनं नूतनं विचिन्वताम् ॥८॥

## CHAPTER IX

**Shree Shuka said :** Discarding affection, the demons were trying to snatch away the pot (of nectar) from each other and tossing it, when the villains observed a woman approaching them. They exclaimed: "Oh! what a beauty! What lustre! What youthfulness!" Afflicted by carnal passion, they rushed towards her and inquired: "Lotus-eyed lady! Who art thou? When hast thou come? What dost thou desire to do? Whose (beloved) art thou? Lady of beautiful thighs. Thou art, as it were churning our minds. Proud lady! Graceful woman! Please so contrive that there might be peace amongst us, since though we are relatives, we have become inimical, as all of us covet one and the same object. We are descendants of Kashyapa: We are brothers. We have done acts of heroism. Please distribute the nectar in a just manner, so that there may be no discord among us." Having been thus requested by the demons, Hari (Vishnu), who had assumed the form of the woman by recourse to His Maya, smiled, looked at them with a side-glance and said as under : 1-6

**His Divinity said:** How is it that though you are descendants of Kashyapa, you confide in me—a harlot? Indeed! An intelligent man never trusts lewd women. Demons! Friendly relations with dogs, and wanton women are said to be unsteady, since they are always in search of new persons. 7-8



श्रीशुक उवाच

इति ते क्ष्वेलितैस्तस्या आम्बस्तमनसोऽसुराः । जहसुर्भावंगम्भीरं ददुश्चामृतभाजनम् ॥९॥

ततो गृहीत्वामृतभाजनं हरिर्वभाष ईप्सितशोभया गिरा ।

यद्यभ्युपेतं क्व च साच्चसाधु वा कृतं मया वो विभजे सुधाभिमाम् ॥१०॥

इत्यभिग्याहृतं तस्या आकर्ण्यसुरपुङ्गवाः । अप्रमाणविदस्तस्यास्तत् तथेत्यन्वमंसत ॥११॥

अथोपोष्य कृतस्नाना हुत्वा च हविषानलम् । दत्त्वा गोविप्रभूतेभ्यः कृतस्वस्त्ययना द्विजैः ॥१२॥

यथोपजोषं वासांसि परिधायहतानि ते । कुक्षेपु प्राचिञ्चन् सर्वे प्राग्ग्रेष्वभिभूषिताः ॥१३॥

असुराणां सुधादानं सर्वाणामिव दुर्नयम् । मत्वा जतिनृशंसानां न तां व्यभजदच्युतः ॥१४॥

कृत्वापित्वा पृथक् पृथक् क्रीरुमयेषां जगत्पतिः । तांश्चोपवेशयामास स्वेपु स्वेपु च पङ्क्तिषु ॥१५॥

वैत्यान् गृहीतकलशो वज्रयन्तुपसंचरैः । दूरस्थान् पाययामास जरामृत्युहरां सुधाम् ॥१६॥

वैचलिङ्गप्रतिच्छन्नः स्वमातुदंषसंसदि । प्रविष्टः सोममपियच्चन्द्रार्काभ्यां च सूचितः ॥१७॥

**Shree Shuka said :** The demons felt reassured in their minds by her tricky words, laughed heartily and gave the pot of nectar to her. Then, taking the pot of nectar, Hari (Vishnu) spoke to them in words which were lovely with a pleasing smile : "I would distribute this nectar provided you accept whatever good or bad I do." Hearing these words of the lady leading demons accepted what she said, since they could not comprehend the significance of the words. Then they observed a fast, took bath, offered oblations to sacrificial fire, gave charity to cows, brahmins and creatures, received blessings from Brahmins and put on new choice garments. Thus bedecked, all of them sat on Kusha grass, tips whereof were facing the East.

Considering that giving nectar to demons, who were wicked by birth, would be as immoral as giving it to serpents, Vishnu did not distribute it among them. The Lord of the world, therefore, planned separate rows for both (the gods and the demons), and made them sit in their respective rows. Deceiving the demons with sweet words etc. He gave the nectar, which was capable of warding off decrepitude and death, to gods for drinking it, even though they were seated at a distance. Rahu (one of the demons) disguised himself as a god, stole into the assemblage of gods and drank a portion of the nectar. He was however, pointed out by the Moon and the Sun. Vishnu, thereupon, chopped off his head with his razor-edged disc-missile, while he was drinking the nectar. His headless trunk, which had no contact with the nectar, fell. His head, however became immortal and Brahma made it

चक्रेण धुरधारेण जह्वार पिवतः शिरः । हरिस्तस्य कवच्यस्तु सुधयाप्लावितोऽपतत् ॥१८॥  
 शिरस्तयमरतां नीतमजो ब्रह्मचीकलपत् । यस्तु पर्वणि चन्द्राकावमिधावति वैरघीः ॥१९॥  
 पीतप्रायेऽमृतं देवैर्भगवर्त्तोल्लोकभावनः । पश्यतामसुरेन्द्राणां स्वं रूपं जगृहे हरिः ॥२०॥

पवं सुरासुरगणाः समदेशकालहेत्वर्थकर्ममतयोऽपि फले विकल्पाः ।  
 तन्नामृतं सुरगणाः फलमक्षसाऽऽपूर्यत्पादपङ्कजरत्नत्रयणान् देव्याः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽमृतमन्थने तृतीयोऽध्यायः ॥९॥

अथ दशमोऽध्यायः

श्रीशुक उवाच

साधयित्वामृतं राज्ञं पाययित्वा स्वकान् सुरान् । शयतां सर्वभूतानां ययौ गहडवाहनः ॥१॥  
 तत्र देवासुरो नाम रणः परमदारुणः । रोधघ्नुदन्वतो राज्ञस्तुमुलो रोमहर्षणः ॥२॥  
 देवदानववीराणां ध्वजिन्यौ पाण्डुनन्दन । रेजतुर्वीरमालाभिर्वांलामिव सागरौ ॥३॥

a planet, which harbours enmity towards the Sun and the Moon and rushes towards them on new moon days and fullmoon days (occasionally). When the gods had drunk the nectar, His Divinity Vishnu—the creator of the world—assumed his original form within the sight of the prominent demons.

Thus, eventhough the gods and the demons were in the same place, had the same opportunity, had the same object, were engaged in identical activity and had equal intelligence, there was difference in the result respectively achieved by them. By resorting to the dust of the lotus-like feet of Vishnu, the gods easily obtained nectar as their reward, while the demons did not get it. 9-21

Thus ends chapter ninth of Book VIII

## CHAPTER X

Shree Shukadeva said : King ! After procuring the nectar and giving it to his gods for drinking, Vishnu went away on his eagle within the sight of all creatures. King ! A very fierce, tumultous and hair-raising battle, called "Daivasura Sangrama" (War between gods and demons) then took place on the coast of the ocean. Descendant of Pandu ! The armies of the valiant gods and the demons looked their best on account of regiments of heroic soldiers, like two oceans looking their best on account of presence of aquatic creatures. Bali—son of

वैरोचनो बलिः संख्ये सोऽसुराणां चमूपतिः । यानं वैहायसं नाम कामगं मयनिर्मितम् ॥४॥  
 आस्थितस्तद् विमानाद्रयं सर्वांनीकाधिपैर्वृतः । बालव्यजनलज्जायै रजे चन्द्र इवोदये ॥५॥  
 पेरावतं दिक्किरणमारुहः शुश्रुमे स्वराट् । यथा स्रवत्यस्रवणनुदयाद्रिमहर्षतिः ॥६॥  
 तस्यासन् सर्वतो देवा नानाबाहध्वजायुधाः । लोकपालाः सह गणैर्याव्यग्निवरणादयः ॥७॥  
 तेऽन्योन्यमभिसंस्तूय क्षिपन्तो मर्मभिर्मिथः । आहत्यन्तो विशन्तोऽग्रे युयुधुर्द्वन्द्वयोधिनः ॥८॥

त एवमाजावसुराः सुरेन्द्रा इन्द्रेण संहत्य च युध्यमानाः ।

अन्योन्यमासाद्य निजचुरोजसा जिगीषवस्तीक्ष्णशरासितोमरैः ॥९॥

बलिर्महेन्द्रं दशभिस्त्रिभिरेरावतं शरैः । चतुर्भिश्चतुरो बाह्वानेकेनारोहमार्च्छयत् ॥१०॥  
 स तानापततः शक्रस्तावद्भिः शीघ्रविक्रमः । चिच्छेद् निशितैर्मल्लैरसम्प्राप्तान् हसन्निध ॥११॥  
 ततो वैत्यैर्महामर्त्यैरलक्ष्यगतिभीषणैः । तज्यमानान् मायासु विपेदुः सुरसैनिकाः ॥१२॥

Virochana—was the commander of the army of the demons in that war. He was seated in a choice air-chariot called Vaihayasa, which was constructed by Maya and was capable of flying at will. He was surrounded by captains of all his armies. Being fanned by chowries (fly-flappers consisting of tails of wild cows) and sheltered by an excellent umbrella (which was held over his head), he showed himself off to advantage like the Moon at the time of her rise. The King of the heaven (Indra) was riding his Airavata the elephant guarding the quarters and showed himself off to advantage like the Sun on the Udayagiri mountain from which springs of water flow. Around him were Vayu (wind-god), Agni (fire-god), Varuna (god of water) and regents of the quarters with their armies. They were riding in a variety of vehicles, were flying a variety of standards and were armed with a variety of weapons. The warriors of the opposing forces rushed at each other, cast aspersions piercing the vitals, challenged each other, rushed to the front ranks and fought duels. The demons and the leading gods thus encountered each other and fought. Desirous of victory, they approached their adversaries and vehemently struck them with sharp weapons, swords and iron clubs. Bali struck the great Indra with ten arrows, Airavata with four arrows, each of his four horses with four arrows and the elephant-driver with one arrow. Indra, who was a fast archer, cut off those arrows, as if with a smile, with an equal number of sharp arrows, just as they were approaching him. 1-11

When the demons, who were well-versed in creating illusions and who were dangerous because their activities were not noticeable, there:

न तत्प्रतिविधिं यत्र विदुरिन्द्रादयो नृप । ध्यातः प्रादुरभूत् तत्र भगवान् विश्वभावनः ॥१३॥

तस्मिन् प्रविष्टेऽसुरकूटकर्मजा माया चिनेशुर्महिना महीयसः ।

स्यप्रो यथा हि प्रतिबोध भागते हरिस्मृतिः सर्वविपद्विमोक्षणम् ॥१४॥

इष्टा मृषे गरुडयाहमिभारिवाह आविध्य शूलमहिनोदध कालनेमिः ।

तल्लीलया गरुडमूर्ध्नि पतद् गृहीत्वा तेनाहनन् नृप सबाह्वरि व्यधीशः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे देवासुरसंग्रामे दशमोऽध्यायः ॥१०॥

### अथैकादशोऽध्यायः

श्रीशुक उवाच

अथो सुराः प्रत्युपलब्धचेतसः परस्य पुंसः परयानुकम्पया ।

नक्षुर्भृशं शक्रसमीरणादयस्तांस्तान् रणे यैरभिसंहताः पुरा ॥१॥

वैरोचनाय संरम्भो भगवान् पाकशासनः । बज्रपाणिस्तमाहेदं तिरस्कृत्य पुरःस्थितम् ।

मनस्विनं सुसम्पन्नं विचरन्तं महामृषे ॥२॥

after created illusions, warriors of the army of gods became despondent. King! When Indra and other gods were unable to devise counter-measures, they meditated on God Vishnu—the creator of the Universe, who, therefore, manifested Himself there. When He entered the battlefield, the illusions created by the tricky action of the demons disappeared, just as a dream disappears when one awakens, since recollection of Vishnu results in relief from all adversities. When Kalanemi, who was riding a lion, saw Vishnu riding his eagle, he waved his lance and charged Him with it. King! The lord of the three worlds sportively seized it when it was about to land on the head of the eagle and killed the enemy and destroyed his conveyance with the very lance. 12-15

Thus ends chapter tenth of Book VIII

### CHAPTER XI

Shree Shukadeva said : When the gods regained consciousness through the great compassion of Vishnu—embodiment of the Supreme Spirit—Indra, Vayu (god of wind) and other gods dealt severe blows to all those by whom they had been formerly struck in the battle. Lord Indra, who had subdued a demon named Paka, was locked in combat with Bali—son of Virochana. The latter was noble-minded, well-armed, moved about in the great fray and then stood in front

नटयन्मूढं मायाभिमांशेशान् नो जिगीषसि । शिरो हरिष्ये मन्दात्मन् वदस्व शक्तिभिः सह ॥३॥

वल्लिङ्गाच्च

संग्रामे घर्तमानानां कालचोदितकर्मणाम् । कीर्तिजयोल्लस्यो मृत्युः सर्वेषां स्युरनुक्रमात् ॥४॥  
तदिदं कालरशनं जनाः पश्यन्ति सूरयः । न दृश्यन्ति न शोचन्ति तत्र यूयमगण्डिताः ॥५॥  
न वयं मन्यमानानामात्मानं तत्र साधनम् । गिरो वः साधुशोच्यानां गृहीमो मर्मताडनाः ॥६॥

श्रीशुक उवाच

प्राहुरत् कुलिशं तस्मा अमोघं परमर्दनः । सयानो न्यपतद् भूमौ छिन्नपक्ष इवाचलः ॥७॥  
अभ्येऽप्येवं प्रतिद्वन्द्वान् वाय्वन्निवरुणादयः । सहयामासुरस्त्रौघैर्मृगान् केसरिणो यथा ॥८॥  
ब्रह्मणा प्रेषितो देवान् देवर्षिर्नारदो नृप । वारयामास विबुधान् दृष्ट्वा दानवसंक्षयम् ॥९॥  
संयम्य मन्युसंरम्भं मानयन्तो मुनेर्वचः । उपवीयमानानुघैर्ययुः सर्वं त्रिविष्टपम् ॥१०॥  
येऽद्यष्टिधा रणे तस्मिन् नारदानुमतेन ते । बलिं विपन्नमादाव अस्तं गिरिसुपानमन् ॥११॥

of Indira, who was armed with his weapon called Vajra (adamant). The latter told him scornfully : " Fool ! You are desirous of conquering us, who are past masters of illusion, by your tactics involving illusion, like an actor ! Slow-witted demon ! I will chop off thy head. Thou mayest, therefore, meet thy relatives ( before thou art killed ). 1-3

Bali said : Activities of all, who join a battle, are inspired by destiny. They meet with glory, victory defeat or death. Wise men are alive to this controlling function of the destiny. They are, therefore, neither delighted nor feel sorry ( about these vicissitudes ). You people are, however, foolish. We do not, therefore, pay any heed to your words, though they strike the vitals. In fact, you deserve to be lamented by saintly persons. 4-6

Shree Shukadeva said : Indra-destroyer of enemies then struck Bali with his unfailing thunder bold. Thereupon, the latter fell on the ground along with his air-ship, like a mountain, whose wings are chopped off. Like lions killing deer, Vayu ( god of wind ), Agni ( god of fire ), Varuna ( god of water ) and others similarly showered missiles on their adversaries and killed them. Observing the destruction of the demons, the divine sage Narada, who was deputed by Brahma, dissuaded the gods from continuing the battle. In deference to the advice of the sage, the gods, who were being eulogized by their followers, controlled their emotion of anger and all of them returned to the heaven. Those of the demons also, who had survived in the battle,

तत्राचिनष्टावयवान् विद्यमानशिरोधरान् । उशना जीवयामास संजीविन्या स्वविद्यया ॥१२॥  
बलिश्चोशनसा स्पृष्टः प्रस्थापन्नेन्द्रियस्मृतिः । पराजितोऽपि नाखिद्यल्लोकतत्त्वविचक्षणः ॥१३॥  
॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे देवामुत्संग्रामे द्वादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

श्रीवादारयणिकुवाच

वृषभ्यजो निशम्येवं शोपिद्वेषेण दानवान् । मोहयित्वा सुरगणान् हरिः सोमनपाययत् ॥१॥  
वृषमारुह्य गिरिः सर्वभूतगणैर्वृतः । सह देव्या ययौ द्रष्टुं यत्रास्ते मधुसूदनः ॥२॥  
सभाजितो भगवता साक्षरं सोमया मयः । स्पृष्टविष्ट उवाचेदं प्रतिपूज्य स्मयन् हरिम् ॥३॥  
श्रीमहादेव उवाच

देवदेव जगद्व्यापिज्जगदीश जगन्मय । सर्वेषामपि भावानां त्वमात्मा हेतुरीश्वरः ॥४॥  
took Bali with them and went to the Astachala mountain ( the mountain of the setting Sun ) with the consent of Narada. There, Shukra ( preceptor of the demons ) resorted to life those of the demons, whose heads were in tact but who had lost their other limbs with his Sanjivinee lore ( the art of reviving the dead ). Bali also regained his senses at the touch of Shukra. Though defeated, he did not feel dejected, since he knew the ways of the world. 7-13

Thus ends chapter eleventh of Book VIII

## CHAPTER XII

Shree Shuka ( son of Badarayana Vyas ) said : Shiva, whose standard bears an emblem of a bull and whose residence is Kallasi, mountain heard that Vishnu had given the nectar to the gods for drinking by causing infatuation to the demons with his disguise as a woman. Thereupon, he mounted his bull and went to the place where Vishnu—the destroyer of the demon named Madhumas, accompanied by his consort Satee and surrounded by all his retainers of goblins etc., Shiva and his consort Uma ( Satee ) were reverently greeted by Vishnu with a smile. When he was comfortably seated, he spoke to Vishnu, as under : 1-3

Shree Mahadeva ( Shiva ) said : Lord of gods ! Lord of world ! Thou pervadest the world. Thou art one with the world. Thou art

त्वं ब्रह्म पूर्णममृतं विगुणं विशोकमानन्दमात्रमविकारमनन्यदन्यत् ।

विश्वस्य हेतुमदयस्थितिसंयमानामात्मेभ्यश्च तदपेक्षतयानपेक्षः ॥५॥

एकस्त्वमेव सदसद् द्वयमद्वयं च स्वर्णं कृताकृतमिवेह न वस्तुमेदः ।

अज्ञानतस्त्ययि जनैर्विहितो लिकल्पो यस्माद् गुणैर्व्यतिकरो निरुपाधिकस्य ॥६॥

अवतारा मया दृष्टा रममाणस्य ते गुणैः । सोऽहं तद् द्रष्टुमिच्छामि यत् ते योपिदुर्धृतम् ।

येन सम्मोहिता दैत्याः पायिताश्चामृतं सुराः ॥७॥

श्रीभगवानुवाच

कीदृहलाय दैत्यानां योपिद्वेपो मया कृतः । पश्यता सुरकायांणि गते पीयूषभाजने ।

तत्तेऽहं दर्शयिष्यामि विद्वशोः सुरसत्तम ॥८॥

श्रीशुक उवाच

ततो ददशोपषणे वरस्त्रियं विचित्रपुष्पाखणपल्लवद्रुमे ।

विभीषती कन्दुकलीलया लसद्दुकूलपर्यस्त्वनितम्बमेखलाम् ॥९॥

the sole cause and the master of all creatures. Thou art the Supreme Spirit which is full by itself, immortal, free from the three qualities of sattwa, rajas and tamas, exempt from grief personification of absolute, bliss, immutable and besides whom there is nothing else. Thou art the cause of the creation, existence and end of the universe, its soul its master, and independent of it. Just as gold and articles of gold are the same, since there is no difference in the material. Thou art one, either as self-existent or in the form of the temporal world. Despite this, people have asserted that there is distinction between the two, on account of their qualities of sattwa, rajas and tamas, though thou art without attributes (resulting from the qualities). I have seen thy incarnations, which were but thy amusement, dominated by those qualities. The selfsame I, however, desire to see that incarnation, in which thou assumedst the form of a woman. 4-7

**His Divinity said :** I had assumed the disguise of a woman for exciting curiosity of the demons, when the pot of nectar had been carried away (by them) since I have been looking after the interests of the gods. Exalted God! Since thou art desirous of seeing it, I will be presently showing that to thee. 8

**Shree Shuka said :** Then, Shiva saw a beautiful lady in a garden abounding in variegated flowers, reddish, foliage and trees. She was sporting with a ball and was wearing a girdle on her hips, which were.

तयापट्वतविज्ञानस्तत्कृतस्मरविद्वलः । उवाच परमप्रीतो विभ्रत् स्वां पौरुषीं तनुम् ॥१०॥

श्रीभगवानुवाच

को नु मेऽतितरेन्मायां विषक्तस्त्वद्वते पुमान् । तांस्तान् चिसृजतीं भावान् दुस्तरामकृतात्मभिः ।  
सेयं गुणप्रयी माया ॥ त्वामभिभविष्यति । मया समेता कालेन कालरूपेण भागशः ॥१२॥

श्रीशुक उवाच

पवं भगवता राजन् धीयत्सोऽङ्गेन सत्कृतः । आमन्त्र्य तं परिक्रम्य सगणः स्वालयं ययौ ॥१३॥

असद्विषयमङ्गि भावगन्धं प्रपन्नानमृतममरवर्षानाशयत् सिन्धुमध्यम् ।

कपटयुवतिवेषो मोहयन् यः सुरारींस्तमहमुपसृतानां कामपूरं नतोऽस्मि ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे द्वादशोऽध्यायः ॥१२॥



covered with a gorgeous garment of silk. The power of discernment of Shiva was stolen by her and he was perturbed by passionate feelings caused by her (sight). Thereupon, Vishnu resumed His original male form, was much pleased with him and said : 9-10

**His Divinity Vishnu said :** Who other personage except thee, who hast detachment for sensual objects, can surmount my Maya. Since the latter creates various feelings and is difficult to be surmounted by persons who have not identified themselves with the Supreme Spirit? This my Maya which is constituted of the three qualities of sattwa, rajas and tamas and which remains with me in the guise of time, shall not over-power thee. Since I am myself, the veritable Time. 11-12

**Shree Shuka said :** King! Having been thus greeted by His Divinity, who has a curl of hair on his chest, Shiva circumambulated him, took his leave and went to his abode, accompanied by his retinue. 13

I bow at the feet of Him, who is not capable of being realized by sinful persons, but who is capable of being conceived by devotional attitude, who gave nectar which was churned out from the ocean to his chosen gods who had sought his protection to drink, who had assumed the guise of a tricky damsel for causing fascination to the enemies of the gods, and who fulfils the desires of those who resort to Him. 14



अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

मनुर्विवस्वतः पुत्रः श्रद्धदेव इति श्रुतः । सप्तमो वर्तमानो यस्तदपत्यानि मे शृणु ॥१॥  
 इक्ष्वाकुर्नभगश्चैव धृष्टः श्यांतिरेव च । नरिष्यन्तोऽथ नाभायः सप्तमो दिष्ट उच्यते ॥२॥  
 करूपश्च पृथग्रश्च दशमो वसुमान् स्मृतः । मनोर्विवस्वतस्यैते दश पुत्राः परंतप ॥३॥  
 आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः । अश्विनान्वृभवो राजन्निन्द्रस्तेषां पुरन्दरः ॥४॥  
 कश्यपोऽत्रिर्वसिष्ठश्च विश्वामित्रोऽथ गौतमः । जम्दग्निर्भरद्वाज इति सप्तर्षयः स्मृताः ॥५॥  
 अत्रापि भगवज्जम्भ कश्यपादित्तेरभूत् । आदित्यानामध्वरजो विष्णुर्धामन्युर्धृक् ॥६॥  
 संक्षेप्तो मयोक्तानि सप्त मन्यन्तराणि ते । भविष्याण्यथ वक्ष्यामि विष्णोः शमयाम्भितानि च ।  
 अष्टमेऽन्तर आयाते सार्वर्णर्भविता मनुः । देवगुह्यात् सरस्वत्यां सार्वभौम इति प्रभुः ॥८॥  
 नवमो दक्षसार्वर्णर्मनुर्वरुणसम्भवः । आयुष्मतोऽग्न्युधारायामृषभो भगवत्कला ॥९॥

## CHAPTER XIII

**Shree Shukadeva said :** The present seventh Manu—son of Vivasvat (the Sun) is renowned as Shraddhadeva. Hear from me about his sons. Heroic king! Ikshvaku, Nabhaga, Dhrista, Sharyati, Narishyanta, Nabhag, Dishta (Seventh son), Karoosha, Prishadhra and tenth Vasuman these are ten sons of Manu—son of Vivasvat. King! Adityas, Vasus, Rudras, Vishwedevas, groups of Maruts, Ashwinikumar twins and Ribhus are deities of this era and Purandara is their Indra (King). Kashyapa, Atri, Vashishtha, Vishwamitra, Gautama, Jamadagni and Bharadwaja are the reputed rishis (spiritual sages) of this era. Even in this era, His Divinity Vishnu was born of Aditi from Kashyapa. Vishnu had then assumed the form of vamana (dwarf) and was youngest among the sons of Aditi. 1-6

I have so far described to you seven eras of Manu. I will presently describe the future eras of Manu, all of which are associated with the prowess of Vishnu. When the era of the eighth Manu will come into existence, Savarni will be the Manu. His Divinity Vishnu shall then be born of Devaguhya through Saraswati and shall be known as Sarvabhauma. The ninth Manu, named Dakshasavarni shall be born of Varuna. At that time, Rishabha, having a fraction of the divinity of Vishnu shall be born of Ambudhara and Ayushmat. Brahma7avarni—son

दशमो ब्रह्मसार्वाणिरुपश्लोकस्ततो महान् । विष्णुस्सेनो विष्वक्षां तु शम्भोः सख्यं करिष्यति ।  
 जातः स्वांशेन भगवान् गृहे विभ्वसृजो विभुः । मनुर्वै धर्मसार्वाणिरैकादशम आत्मवान् ॥१२॥  
 आर्यकस्य सुतस्तत्र धर्मेसेतुरिति स्मृतः । वैधृतायां हरेरंशखिलोकीं धारयिष्यति ॥१३॥  
 भविता रुद्रसार्वाणीं राजन् द्वादशमो मनुः । स्वधामाख्यो हरेरंशः साधयिष्यति तन्मनोः ।  
 अनन्तरं सत्यसहस्रः सनुतायाः सुतो विभुः । मनुष्ययोदशो भाव्यो देवसार्वाणिरात्मवान् ॥१४॥  
 देवहोत्रस्य तनय उपहृतां दिवस्पतेः । योगेश्वरो हरेरंशो गृह्यां सम्भविष्यति ॥१५॥  
 मनुर्वै इन्द्रसार्वाण्यश्चतुर्दशम पश्यति । सत्रायजस्य तनयो गृह्यज्ञानुस्तदा हरिः ॥१६॥  
 पितामायां महाराज क्रियातन्तून् पितायिता । राजंश्चतुर्दशैतानि त्रिकालानुगतानि ते ।  
 श्लोकान्येभिर्मितः कल्यो युगसाहस्रपर्ययः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे सन्तरानुवर्णनं नाम त्रयोदशोऽध्यायः ॥११॥



of Upashloka—shall be the tenth great Manu. Besides, His Divinity Vishnu shall be born of Vishwasrij through Vishhoochi with a fraction of His Divinity as Vishwalsena and shall be friends with Shambhu (Indra of that era). Then, Dharmasavarni of spiritual disposition shall be eleventh Manu. During his era, a fraction of the divinity of Vishnu shall be born of Aryaka through Vaidhrita, shall be known as Dharma-setu and shall protect all the three worlds. King! Rudrasavarni shall be the twelfth Manu. A fraction of the divinity of Vishnu shall be known as Swadhama and shall protect the era of that Manu. Then, Devasavarni of spiritual disposition shall be thirteenth Manu. Yogeshwara, having a fraction of the divinity of Vishnu shall be born as son of Brihati and Devahotra as Sarvabhauma and shall be the benefactor of Divaspati (Indra of that era). Indrasavarni shall be fourteenth Manu. Great King! In that era, Vishnu shall be born under the name of Brihadbhanu as son of Satrayana and Vitana and shall spread the cult of ritual sacrifices. King! I have told you about fourteen eras of Manus of the past, the present and the future. The period known as Kalpa is measured by these eras and lasts for one thousand yugas. 7-17

Thus ends chapter thirteenth of Book VIII



अथ चतुर्दशोऽध्यायः

ऋषिरुवाच

चतुर्युगान्ते कालेन प्रस्ताञ्छ्रुतिगणान् यथा । तपसा ऋषयोऽपश्यन् यतो धर्मः सनातनः ॥१॥

ततो धर्मं चतुष्पादं मनवो हरिणोविताः । युक्ताः संचारयन्त्यद्वा स्वे स्वे काले महीं नृप ।

यत्रभागभुजो देवा ये च तत्रान्विताश्च तैः ॥२॥

इन्द्रो भगवता दत्तां त्रैलोक्यधियमूर्जिताम् । भुजानः पाति लोकांस्त्रीन् कामं लोके प्रवर्पति ॥३॥

ज्ञानं चानुयुगं ब्रूते हरिः सिद्धस्वरूपधृक् । ऋषिरुपचरः कर्म योगं योगेश्वरपटुक् ॥४॥

सर्गं प्रजेशरूपेण दस्यून् हन्यात् स्वराइवपुः । कालरूपेण सर्वेषामभावाय पृथग्गुणः ॥५॥

पतत् कल्पविकल्पस्य प्रमाणं परिकीर्तितम् । यत्र मन्वन्तराण्याहुश्चतुर्दश पुराविदः ॥६॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे चतुर्दशोऽध्यायः ॥१४॥

## CHAPTER XIV

**Shree Shukadeva said :** At the end of the four eras, the sages perceived, through intuition, the Vedas, which had been eclipsed by time by resorting to penance, since religiosity is eternal. King! Inspired by Vishnu, Manus, whose minds are concentrated on the supreme spirit, propagated righteousness, which has four bases, on the earth, during their respective regimes. Deities, who enjoy shares of oblations offered in ritual sacrifices and their followers also do the same. While enjoying the superior prosperity of the three worlds, which have been awarded to him by His Divinity Vishnu, Indra protects the three worlds and showers rain, as desired (by people). Vishnu also assumes the forms of accomplished souls and propagates the cult of ritual sacrifices. He assumes the forms of masters of yoga and propagates religion. He creates the creations by assuming the forms of progenitors of mankind and destroys heretics by assuming the forms of Kings. In the form of Time, he brings about diluvion. Thus, he resorts to different qualities out of the qualities of sattwa, rajas and tamas. I have thus described the durations of the eras known as Kalpas and Vikalpas. Antiquarians say that fourteen Manus flourish during one Kalpa. 1-6

Thus ends chapter fourteenth of Book VIII

अथ पञ्चदशोऽध्यायः

राजोवाच

बलेः पदत्रयं भूमेः कस्माद्वरिरयाचत । भूत्वेश्वरः कृपणवृत्तुधार्थोऽपि वचन्ध तम् ॥१॥  
 पतद् वेदितुमिच्छामो महत् कौतूहलं हि नः । यज्ञेश्वरस्य पूर्णस्य बन्धनं चाप्यनागसः ॥२॥

श्रीशुक उवाच

पराजितधीरसुभिश्च हापितो ह्येन्द्रेण राजन् भृगुभिः स जीवितः ।  
 सर्वात्मना तान्नमजद् भृगून् बलिः शिष्यो महात्मार्यनिवेदनेन ॥३॥  
 तं ब्राह्मणा भृगवः प्रीयमाणा जयाजयन् विश्वलिता त्रिणाकम् ।  
 जिगीषमाणं विधिनाभिपिच्य महाभिपेकेण महानुभावाः ॥४॥  
 ततो रथाः काञ्चनपट्टनद्धो हयाश्च हर्यश्वतुरङ्गवर्णाः ।  
 ध्वजश्च सिंहेन चिराजमानो हुताशनादास हविर्भिरिष्टात् ॥५॥  
 धनुश्च दिव्यं पुरटोपनद्धं तूष्पावरिकी कवचं च दिव्यम् ।  
 पितामहस्तस्य दक्षो च मालामम्लानपुष्पां जलजं च शुक्रः ॥६॥

## CHAPTER XV

**The King said :** Why was it that Vishnu begged for land measuring only three paces from Bali, eventhough He himself is the master of the universe and why was it that he then bound the latter ? I desire to know this, since I have much curiosity about it. How was it that Vishnu, who is the presiding deity of ritual sacrifices, bound him, though he was innocent ? 1-2

**Shree Shukadeva said :** King ! Bali had lost his regal glamour and Indra had destroyed also his life, but he was restored to life by brahmins of the family of the Bhrigus. A disciple of the Bhrigus as he was, the noble minded, Bali served them with all his heart and gave them bounties. Pleased with him, the Bhrigu Brahmins consecrated him with holy water according to prescribed rites and helped him perform the Vishwajit ritual sacrifice, since he was desirous of conquering the heaven. Thereupon a chariot girdled with bands of gold, horses which were handsome in all limbs like those of Indra, an ensign resplendent with the emblem of a lion, a heavenly bow with bands of gold, two inexhaustible quivers and a heavenly armour emerged from the sacrificial fire, which had been worshipfully fed with oblations. His grandfather (Prahlada) gave him a garland of unwithering flowers and Shukra

यं स विभ्राजितयोधनार्थस्तैः कल्पितस्वस्त्ययनोऽथ विभ्रान् ।

प्रदक्षिणीकृत्य कृतप्रणामः प्रह्लादमामन्त्र्य नमश्चकार ॥३॥

अथावह्य रथं दिव्यं भृगुदत्तं महारथः । सुव्रतधरोऽथ संनह्य धन्वी खट्वी धृतपुष्पिः ।

रराज रथमारूढो धिष्ण्यस्थ इव हव्यवाद् ॥८॥

धृतो विकर्णन् महतीमासुरीं च्वजिनीं विभुः । ययाविन्द्रपुरीं खट्वीं कम्पयन्निव रोदसी ॥९॥

तां देवधानीं स वरूयिनोपतिर्वह्निः समन्ताद् हरुषे पृतन्यया ।

आचार्यदत्तं जलजं महास्वनं धूमौ प्रयुञ्जन् भयमिन्द्रयोपिताम् ॥१०॥

मघवांस्तमभिप्रेष्य वलेः परममुद्यमम् । सर्वदेवगणोपेतो गुरुमेतदुवाच ह ॥११॥

भगवन्मुद्यमो भूयान् वलेर्नः पूषेवैरिणः । अविपद्यमिमं मन्ये केनासीत्तेजसोर्जितः ॥१२॥

गुरुवाच

जानानि मघवच्छत्रोत्तरेतस्य कारणम् । शिष्यायोगभृतं तेजो भृगुभिर्ब्रह्मवादिभिः ॥१३॥

भवद्विधो भवान् वापि वर्जयित्वेश्वरं हरिम् । नास्य शकः पुरः स्यात्तु कृतान्तस्य यथा जनाः ॥१४॥

(his preceptor) gave him a conch. Thus he obtained equipment of war from the brahmins, who also performed a benedictory ceremony for his success. Then, he circumambulated them and bowed to them. He took leave of Prahlad and bowed to him. 3-7

The great charioteer then put on his armour, armed himself with the bow, the arrows and a sword and mounted his heavenly chariot, which had been presented to him by Bhrigu (Shukra). When he was seated in the chariot, he shone like fire in a sacrificial basin. Valiant Bali then led his great army of demons and reached the extremely prosperous metropolis of Indra, as if he were making the sky and the earth tremble. Commanding his army, he besieged the metropolis of Indra on all sides from outside with his army and blew the high-sounding conch, which had been given to him by his preceptor, thus causing fear to wives of Indra. 8-10

When Indra came to know of the great activity of Bali, he approached the Guru (Jupiter—preceptor of gods) accompanied by all the Gods and told him: "Master! Great is the activity of our former foe Bali. I consider it not capable of being challenged. By which might has he become so powerful?" 11-12

Guru said: Indra! I know the cause of the exaltation of thy enemy. The Bhrigus, who are expounding spiritual knowledge, have infused vigour into him, as he is their disciple. Just as men are not

तस्मान्निलयमुत्सृज्य यूयं सर्वे त्रिविष्टपम् । यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः ॥१५॥  
 एवं सुमन्त्रितार्थास्ते गुरुणार्थानुद्दिशता । हित्वा त्रिविष्टपं अग्मुर्गोविंशाः कामरूपिणः ॥१६॥  
 देवेष्वथ निलीनेषु बलिर्वैरोचनः पुरीम् । देवधानोमघिष्ठाय वशं निन्ये जगत्त्रयम् ॥१७॥  
 तं विश्वज्ञयिनं शिष्यं भृगवः शिष्यवत्सलाः । श्रुतेन ह्यमेधानामनुवतमयाजयन् ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे षोडशोऽध्यायः ॥१५॥



अथ षोडशोऽध्यायः

श्रीशुक उवाच

एवं पुरेषु नन्देषु देवमातादितिस्तवा । हृते त्रिविष्टपे दैत्यैः पर्यतप्यदनाधवत् ॥१॥  
 एकदा कश्यपस्तस्या आश्रमं भगवानगात् । निरुत्सवं निरानन्दं समाधेर्धिरतश्चिरात् ॥२॥  
 त पत्नीं दीनचक्षुः कृतासनपरिमदः । सभाजितो यथान्यायमिदमाह कुरुवृद्ध ॥३॥

capable of confronting the God of Death, Gods like you, with the exception of Vishnu, even yourself are not capable of confronting him. All of you should, therefore, leave your residences in the heaven and go away elsewhere, awaiting better times when your enemy might come into adverse circumstances. Having been thus properly advised by Guru who could perceive things in proper perspective, the gods, who were capable of disguising themselves as desired, left the heaven and went away. When the gods had disappeared, Bali, son of Virochana, stayed in the metropolis of the gods and subdued all the three worlds. The Bhṛiguṣ, to whom their disciples were dear, helped Bali perform one hundred horse-sacrifices, since he was loyal to them. 13-18

Thus ends chapter fifteenth of Book VIII



## CHAPTER XVI

Shree Shukadeva said : When the kingdom of the heaven had been snatched away from the gods by the demons, and the gods had disappeared from it, Aditi—mother of the gods—became agonized like a helpless person. Once, His Holiness Kashyapa (Aditi's husband) retired from his long concentration on the Supreme spirit and went to her hermitage. It was then devoid of usual festivities and joyous atmosphere. Scion of Kuru dynasty! After she had paid homage to him, he took the seat offered to him by her and suitably questioned his wife, since her face was distressed, thus : " Lady of my house ! Has any inauspi-

अपि वाकुशलं किंचिद् गृहेषु गृहमेधिनि । धर्मस्यार्थस्य कामस्य यत्र योगो ह्ययोगिनाम् ॥४॥  
 अपि वातिथयोऽभ्येत्य कुटुम्बासक्त्या त्वया । गृहादपूजिता याताः प्रत्युत्थानेन वा कञ्चित् ॥५॥  
 अप्यग्नयस्तु वेलायां न हुता हविषा सति । यत्पूजया कामदुघान् याति लोकान् गृहान्वितः ॥६॥  
 अपि सर्वे कुशलिनस्तव पुत्रा मनस्विनि । लक्ष्येऽस्त्रस्यमात्मानं भवत्या लक्षणैरहम् ॥७॥

### अदितिरुवाच

भद्रं द्विजगर्वां ब्रह्मन् धर्मस्यास्य जनस्य च । त्रिवर्गस्य परं क्षेत्रं गृहमेधिन् गृहा ह्ये ॥८॥  
 अग्नयोऽतिथयो भृत्य मिश्रचो ये च लिप्सवः । सर्वं भगवतो ब्रह्मन्नुध्यानात्न रिप्यति ॥९॥  
 परैर्विद्यासिता साहं मग्ना व्यसनसागरे । येभ्यश्च श्रियंशः स्थानं हुतानि प्रचलैर्मम ॥१०॥  
 यथा तानि पुनः साधो प्रपद्येत् ममात्मजाः । तथा विधेहि कल्याणं धिया कल्याणकृत्स्नम् ॥११॥

### श्रीशुक उवाच

एवमभ्यर्थितोऽदित्या कस्तामाह स्मयन्निव । अहो मायाबलं विष्णोः स्नेहयत्नमिदं जगत् ॥१२॥

ious thing occurred in thy home? Even persons, who do not concentrate their mind on the supreme spirit, are of righteous conduct in it, get material prosperity and have their desires fulfilled. Is it that guests who might have come to thy house have some times gone back without being welcomed by thee by rising in their honour as thou mightest have been engrossed in the affairs of the family? Chaste lady! or, is it that timely oblations have not been offered to the sacred fire? By worshipping it, a house-holder goes to heaven, which yields desired objects. High-minded lady! Are all your sons doing well? I observe from the features of thy body that thou art not in proper mood. 1-7

Aditi said : Spiritual master ! Brahmins, cows of the homestead and myself are healthy. Religious rites are being well performed. Master of our house ! These homes are the great abode of righteousness, material happiness and fulfilment of temporal desires. Spiritual master ! Since I have been reverently keeping your Holiness in mind, the ritual fires, guests, servants and mendicants desirous of charity have not suffered. Since, however, I have been banished and deprived of my glory, wealth, fame and residence by my enemies, I have been plunged in the ocean of adversity. Saint ! My greatest benefactor ! Please so devise with your intelligence that my sons may again achieve welfare. 8-11

Shree Shukadeva said : Having been thus requested by Aditi, Kashyapa told her, as if he were smiling "Ho ! How great is power of the Maya of Vishnu ? This world is bound together by ties of affection.

उपतिष्ठस्य पुरुषे भगवन्तं जनार्दनम् । स विधास्यति ते कामान् हरिर्दीनानुकम्पनः ॥१३॥

अदितिस्त्वाच

केनाहं विधिना ब्रह्मन्पुण्यास्ये जगत्पतिम् । यथा मे सत्यसंकल्पो विदध्यात् मनोरथम् ॥१४॥

कश्यप उवाच

पतन्मे भगवान् पृष्टः प्रजाकामस्य पञ्चजः । यदाह ते प्रवक्ष्यामि व्रतं केशवतोषणम् ॥१५॥

फाल्गुनस्यामले पक्षे द्वादशाहं पयोवतः । अर्चयेदरविन्दाक्ष मक्त्या परमयान्वितः ॥१६॥

निर्वर्तितोऽत्मनियमो देवमर्चयत् समाहितः । अर्चायां स्थण्डिले सूर्ये जले बह्वी गुरावपि ॥१७॥

नमस्तुभ्य भगवते पुरुषाय महीयसे । सर्वभूतनिवासाय वासुदेवाय साक्षिणे ॥१८॥

नमो द्विशीर्षे त्रिपदे चतुःशृङ्गाय तन्त्रवे । सप्तहस्ताय यज्ञाय त्रयीविद्यात्मने नमः ॥१९॥

त्वं सर्ववरदः पुंसां वरेण्य वरदर्पभ । अतस्ते श्रेयसे धीराः पादरेणुमुपासते ॥२०॥

Worship His Divinity Vishnu, who is the supreme spirit and the destroyer of the demon named Jana. That Vishnu shall fulfil thy desires, since he has compassion for the miserable. 12-13

**Aditi said :** Spiritual master ! By which rite may I worship the Lord of the world so that He, whose will is unfailing, may fulfil my desire ? 14

**Kashyapa said :** When I was desirous of procreation, I had asked His Divinity Brahma (how my desire may be fulfilled). I will tell thee about the religious observance, which propitiates Keshava (Vishnu). One should worship lotus-eyed Vishnu with great devotion for the first twelve days of the bright half of the month of Falguna, sustaining one-self only on milk. After concluding routine religious practises, the devotee should, with a composed mind, worship His Divinity, as pervading His idol, the Earth, the Sun, water, fire and even his spiritual preceptor and pray : "I bow to your Divinity—Vasudeva—the great supreme spirit which pervades all creatures and oversees everything, I bow to the God of fire, who has two heads (representing Soma sacrifices known as Prayaneeya and Udayaneeya) three feet (representing three ritual sacrifices), four horns (representing four Vedas) and seven hands (representing seven Vedic metres), who is the embodiment of the institution of ritual sacrifices and of the lore of the three Vedas. Great Benefactor ! Thou grantest boons of all sorts and art the chosen divinity of man. It is, therefore, that wise men adore the dust of thy feet for spiritual bliss. May His Divinity whom gods and the goddess



अन्धवर्तन्त यं देवाः श्रीञ्च तत्पादपद्मयोः । स्पृश्यन्त इवामोदं भगवान् मे प्रसीदताम् ॥२१॥  
 पतैर्मन्त्रैर्हृषीकेशमावाहनपुरस्कृतम् । गन्धधूपादिभिश्चाचेंद् द्वादशाक्षरविद्यया ॥२२॥  
 शृतं पयसि नैवेद्यं शाल्यन्नं विभवे सति । ससर्पिः समुदं दत्त्वा जुहुयान्मूलविद्यया ॥२३॥  
 जपेदष्टोत्तरशतं स्तुवीत स्तुतिभिः प्रभुम् । कृत्वा प्रदक्षिणं भूमौ प्रणमेद् दण्डवन्मुदा ॥२४॥  
 स्नातः शुचिर्यथोक्तेन विधिना सुसमाहितः । पयसा स्त्रापयित्वाचेंद् यावद्गतसमापनम् ॥२५॥  
 पयोभक्षो यतमिदं चरेद् विष्णुवर्चनादृतः । पूर्ववज्जुहुयादग्निं ब्राह्मणांश्चापि भोजयेत् ॥२६॥  
 प्रतिपद्दिनमारभ्य यावच्छुक्लत्रयोदशो । ब्रह्मचर्यमधःस्वप्नं स्नानं त्रिषयणं चरेत् ॥२७॥  
 वर्जयेदसवाहारं भोगानुच्यवाचस्तथा । अहिंसः सयमूतानां वासुदेवपरायणः ॥२८॥  
 भोजयेत् तान् गुणवता सद्गुणेन शुचिस्मिते । अन्यांश्च ब्राह्मणान्छुक्त्वा ये च तत्र समागताः ॥२९॥

of wealth follow, ■ if they were coveting the fragrance of the dust of His feet, be propitiated. The devotee should worship Vishnu, who has mastered the senses, with perfume incense etc. beginning with invocation. "Om" and reciting the sacred incantation of twelve letters. Om! I bow to His Divinity Vasudeva (who is the full incarnation of Vishnu). If he can afford, he should offer to Him rice cooked in milk and mixed with clarified butter and treacle and offer oblations thereof into sacrificial fire by recital of the same sacred incantation. He should mutter the incantation one hundred and eight times and pray to His Divinity with eulogies. After circumambulating the idol, he should delightfully lay himself on the ground in obeisance. After taking bath and becoming pure, and well composed, he should (daily) bathe His Divinity with milk and worship Him till the vowed observance of the ceremony is concluded. He should sustain himself only on milk (during the period) reverently observe the vow, worship Vishnu make offerings to fire, as stated above, and also feed Brahmins. Commencing from the first day (of the bright fortnight) till the thirteenth day, he should observe celibacy, lie on the ground, bathe thrice (morning, noon and evening) avoid conversing with wicked persons, as well as enjoyment of mundane pleasures, violence to all creatures and remain devoted to Vasudeva (Vishnu). Lady of pious smile! The devotee should feed the brahmins assisting in the worship with good quality food and also other brahmins who might have come there, consistently with his capacity. He should make presents to his preceptor and priests officiating at the ceremony according to their ranks and satisfy even outcasts who might have come there. When all, including poor, blind and miserable

वक्षिणां गुरवे दद्यादतिगम्यश्च यथार्हतः । अन्नाद्येनाश्वपाकांश्च ग्रीणयेत्समुपागतान् ॥३०॥  
 पतत्पयोव्रतं नाम पुरुषाराधनं परम् । पितामहेनाभिहितं मया ते समुदाहृतम् ॥३१॥  
 तत्सादेतद्भक्तं भद्रे प्रयता श्रद्धया चर । भगवान् परितुष्टस्ते वरानाशु विधास्यति ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽदितिपयोव्रतकथनं नाम षोडशोऽध्यायः ॥१६॥



अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

इत्युक्ता सादिती राजन् स्वभर्त्रा कश्यपेन वै । अन्वतिष्ठद् व्रतमिदं द्वादशाहमतन्निवृत्ता ॥१॥  
 तस्याः प्रादुरभूत् तात भगवानादिपूरुषः । पीतवासाश्चतुर्बाहुः शङ्खचक्रगदाधरः ॥२॥  
 सोत्थाय वज्राञ्जलिरीडितुं स्थिता नोत्सेह आनन्दजलाकुलेक्षणा ।  
 प्रीत्या शनैर्गद्गदया निरा हरिं तुष्टाय सा देव्यदितिः कुरुद्वह ॥३॥

अदितिरुवाच

यज्ञेश यज्ञपुरुषाच्युत तीर्थपाद तीर्थधरः श्रवणमङ्गलनामपेय ।  
 आपचलोकवृजिनोपशमोदयाय शं नः कृषीश भगवसि दीननाथः ॥४॥

persons have dined, since this pleases Vishnu, a wise man should dine in the company of his relatives. 15-30

This sacred vow of milk is highly conducive to propitiation of the Supreme spirit. I was told about this by Brahma and I have told thee about it. Good lady! Perform this vowed performance of the ceremony, with faith, controlling thy senses during the period. Propitiated by it, His Divinity shall soon grant thee the desired boons. 31-32

Thus ends chapter sixteenth of Book VIII



## CHAPTER XVII

Shree Shukadeva said : King! Having been so instructed by her husband, Aditi performed this ceremony for twelve days with alertness. Dear me! His Divinity the four-armed Lord of the creation, wearing yellow clothes and armed with his disc-missile, mace and conch then appeared before her. Thereupon, she rose, folded her hands and started to pray. As, however, her eyes were overcome with tears, she could not do so. Scion of Kuru dynasty! Pious Aditi, however, affectionately eulogized Vishnu slowly in a faltering tone. 1-3

Aditi said : Lord of ritual sacrifices ! Unfailing master ! Thou art

विश्वाय विश्वभवनस्थितिसंयमाय स्वैरं गृहीतपुरुषक्तिगुणाय भूम्ने ।

स्वस्थाय शश्वदुपवृंहितपूर्णवोधव्यापादितात्मतमसे हरये नमस्ते ॥५॥

श्रीमगवानुवाच

देवमातर्भयत्या मे विज्ञातं चिरकाङ्क्षितम् । यत् सपत्नैर्हृतश्रीणां ज्वावितानां स्वधामतः ॥६॥

तान् विनिर्जित्य समरे दुर्मदानसुरर्षभान् । प्रतिलब्धजयधीभिः पुत्रैरिच्छस्युपासितुम् ।

नाकपृष्ठमभिष्याय क्रीडतो द्रष्टुमिच्छसि ॥७॥

प्रायोऽधुना तेऽसुरयूथनाथा अपारणीया इति देवि मे मतिः ।

अथाप्युपायो मम देवि चिन्त्यः संतोषितस्य घतव्यया ते ॥८॥

त्वयाचितश्चाहमपत्यमुत्तये पयोव्रतेनानुगुणं समीडितः ।

स्वांशेन पुत्रत्वमुपेत्य ते सुतान् गोतसि मारीचतपस्यधिष्ठितः ॥९॥

the personification of ritual sacrifices. Thy feet constitute pilgrim centres. Thy names are auspicious to hear. Thou pacifiest distress of persons in adversity. Your Divinity ! Lord ! Kindly bless us, since thou art the protector of persons, who are miserable ! Vishnu ! Thou art the personification of the universe. Thou hast, through thy own will, assumed the qualities of sattwa, rajas and tamas of the Maya of the Supreme Being for creation, sustenance and end of the universe. Thou art all-pervading and composed. Thou hast destroyed the darkness of my spiritual ignorance by thy eternal, expansive and full consciousness. I bow to thee ! 4-5

**His Divinity said :** Mother of gods ! I know what you have been desiring since long. Thou desirest to live with thy sons, whose glory has been destroyed by their enemies and banished by them from their homes after they had vanquished the extremely arrogant leaders of the demons and to have them restored to their glory. Thou desirest to see that they dwell in the heaven and amuse themselves. Sainly lady ! I am, however, of opinion that leaders of the multitudes of the demons are not capable of being defeated at present. Sainly lady ! Since, however, I have been propitiated by thy performance of the sacred ceremony. I shall have to think out a remedy. I have been worshipped by thee for protection of the sons by undertaking the sacred milk-vow and have been deservedly eulogized. I will, therefore, incarnate myself as thy son with a fraction of my divinity by permeating the penance of Kashyapa—son of Marcechi (one of the progenitors of mankind) and will succour thy sons. Good lady ! Serve

उपधाव पतिं भद्रे प्रजापतिमकल्मषम् । मां च भावयती पत्यावेवं रूपमवास्थितम् ॥१०॥

श्रीशुक उवाच

पतावदुक्त्या भगवांस्तथैवान्तरधीयत । अदितिर्दुर्लभं लब्ध्वा हरेर्जन्मात्मनि प्रभोः ॥११॥

उपाधावत् पतिं भक्त्या परया कृतकृत्यवत् । स वै समाधियोगेन कश्यपस्तदबुध्यत ॥१२॥

अदितेर्धिष्ठितं गर्भं भगवन्तं सनातनम् । हिरण्यगर्भो विद्याय समीडे गुह्यनामभिः ॥१३॥

ब्रह्मोवाच

जयोऽस्माय भगवन्नुत्कृष्ट नमोऽस्तु ते । नमो ब्रह्मण्यदेवाय त्रिगुणाय नमो नमः ॥१४॥

नमस्ते पृथ्निगर्भाय वेदगर्भाय वेदसे । त्रिनामाय त्रिपृष्ठाय त्रिपिविष्टाय दिग्भवे ॥१५॥

त्वं वै प्रजानां स्थिरज्जमानां प्रजापतीनामसि सम्मविष्णुः ।

दिर्घोऽसौ देव दिवश्च्युतानां परायणं नौरिच मज्जतोऽप्सु ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रादुर्भावे सप्तदशोऽध्यायः ॥१७॥



thy husband loyally, thinking that thou art serving me in thy husband in this form. He is sinless and one of the progenitors of mankind. 6-10

**Shree Shuka said :** Telling her this much, His Divinity disappeared there and then. Having received the unachievable boon that Lord Vishnu shall incarnate Himself through her. Aditi loyally served her husband with great devotion like a person whose object had been fulfilled. Kashyapa also learnt about it (the boon) by concentration on His Divinity. Having learnt that the foetus lying in womb of Aditi was His eternal divinity, Brahma eulogized Him with His secret names. 11-13

**Brahma said :** Your Divinity! you have praised extensively. Your strides are extensive. I bow to you. I bow to the holy God, I bow again and again to the Supreme Being, which is the master of the three qualities of sattwa, rajas and tamas. I bow to son of Prishni (Devaki). I bow to Him who is the source of the Vedas and of the creator. Though you hold the three worlds in your navel; you are beyond the three worlds; you pervade the universe. I bow to Vishnu. God! you are the creator of the moveable and immoveable objects and of the progenitors of mankind. You are the refuge of the dwellers of the heaven who have been banished from the heaven, like a boat for those who are about to be drowned in water. 14-16

Thus ends chapter seventeenth of Book VIII

## अष्टादशोऽध्यायः

श्रीशुक उवाच

इत्थं विरिञ्चस्तुतकर्मवीर्यः प्रादुर्बभूवामृतभूरदित्याम् ।

धनुर्भुजः शङ्खगदाचक्रजः पिशङ्गवासा नलिनायतेक्षणः ॥१॥

विशः प्रसेदुः सलिलाशयास्तदा प्रजाः प्रहृष्टा क्रतवो गुणान्विताः ।

योरन्तरिक्षं क्षितिर्गजिजिह्वा गावो द्विजाः संजहपुर्नगाश्च ॥२॥

श्रोणायां ध्रुवणद्वादश्यां मुहूर्तेऽभिजिति प्रभुः । विजया नाम सा प्रोक्ता यस्यां जन्म विदुर्हरेः ॥३॥

शङ्खदुन्दुभयो नेदुर्मृदङ्गपणवानकाः । चित्रवादित्रतूयाणां निर्घोषस्तुमुलोऽभवत् ॥४॥

हृष्टादितिस्तं निजगर्भसम्भवं परं पुमांसं मुदमाप विस्मिता ।

पृथीतवेहं निजयोगमायया प्रजापतिश्चाह जयेति विस्मितः ।

बभूव तेनैव स यामनो यदुः सम्पश्यतोऽद्विष्यतिर्यथा नदः ॥५॥

तं यदुं यामनं दृष्ट्वा मोदमाना महर्षयः । कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् ॥६॥

## CHAPTER XVIII

Shree Shukadeva said : Vishnu, whose activities and prowess were thus eulogized by Brahma, incarnated Himself through Aditi, though, in fact, he is not subject to births and deaths. He had four arms and hold a conch, a mace, a disc-missile and a lotus. He wore clothes of a tawny colour. His lotus-like eyes were elongated. At that time, the quarters became pellucid; sources of water became quiet; people became delightful; the season yielded its fruits. The sky, the atmospheric region, the earth, flames of fire, cows, brahmins and mountains seemed to be in a jovial mood. His Divinity had incarnated Himself at the auspicious position of the Moon in the sky on the twelfth day of the bright half of the month of Shravana. The day on which Vishnu incarnated Himself is known as Vijaya. Conches were blown, kettle-drums tabors and one sided-military drums were beaten and musical instruments were played upon. There was a tumultuous sound of instrumental music and of musical instruments. On seeing the Supreme Being born of her foetus, Aditi was filled with wonder and delight. Seeing that Vishnu had assumed a corporeal body through his mysterious power of Yoga, Kashyapa also was full of wonder and exclaimed : "Victory to your Divinity !" 1-5

Vishnu then transformed Himself into a dwarfish boy with His divine faculty, like an actor changing his disguise in a dramatic performance, within their sight.

तस्योनीयमानस्य सावित्रीं सविताब्रवीत् । बृहस्पतिर्ब्रह्मसूत्रं मेखलां कश्यपोऽदात् ॥७॥  
 ददौ कृष्णाजिनं भूमिर्दण्डं सोमो वनस्पतिः । कौपीनाच्छादनं माता घोदण्डं जगतः पतेः ॥८॥  
 कमण्डलुं वेदार्घ्यं कुशान् सप्तर्षयो ददुः । शशमालां महाराज सरस्वत्यव्ययात्मनः ॥९॥  
 तस्मा हत्युपनीताय यक्षराट् पात्रिकामदात् । मिश्रां भगवती साक्षादुमादादम्बिका सती ॥१०॥  
 स ब्रह्मवर्चसेनैव सभां सम्माचितो वदुः । ब्रह्मर्षिगणसंज्ञप्राप्त्यरोचत मारिषः ॥११॥

धृत्वाभ्यर्घ्यैर्धर्ममानमूर्जितं बलिं भृगूणामुपकल्पितैस्ततः ।  
 जगाम तत्राखिलसारसम्भृतो भारेण गां सन्तमयन् पदे पदे ॥१२॥

तं नर्मदावास्तट उत्तरे बलेयं ऋत्विजस्ते भृगुकच्छसंज्ञके ।  
 प्रवर्तयन्तो भृगवः क्रतूत्तमं व्यचक्षतारादुदितं यथा रविम् ॥१३॥

Great sages, who were delighted on seeing that dwarfish boy, induced Brahma to lead them and perform the latter's birth-ceremony etc. When the ceremony for investing him with the sacred thread was performed, the Sun recited the sacred Gayatri verse (invoking the preceptor of gods; Jupiter) presented to Him the sacred thread (religious emblem of Brahmins, Kshatriyas and Vaishyas) and Kashyapa presented to him a girdle. The Earth gave to him a skin of black antelope, the Moon which is the presiding deity of vegetation, gave to him a staff, His mother gave to him a strip of cloth for wearing over the privities; the sky gave to the Lord of the world an umbrella; Brahma gave him a gourd for keeping water and the celebrated seven sages gave to him kusha grass. Great King! Saraswatee (goddess of learning) gave to Him a rosary of Rudraksha berries. Kuber gave Him a begging bowl when he was invested with the sacred thread. Her Divinity pious Uma—the goddess-mother herself gave Him alms. Thus honoured, the boy—son of Kashyapa—looked his best on account of his spiritual lustre in the assembly, which was attended by spiritual sages. 6-11.

Hearing that the Bhrigus had made their disciple Bali powerful by helping him to perform ritual sacrifices called Ashwamedhas, Vamana, who was full of the entire strength went there, depressing the earth with his weight at every step. The priests, who were assisting Bali in performing the foremost ritual sacrifice in a place known as Bhṛiguka-chchha (Broach), situated on the northern bank of the Narmada, observed Him, as if he were the Sun, which had already risen. When the Bhrigus, their disciples and the sacrificial fires saw Vishnu entering the sacrificial pandal, they rose in His honour and received Him. He

मौञ्ज्या मेखलया धीतमुपवीताजिनोत्तरम् । जटिलं धामनं विप्रं मायामाणवकं हरिम् ॥१४॥  
प्रविष्टं वीक्ष्य भृगवः सशिष्यास्ते सहाग्निभिः । प्रत्यगृह्णन् समुत्थाय संक्षिप्तास्तस्य तेजसा ॥१५॥  
स्वागतेनाभिनन्द्याथ पादौ भगवतो वलिः । अवनिष्यार्चयामास मुक्तसङ्गमनोरमम् ॥१६॥

वलिस्त्वाच

स्वागतं ते नमस्तुभ्ये ब्रह्मन् किं करवाम ते । ब्रह्मर्षीणां तपः साक्षान्मन्ये त्वाऽऽर्यवपुर्धरम् ॥१७॥  
अद्य नः पितरस्तुता अद्य नः पावितं कुलम् । अद्य स्विष्टः क्रतुरयं यद् भवानागतो गृहान् ॥१८॥  
यद् यद् बटो वाञ्छसि तत् प्रतीच्छ मे त्वामर्थिनं विप्रमुतानुत्कर्ष्ये ।  
गां काञ्चनं गुणवद् धाम सृष्टं तयान्नपेयमुत वा विप्रकन्याम् ।  
ग्रामान् सन्तुष्टांस्तुरगान् गजान् वा रथांस्तथार्हत्तमं सम्मतीच्छ ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनश्रुतुमवि वलिवाननसंवादेऽष्टाविंशोऽध्यायः ॥१९॥



अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

इति वैरोचनेयांक्यं धर्मयुक्तं ससूततम् । निशम्य भगवान् प्रीतः प्रतिनन्देदमब्रवीत् ॥१॥

had then worn a girdle of munja grass, sacred thread and ■ skin, had matted hair on his head, and had assumed the form of a dwarfish brahmin by resorting to his Maya. They were overcome by his lustre. Bali greeted Him with words of welcome, washed the feet of His Divinity and worshipped Him, who delights the minds of those who renounce worldly attachments. 12-16

**Bali said :** Spiritual Master ! I bow to you. What shall I do for you, your Reverence ! I consider you to be the very embodiment of the penances of spiritual sages. Our names shall feel contended today since you have purified our dynasty by your visit. This ritual sacrifices is verily well-performed today, since your Reverence has paid this visit to our homes. Boy ! Ask from me whatever you desire. Brahmin's son ! I imagine that you intend to ask for some thing. Most deserving brahma ! ask for a cow, gold, a commodious and furnished house, food and drinks, ■ bride, prosperous villages, horses, elephants or chariots. 17-19

Thus ends chapter eighteenth of Book VIII



## CHAPTER XIX

**Shree Shukadeva said :** On hearing the righteous and truthful words of the son of Virochana ( Bali ), His Divinity was pleased, congratulated him and told him ■ under : 1

श्रीभगवानुवाच

यद्यस्तपैतज्जनदेव सृजतं कुलोचितं धर्मयुतं यशस्करम् ।  
युष्मत्कुले यशशसामलेन प्रह्लाद उद्भाति यथोदुषः खे ॥२॥

यतो जातो हिरण्याक्षश्चरन्नेक इमां महीम् । प्रतिवीरं दिग्विजये नाविन्दत गदायुधः ॥३॥  
पिता प्रह्लादपुत्रस्ते तद्विद्वान् द्विजवत्सलः । स्वमायुर्द्विजलिङ्गेभ्यो देवेभ्योऽदात् स याचितः ४  
भयानाचरितान् धर्मानास्थितो गृहमेधिभिः । ब्राह्मणैः पूर्वजैः शूरैरन्यैश्चोदामकीर्तिभिः ॥५॥  
तस्मात् स्वतो महीमोपद् वृणेऽहं वरदर्पभात् । पदानि त्रीणि दैत्येन्द्र सम्मितानि पदा मम ॥६॥  
नान्यत् ते कामये राजन् यदान्याज्जगदीश्वरात् । नैनः प्राप्नोति वै विद्वान् यावदर्थपरिग्रहः ॥७॥

बलिसुवाच

अद्वो ब्राह्मणदायाद् वाचस्ते वृद्धसम्भताः । त्वं बालो बालिशमतिः स्वार्थं प्रत्यवुधो यथा ॥८॥  
न पुमान् मानुषमज्य भूयो याचितुमर्हति । तस्माद् वृत्तिकरौ भूमि वटो कामं प्रतीच्छ मे ॥९॥

**His Divinity said :** King! These words of thine are absolutely true, deserving of thy dynasty and are such as would impart glory on thee. Prahlada shines in thy dynasty with untarnished fame like the Moon in the sky. Hiranyaksha was born in thy dynasty and was proficient in fighting duels with his mace. He did not encounter any rival, though he moved alone on this earth in all directions in the course of his conquest of various countries. Your father—son of Prahlada—gave away his life to gods, though he knew their fraud, when thy approached him in the guise of brahmins and begged him for it, since brahmins were dear to him. You have also betaken yourself to perform the righteous duties, which are being performed by house-holders, brahmins, heroic persons, and others, who had attained high fame and which were being performed by your forefathers, King! you are a generous donor. I, therefore, choose to get from you some land, measuring three paces, meted out by my own feet. King! I do not desire to have anything else from you, though you are munificent and master of the world. A considerate man, who takes as much only as he requires, does not incur any sin. 2-7

**Bali said :** Brahmin boy! Thy words are like those of an aged man. Thou art, however, yet a child and thy sense of understanding is childish. Thou betrayest ignorance of thy interests. A man does not have to beg again, once he has approached me. Boy! Ask for as much land from me as thou desirest, so that it would provide thee with maintenance. 8-9



## श्रीभगवानुवाच

यावन्तो विपयाः प्रेष्टाखिलोपयामजितेन्द्रियम् । न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप ॥१०॥  
 पुंसोऽयं संसृतेर्हन्तुरसंतोषोऽर्थकामयोः । बहच्छयोपपन्नेन संतोषो मुक्तये स्मृतः ॥११॥  
 बहच्छालाभतुष्टस्य तेजो विप्रस्य वर्धते । तत् प्रशम्यत्यसंतोषादभ्रमसेवाशुशुक्षणिः ॥१२॥  
 तस्मात् त्रीणि पदान्येव वृणे त्वद् वरदर्पभात् । पतायतैव सिद्धोऽहं वित्तं यावत्प्रयोजनम् ॥१३॥

## श्रीशुक उवाच

इत्युक्तः ॥ हस्तग्राह वाञ्छातः प्रतिगृह्यताम् । वामनाय महीं दातुं जग्राह जलभाजनम् ॥१४॥  
 विष्णवे क्षमां प्रदास्यन्तमुशना असुरेश्वरम् । जानञ्चिकीर्षितं विष्णोः शिष्यं प्राह विदां वरः १५

## शुक उवाच

एष वैरोचने साक्षाद् भगवान् विष्णुरख्यः । कश्यपाद्विद्वेज्जातो देवानां कार्यसाधकः ॥१६॥  
 एष तं स्थानमैश्वर्यं क्षियं तेजो यशः धृतम् । दास्यत्यादिच्छ्य शक्राय मायामाणवक्रो हरिः ॥१७॥  
 त्रिभिः क्रमैर्माल्लोकान् दिश्यकायः क्रमिष्यति । सर्वस्वं विष्णवे दत्त्वा मूढ बहिष्यसे कथम् १८

**His Divinity said :** King ! All the most desirable objects achievable in the three worlds do not suffice to satisfy a man, who has not controlled his senses. Discontent with wealth and objects of mundane pleasures is the cause of a soul's metempsychosis. Contentment with whatever is obtained by chance is, according to scriptures, conducive to spiritual salvation. A brahmin, who is contented with whatever is obtained by chance, has his lustre augmented. The lustre fades away through discontent, as fire is extinguished by water. I, therefore, choose to beg from thee only three paces (of land) though thou art the best of charitable persons, since my purpose will be served by that much. One should have as much wealth as he requires. 10-13

**Shree Shuka said :** When Bali was told this, he smilingly said : "Accept as much as desired, with a view to make a grant of land to Vamana, he thereafter took a pitenor of water. Ushanas (Shukra), who is foremost among learned men and who was knowing what Vishnu wanted to do, told his disciple—the king of demons, when he was on the point of making a grant of land, as under : 14-15

**Shukra said :** Son of Virochana ! This is His Divinity Eternal Vishnu. He has incarnated Himself through Kashyapa and Aditi for accomplishing the interests of gods. He shall snatch away thy country, royalty, wealth, lustre and widely-heard glory and give them to Indra. He is Vishnu, but has assumed the form of a boy by His Maya. He

न तद् दानं प्रशंसन्ति येन वृत्तिर्विपद्यते । दानं यद्वस्तपः कर्म लोके वृत्तिमतो यतः ॥१९॥  
धर्माय यशसेऽर्थाय कामाय स्वजनाय च । पञ्चधा विभजन् वित्तमिदमुत्र च मोदते ॥२०॥  
स्त्रीषु नर्मविवाहे च वृत्त्यर्थे प्राणसंकटे । गोब्राह्मणार्थे हिंसायां नानृतं स्याज्जुगुप्सितम् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रादुर्भावे एकोनविंशोऽध्यायः ॥१९॥

## अथ विंशोऽध्यायः

श्रीशुक उवाच

यल्लिरेयं गृहपतिः कुलाचार्येण भाषितः । तूष्णीं भूत्वा क्षणं राजन्नुवाचावहितो गुरुम् ॥१॥

यल्लिखवाच

सत्यं भगवता प्रोक्तं धर्मोऽयं गृहमेधिनाम् । अर्थं कामं यशो वृत्तिं यो न वाधेत कर्हिचिद् ॥२॥  
स चाहं विस्रलोमेन प्रत्याचक्षे कथं द्विजम् । प्रतिश्रुत्य ददामीति प्राह्वादिः कितवो यथा ॥३॥

shall so expand his body so as to make it as expansive as the universe and cover all these three worlds. Fool! after giving away all you have, how wilt thou maintain thyself? Wise men do not promise charity by which one's maintenance is adversely affected, since only those who have means of maintenance are able to do charity, perform sacrifices, penance and do (other) activities in the world. A man, who divides his wealth into five provisions viz., for righteous activities, for achieving fame, for his personal affairs, for mundane pleasures and for the use of his relatives, becomes happy in this world and in the next. 16-20.

Falschhood in dealing with women, in joke, in arranging marriages, for means of maintenance and when there is danger to life may not be censurable. 21

Thus ends chapter nineteenth of Book VIII

## CHAPTER XX

Shree Shukdeva said : King ! When his family priest told him this, Bali kept mum for a moment, composed himself and told his preceptor, as would befit a house-holder as under : 1

Bali said : Your worship has truly said that it is the righteous duty of a house-holder to assure that his wealth, objects of mundane desires and means of maintenance are not adversely affected. A house-holder.

श्रेयः कुर्वन्ति भूतानां साधवो दुस्त्यजासुभिः । दध्यङ्गविप्रभृतयः को विकल्पो धरादिषु ॥४॥  
 वैरियं तुभुजं ब्रह्मन् दैत्येन्द्रैरनिवर्तिभिः । तेषां कालोऽप्रसीद्धोकान् न यशोऽधिगतं भुवि ॥५॥  
 सुलभा युधि विप्रपं ह्यनिवृत्तास्तनुत्यजः । न तथा तीर्थ आयाते श्रद्धया ये घनत्यजः ॥६॥

यजन्ति यद्यक्तुर्भिर्यमदत्ता भवन्त आम्नायविद्यानकोविदाः ।

स पव विष्णुर्वरदोऽस्तु वा परो दास्याम्यमुपै क्षितिमीप्सितां मुने ॥७॥

यदप्यसावधर्मेण मां यप्तीयादनागसम् । तथाप्येनं न हिसिष्ये भीतं ब्रह्मतनुं रिपुम् ॥८॥

श्रीशुक उवाच

पवमप्रक्षितं शिष्यमनादेशकरं गुरुः । शशाप दैवप्रदितः सत्यसंधं मनस्विनम् ॥९॥  
 वृद्धं पंडितमान्यक्षः स्तब्धोऽस्यस्मदुपेक्षया । मच्छासनातिगो यस्त्वमचिराद् भद्रपसे श्रियः १०

and son of Prahlad as I am, however, how can I repudiate my promise, like a cheat, having told the Brahmin that I would give whatever he asked for ? Dadheechi, Shibi and other saintly personages have contributed to the welfare of the people by donating even their lives. What hesitation can then there be with regard to land ? Spiritual master ! Those eminent demons, who never retraced their steps in war, have been devoured by Time, but the fame attained by them in this world has not been corroded. Brahminic sage ! It is easy to come across persons, who have not retraced their steps in war, but not those who give away wealth with faith to a saintly person, who happens to approach him. Sage ! You are conversant with the manner of reciting sacred texts and reverently worship Vishnu with ritual sacrifices. May the selfsame Vishnu either grant a boon to me or may He be inimical to me. I will donate to Him as much land as he desires. Even if he were to make me captive unrighteously, though I am innocent, I will not kill him, though he is my enemy, since he has assumed the body of a brahmin, being afraid of me. 2-8

**Shree Shukadeva said :** Inspired by destiny, the preceptor cursed his noble-minded disciple for being true to his promise, since he had repudiated his faith in him and had disregarded his advice, thus : " Though thou considerest thyself to be intelligent, thou art foolish and obstinate. Since thou hast disregarded me and hast transgressed my advice, thou shalt be bereft of royalty within a short time." Though he was thus cursed by his preceptor, he did not swerve from being true to his promise, magnanimous as he was. He worshipped Vaman, donated land to him and poured water into his palm in token of the donation.

एवं शप्तः स्वगुरुणा सत्यान्व चलितो महान् । वामनाय ददावेनामचित्त्वोदकपूर्वकम् ॥११॥  
विन्ध्यावलिस्तदाऽऽगत्य पत्नी जालकमालिनी । आनित्ये कलशं हेममवनेजन्यपां भृतम् ॥१२॥  
यजमानः स्वयं तस्य श्रीमत् पादयुगं मुदा । अवनिज्यावहन्मूर्ध्नि तदपो विद्वपावनीः ॥१३॥

नेदुर्मुहुर्दुर्दुभयः सहस्रशो गन्धर्वकिम्पूरुयकिन्नरा जगुः ।  
मनस्विनानेन कृतं सुदुष्करं विद्वानदाद् यद् रिपवे जगत्त्रयम् ॥१४॥  
तद् वामनं रूपमघर्षताद्भुतं हरेरनन्तस्थ गुणत्रयात्मकम् ।  
भूः खं दिशो द्यौर्चिबराः पयोधयस्तिर्यङ्मुदेवा ऋषयो यदासत ॥१५॥  
मधुयतन्नग्वनमालया वृतो रराज राजन् भगवानुरुक्रमः ।  
क्षितिं पदैकेन बलेर्विचक्रमे नभः शरीरेण दिशश्च द्यौर्भुवि ॥१६॥  
पदै द्वितीयं क्रमत्स्त्रिविष्टपं न वै तृतीयाय तदीयमण्यपि ।  
उरुक्रमस्याङ्घ्रिरुपर्युपर्ययो मद्भर्जनाभ्यां तपसः परं गतः ॥१७॥  
॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे विंशोऽध्यायः ॥२०॥

His wife Vidhyavali came there with her face veiled and brought a golden pitcher full of water for washing the feet of Vamana. The host himself washed both his glorious feet with delight and sprinkled that water over his head, since it was capable of sanctifying the whole universe. 9-13

On that occasion, thousands of kettle-drums were repeatedly beaten and celestial songsters and kinnaras sang eulogies. Magnanimous as he was, he performed the extremely difficult thing by giving away all the three worlds to his enemy (Vishnu) though he knew the fraud. That dwarfish body of infinite Vishnu which was composed of the three qualities of sattwa, rajas and tamas, marvellously grew so expansive that the earth, sky, quarters, corners of the quarters, heaven, oceans, lower creatures, human beings, gods and sages were pervaded by it. 14-15

King! His Divinity, who was capable of extensive strides and who was wearing a sylvan garland on which honey-bees were humming, shone brilliantly. He traversed the Earth, whereof Bali was the king, in one stride; the sky with his body, and the quarters with his arms, when he had traversed the heaven with his second stride, there was not even an atom left for His third pace. One foot of His Divinity, who was capable of taking extensive strides had reached the region beyond the worlds known as Mahar and Jana and even beyond the world of Tapas. 16-17

## अथैकविंशोऽध्यायः

श्रीशुक उवाच

सत्यं समीक्ष्यान्ममवो नखेन्दुभिर्हृतस्वधामधुतिरावृतोऽभ्यगात् ।  
 समर्च्य भक्त्याभ्यगृणाच्छुचिथवा यन्नाभिपङ्केरुहसम्भवः स्वयम् ॥१॥  
 धातुः कमण्डलुजलं तदुत्क्रमस्य पादावनेजनपवित्रतया नरेन्द्र ।  
 स्वर्धुन्यभूत्रमसि सा पतती निर्मापि लोकत्रयं भगवतो विशदेव कीर्तिः ॥२॥

महीं सर्वां हतां दृष्ट्वा त्रिपदभ्याजपाञ्चया । ऊचुः स्वभर्तुरसुरा क्षीयितस्याऽयमपिताः ॥३॥  
 तस्मादस्य वधो धर्मो भर्तुः शुश्रूषणं च नः । इत्यायुधानि जगदुर्वलेरनुचरासुराः ॥४॥  
 ते सर्वे वामनं हन्तुं शूलपट्टिशपाणयः । अनिच्छतो एले राजन् प्राद्रवज्ञातमन्यवः ॥५॥  
 तानभिद्रवतो दृष्ट्वा दितिजानोऽपान् नृप । ग्रहस्यानुचरा विष्णोः प्रत्यपेधन्तुदायुधाः ॥६॥  
 हन्यमानान् स्वकान् दृष्ट्वा पुरुषानुचरैर्वहिलः । वारयामास संरन्धान् काव्यशापमनुस्मरन् ॥७॥  
 यः प्रभुः सर्वभूतानां सुखदुःखोपपत्तये । तं नातिवर्तितुं दैत्याः पौरवैरीश्वरः पुमान् ॥८॥

## CHAPTER XXI

Shree Shuka said : When the lotus-born Brahma of pious fame saw that his region named "Satya" had been out-lustred by (the lustre of) the moon like nails (of the feet of His Divinity) and that he himself had been out-lustred, he approached Him, and worshipped Him, from whose lotus-like navel he himself had been born, with devotion. King ! The water from the gourd, pitcher of Brahma became the heavenly Ganga in the sky, having been sanctified by washing the feet of Vishnu of the extensive strides. While descending (from the sky), the Ganga sanctifies all the three worlds. The river is, as it were, the personification of the spotless glory of His Divinity. When the demons saw that the earth belonging to their master, had been snatched away by the fraudulent request for three paces of land, they became wrathful and said : " It is our righteous duty to kill him, since that would amount to service to our master." Saying so, the demons Bali's servants took up arms. King ! enraged and carrying tridents and lances in their hands, they attacked Vamana in order to kill Him, though Bali did not like this. King ! On seeing that commanders of the army of demons—sons of Diti had attacked Vishnu, the latter's servants laughed violently and stopped them with uplifted weapons. Recollecting the curse of Shukra, Bali too dissuaded his violent-servants ( from fighting ) when he saw that they were being killed by the servants of Vishnu. He said : " Demons ! no man is able to overcome by manly exploits the exigencies of Time,

यत्नेन सचिवैर्बुद्ध्या दुर्गमंन्वीपधादिभिः । सामादिभिरुपायैश्च कालं नात्येति वै जनः ॥१॥  
पतान् वयं विज्ञेभ्यामो यदि वैवं प्रतीदति । तस्मात् कालं प्रतीक्षध्वं यो नोऽभित्वाय कल्पते ॥१०॥

श्रीशुक उवाच

हाहाकारो महानासीत् रोदस्योः सर्वतोदिशम् । गृह्यमाणेऽसुरपते विष्णुना प्रभविष्णुना ॥११॥  
तं बद्धं चारुणैः पाशैर्मगवानाह वामनः । नष्टश्चिरं स्थिरप्रसमुदात्यशतं नृप ॥१२॥  
पदानि त्रीणि दत्तानि भूमेमहं त्वयासुर । दास्यां कान्ता मही सर्वा तृतीयमुपकल्पय ॥१३॥

॥ इति श्रीशंखस्तभागवते अष्टमस्कन्धे वामनप्रबुद्धिर्बलिनिग्रहो नामैकविंशोऽध्यायः ॥११॥

अथ द्वाविंशोऽध्यायः

श्रीशुक उवाच

पवं विप्रकृतो राज्ञश्च बलिर्भगवतासुरः । भिद्यमानोऽप्यभिन्नात्मा प्रत्याहाविक्रवं बद्धः ॥१॥

which controls happiness and misery of all creatures. Man is unable to overcome Time by strength or intelligence or conciliation and other means or by incantation of mystical formulas or by herbs or by counsels of ministers or by resorting to fortresses. We shall vanquish these (servants of Vishnu) when and if destiny is pleased. Wait, therefore, for proper time, which may serve our purpose. 1-10

**Shree Shuka said :** When the King of demons was being apprehended by mighty Vishnu, there was great wailing on the earth and in the sky. King ! Even after he was tied in the noose of the regent of the oceans, his mind was steady. His fame was extensive, though he was bereft of his royalty. His Divinity Vishnu told him : " Demon ! Thou hadst promised to donate to me three paces of land. I have covered the whole Earth in my two strides. Arrange for my third pace." 11-13

Thus ends chapter twenty-first of Book VIII

## CHAPTER XXII

**Shree Shukadeva said :** When the demon Bali was thus treated contemptuously, he felt disturbed but his mind was steady and replied without excitement as under : I

## वलिरुवाच

यद्युत्तमलोक भवान् ममेरितं वचो व्यलीकं सुरवर्षं मन्यते ।

फरोमृतं तन्न भवेत् प्रलम्भनं पदं तृतीयं कुरु शीर्ष्ण मे निजम् ॥२॥

यिमेमि नाहं निरयात् पदच्युतो न पाशवन्धाद् व्यसनाद् दुरत्ययात् ।

नैवार्थकृच्छ्राद् भवतो विनिग्रहादसाधुवादाद् भृशमुद्विजे यथा ॥३॥

एवं नूनमसुराणां नः पारोक्ष्यः परमो गुरुः । यो योऽनेकमदान्धानां विभ्रंशं चक्षुरादिशत् ॥४॥

यस्मिन् वैरावुवन्धेन रुद्धेन विबुधेतराः । यद्वचो लेभिरे सिद्धिं यामु हेकान्तयोगिनः ॥५॥

तेनाहं निगृह्यतोऽस्मि भवता भूरिर्कर्मणा । यद्वच्च धारुणैः पाशैर्नांतिग्रीडे न ख व्यथे ॥६॥

किमात्मनानेन जहाति योऽन्ततः किं रिक्थहारैः स्वजनाख्यदस्युभिः ।

किं जायया संसृतिहेतुभूतया मर्त्यस्य गेहेः किमिहायुपो व्ययः ॥७॥

## श्रीशुक उवाच

तस्येत्यं भापमाणस्य प्रह्लादो भगवत्प्रियः । आजगाम कुरुक्षेत्रे राकापतिरिवोत्थितः ॥८॥

**Bali said :** Great Illustrious God ! Your Divinity considers that the promise given by me is false. I am, however, just making it truthful so that it may not turn out to be fraudulent. Please take thy third stride by placing thy foot on my head. I am not as much afraid of hell after having fallen from my status, of having been tied with fetters, of unsurmountable adversity, of financial difficulty or of confinement by Your Divinity, as I would, by dejection arising from infamy. You are the greatest indirect preceptor of us—demons—who have been blinded by arrogance of various sorts, since you have given us these eyes in the guise of our downfall. I have been favoured by the self-same you, from whom many demons have obtained perfection, even by harbouring enmity towards you, though such perfection is attainable only by single-minded yogis, since your actions are magnanimous. Though I have been tied with the fetters of Varuna, I am neither much ashamed nor pained. What use has mortal, of this soul which ultimately leaves the body, or of the robbers in the guise of relatives, who are only concerned with taking away wealth or of a wife who becomes the cause of metempsychosis or of houses or of life ? They are only responsible for wearing out life. 2-7

**Shree Shukadeva said :** Exalted Kuru ! While he was thus speaking, Prahlada, who was dear to His Divinity, came up. It then seemed as if the full Moon had arisen. Bali, whose eyes had been rendered unsteady by tears, bowed with his head to his grand-father,

तमिन्द्रसेनः स्वपितामहं धिया विराजमानं नलिनायतेक्षणम् ।  
 ननाम मूर्ध्नांश्चुविलोललोचनः सग्रीडनीचीनमुखो वभूव ह ॥९॥  
 स तत्र हासीनमुदीक्ष्य सत्पतिं सुनन्दनन्दाद्यनुगैरुपासितम् ।  
 उपेत्य भूमीं शिरसा महामना ननाम मूर्ध्नां पुलकाश्चुविक्रुवः ॥१०॥

ग्रहाद उवाच

त्वयैव दत्तं पदमैन्द्रमूर्जितं इत्तं तदेवाद्य तथैव शोभनम् ।  
 मय्ये महानस्य हृतो ह्यनुग्रहो विभ्रंशितो यच्छिष्य आत्ममोहनात् ।  
 यथा हि विद्वानपि मुह्यते यतस्तत् को विचष्टे गतिमात्मनो यथा ॥११॥

ग्रहोवाच

मुञ्चैनं इतसर्वस्य नायमर्हति निग्रहम् । निवेदितं च सर्वसमात्माविह्वयया धिया ॥१२॥

श्रीमगवानुवाच

ग्रहन् यमनुगृह्णामि तद्विशो विधुनोभ्यहम् । यन्मदः पुरुषः स्तम्भो लोकं मां चावमन्यते ॥१३॥  
 जन्मकर्मवयोरुपचितैर्ध्वयधनादिभिः । यद्यस्य न भवेत् स्तम्भस्तत्रायं मदनुग्रहः ॥१४॥

who was shining with grandeur and whose lotus-like eyes were elongated and bent down his face due to shame. On seeing Vishnu the protector of saintly persons—who was attended upon by Sunanda, Nanda and other servants, seated there, the great-minded Prahlada, who was confused on account of tears and horripilation, approached Him, lowered his head on the ground and bowed with it. 8-10

**Prahlada then said :** The exalted status of Indra had been granted to Bali by thyself. It is good that the same has been similarly taken away by thee today. I believe that thou hast done a great favour to him by depriving him of his majesty, which was the cause of his infatuation. Even a learned man is infatuated by it. When infested with infatuation, who would be able to see his spiritual destination ? 11

**Brahma said :** Please release him, since everything has been taken away from him. He does not deserve captivity. He has surrendered everything with generousness. 12

**His Divinity Vishnu said :** Brahma ! I take away wealth from him whom I favour, since it renders a man arrogant so that he disregards people and me. If a man does not become arrogant on account of his high birth, great actions, young age, beauty, learning,



पप दानवदैत्यानामग्रणीः कीर्तिवर्धनः । अजैषीदजयां मायां सीदन्नपि न मुह्यति ॥१५॥  
 क्षीणरिक्थद्वयुतः स्थानात् क्षिप्तो वदश्च शत्रुभिः । ज्ञातिभिश्च परित्यक्तो यातनामनुयापितः ॥१६॥  
 गुरुणा भर्त्सितः शप्तो जहौ सत्यं न सुव्रतः । छलैरुक्तो मया धर्मो नायं त्यजति सत्यवाक् ॥१७॥  
 साधर्मेरन्तरस्यायं भवितेन्द्रो मदाश्रयः । तावत् सुतलमध्यास्तां विश्वकर्माविनिर्मितम् ॥१८॥  
 न त्वामभिभव्यन्ति लोकेशः किमुतापरे । त्वच्छासनातिगान् दैत्याश्चक्रं मे सद्दयिष्यति ॥१९॥  
 रक्षिष्ये सर्वतोऽहं त्वां सानुगं सपरिच्छिदम् । सदा संनिहितं वीर तत्र मां द्रक्ष्यते भवान् ॥२०॥  
 तत्र दानवदैत्यानां सङ्घात् ते भाव आसुरः । दृष्ट्वा मनुष्यायं ये सद्यः कुण्डो विनश्यति ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे यामनशत्रुमणि बहिवामनसंवादे नाम द्वाविंशोऽध्यायः ॥२२॥

royalty, wealth etc., it is due to my favour to him. This leader of the sons of Danu and Diti shall have his glory augmented since he has vanquished unconquerable Maya and is not perplexed eventhough he has sunk in misery. Sworn to righteous conduct, he did not abandon truth, eventhough he lost his wealth, was pulled down from his status, was insulted, was made a captive by his enemies, was forsaken by his relatives, was subjected to anguish and was reviled by his preceptor. Truthful as he is, he does not abandoned righteousness, though I told him deceitful words. Having had my support, he shall attain the position of Indra during the regime of Savarni Manu. Till then, he may reside in the nether world called Sutala, which has been designed by Vishwakarma (architect of Gods). King! Even the regents of the quarters of the world shall not be able to eclipse thee. How could others then do so? My disc-missile shall destroy those demons, who will transgress thy commands. I will protect thee, thy followers and thy properties from all quarters. Hero! You shall always see me there near thee. The demoniacal disposition of thy mind, born of association with sons of Diti and Danu (demons) shall be blunted due to the existence of my authority there. 13-21

Thus ends chapter twenty-second of Book VIII

अथ त्रयोविंशोऽध्यायः

श्रीशुक उवाच

इत्युक्त्यन्तं पुरुषं पुरातनं महानुभावोऽखिलसाधुसम्मतः ।  
यद्वाञ्छलिवांष्पफलाकुलेक्षणो भवत्युद्गलो गद्गदया मिरगवीत् ॥१॥

वलिस्त्वाच

अहो प्रणामाय कृतः समुद्यमः प्रपन्नभक्तार्थविधौ समाहितः ।  
यत्लोकपालैस्त्यदनुग्रहोऽभरैरलम्बपूर्वोऽपसदेऽसुरेऽपितः ॥२॥

श्रीशुक उवाच

इत्युक्त्वा हरिमानस्य ब्रह्माणं सभयं ततः । विवेश सुतलं प्रीतो वलिर्मुक्तः सहासुरं ॥३॥  
एवमिन्द्राय भगवान् प्रस्थानीय त्रिविष्टपम् । पूरयित्वादितेः काममशसत् सकलं जगत् ॥४॥

ब्रह्मा उवाच

नेमं चिरिञ्चो लभते प्रसादं न योर्न शर्वः किमुतापरे ते ।  
यन्नोऽसुराणामसि दुर्गपालो विश्वाभिवन्धैरपि वन्दिताङ्घ्रिः ॥५॥

## CHAPTER XXIII

**Shree Shukadeva said :** When the Primeval supreme spirit told magnanimous Bali this, Bali, who was held in great esteem by saintly persons, was overcome with devotional fervour and his eyes were filled with tears. He folded his hands and spoke as under in a faltering tone. 1

**Bali said :** Oh! Even an effort to bow to your Divinity brings about accomplishment of the desires of dedicated devotees. Your Divinity has extended your favour to a mean demon like me, though such favour could not be attained even by regents of quarters of the world or by gods. 2

**Shree Shukadeva said :** After he had said this, Bali was relieved of the fetters. Then, he bowed to Vishnu Brahma and Shiva and went to Sutala along with his demons with delight. His Divinity thus restored the heaven to Indra, fulfilled the desire of Aditi and held sway over the whole world. 3-4

**Prahlada said :** Even those who are revered by the whole universe bow to your feet. The self same you have become the commandant of our castle. Neither Brahma nor Laxmi (goddess of wealth and consort of Vishnu) not Shiva has received such a favour. How can then others have it? 5

## श्रीभगवानुवाच

वत्स प्रह्लाद भद्रं ते प्रयाहि सुतलालयम् । नित्यं द्रष्टासि मां तत्र गन्दापाणिमवस्थितम् ॥६॥

## श्रीशुक उवाच

आज्ञां भगवतो राजन् प्रह्लादो बलिना सह । प्रणतस्तदनुज्ञातः प्रविवेश महाविलम् ॥७॥

अथाहोशनसं राजन् हरिर्नारायणोऽन्तिके । आसीनमृत्विजां मध्ये सदसि ब्रह्मवादिनाम् ॥८॥

ब्रह्मन् संतनु शिष्यस्य कर्म च्छिद्रं वितन्वतः । यत् तत् कर्मसु वैपम्यं ब्रह्मदृष्टं समं भवेत् ॥९॥

## शुक उवाच

कुतस्तत्कर्मवैपम्यं यस्य कर्मेश्वरो भवान् । यज्ञेशो यज्ञरूपः सर्वभाषेन पूजितः ॥१०॥

मन्त्रतस्तन्मन्त्रश्छिद्रं देशकालाहवस्तुतः । सर्वं करोति निश्छिद्रं नामसंकीर्तनं तद्य ॥११॥

## श्रीशुक उवाच

अभिनम्य हरेराज्ञानुज्ञां भगवानिति । यज्ञच्छिद्रं समाधत्त यलेर्विप्रपिभिः सह ॥१२॥

एवं यलेर्महो राजन् भिक्षित्वा वामनो हरिः । ददौ धात्रे महेन्द्राय त्रिविद्यं यत् परैर्हृतम् ॥१३॥

**His Divinity said :** My child! Prahrada! May thou fairest well. Go to the abode in Sutala. Thou shalt see me daily residing there armed with my mace. 6

**Shree Shukadeva said :** King! This being the command of His Divinity, Prahrada bowed to Vishnu and entered the extensive nether region. King! Then, Vishnu, who has his abode in the ocean, told Shukra, who was sitting among sacrificial priests as under : "Exponent of Vedas! Whatever minute lacuna or defects might have occurred in the ritual sacrifice, when your disciple was performing it, would be cured by the sight of brahmins. 7-9

**Shukra said :** Whence can any defect creep into a rite of which your Divinity is the presiding deity? You are the presiding deity of ritual sacrifices. In fact, you are the embodiment of ritual sacrifices and you have been worshipped whole-heartedly. Recitation of your name alone fills up any lacuna (in ritual sacrifices) caused by errors in reciting sacred hymns or in performing them or by their defective location or by inauspicious time or by any impropriety or by use of an improper object in performing it. 10-11

**Shree Shuka said :** Hailing the direction of Vishnu, however, His Reverence Shukracharya set right any errors that might have crept into the ritual sacrifice of Bali with the co-operation of brahmin sages

प्रजापतिपतिर्ब्रह्मा देवर्षिपितृभूमिषैः । उपेन्द्रं कल्पयांचके पतिं सर्वविभूतये ॥१४॥  
 प्राप्य त्रिभुवनं चेन्द्र उपेन्द्रमुज्जपालितः । धिया परमया जुष्टो मुमुदे गतसाध्वसः ॥१५॥  
 य इदं देवदेवस्य हरेरद्भुतकर्मणः । अवतारालुचरितं शृण्वन् याति परां गतिम् ॥१६॥  
 ॥ इति धीसंक्षिप्तभागवते अष्टमस्कन्धे वामनावतारचरिते त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

राज्ञोवाच

भगवन्धूतुमिच्छामि हरेरद्भुतकर्मणः । अवतारकथामाद्यां मायामत्स्यविडम्बनम् ॥१॥

श्रीशुक उवाच

आसीद्वीतकल्पावन्ते ग्राह्यो नैमिचित्फो लयः । मुखतो निःसृतान् वेदान् हयग्रीवोऽस्तिकेऽहरत् २  
 ज्ञात्वा तद् दानवेन्द्रस्य हयग्रीवस्य चेष्टितम् । दधार शफरीरूपं भगवान् हरिरीश्वरः ॥३॥  
 तत्र राजश्रयिः कश्चिन्नाम्ना सत्यव्रतो महान् । नारायणपरोऽतप्यत् तपः स्रजसलिलाशनः ॥४॥

King! Vishnu had thus begged the Earth from Bali in His incarnation as Vamana and had handed over the heaven, which had been snatched away from him by his enemies, to his brother—the great Indra. With the approval of Gods, sages, manes and Kings, Brahma, who presides over the creation, nominated Vamana, the younger brother of Indra as their sole master for the well-being of all. Having obtained mastery over the three worlds, and having been restored to supreme majesty, Indra, who was protected by the arms of Vamana and whose worries had disappeared, rejoiced. 12-15

Thus ends chapter twenty-third of Book VIII

## CHAPTER XXIV

The King said : Your worship! I wish to hear the account of the first incarnation of Vishnu of marvellous exploits, in which He had assumed the disguise of a fish by His maya. 1

Shree Shuka said : At the end of the last Kalpa (era), there was an unusual destruction of the whole universe when Brahma slept. On that occasion, Hayagreeva (a demon) carried away with him the Vedas, which had emerged from the mouth of Brahma. Coming to know about

पकदा कृतमालायां कुर्वतो जलतर्पणम् । सत्यव्रतोऽङ्गलिगतां सह तोयेन भारत ।  
उत्ससर्ज नदीतोये शफरीं द्रविदेस्वरः ॥५॥

तमाह सातिकरणं महाकारुणिकं नृपम् । कथं विसृजसे राजन् भीतामसिन् सरिजले ॥६॥  
तस्या दीनतरं वाक्यमाश्रुत्य स महीपतिः । कलशाप्सु निधायैनां दयालुर्निन्य बाधमम् ॥७॥  
सा तु तत्रैकरात्रेण वर्धमाना कमण्डली । अलङ्घ्याऽऽत्माचकाशं वा इदमाह महीपतिम् ॥८॥  
पृथु देहि पदं मह्यं यत् त्वाहं शरणं गता । इत्युक्तः सोऽन्यन्मत्स्यं तत्र तत्राविदासिनि ।  
जलाशये सम्मितं तं समुद्रे प्राक्षिपञ्चपम् ॥९॥

क्षिप्यमाणस्तमाहेदं मां नेहोत्सङ्गमर्हसि । एवं विमोहितस्तेन वदता यत्पुनर्भारतीम् ।  
तमाह को भवानस्मान् मत्स्यरूपेण मोहयन् ॥१०॥  
नूनं त्वं भगवान् साक्षाद्विराट्पणोऽव्ययः । श्लाघामिच्छाम्यदो रूपं यदर्थं भवता धृतम् ॥११॥

that action of Hayagreeva—King of demons—His Divinity Lord Vishnu assumed the form of a small glittering fish. At that time, a great royal sage named Satyavrata, who had dedicated himself to Vishnu, whose abode is in the ocean, was performing penance, sustaining himself only on water. He was a son of the Sun, was known as Shradahadeva and was raised to the position of Manu by Vishnu, in this Mahakalpa (great era). Once, Satyavrata was king of the country called Dravida when he was offering oblations of water to his manes on the bank of the river Kritamala, he threw away into the water of the river a small glittering fish, which happened to creep into the cavity formed by his hands, along with water. The fish very pathetically told that extremely compassionate King: "King! why do you abandon me in the water of the river? I am filled with fear." Hearing its extremely meek words, that merciful King placed it in the water of his pitcher and brought it to his hermitage. Expanding in the pitcher, it did not have sufficient room for itself in it within one night. It, therefore, told the King this: "Please give me a larger receptacle, since I have come to your refuge." Being thus urged, he took the fish successively to more and more expansive reservoirs of water, but it became equally expansive. Thereupon, he placed it in the ocean. When it was being so placed, it told him this: "It is not proper for you to leave me here." When it spoke this in sweet words, he felt much infatuated and asked: "Who are you so infatuating me with your form of a fish? You are certainly His Divinity immutable Vishnu having abode in the ocean. I wish to know the purpose for which your divinity has assumed this form. 2-11

श्रीभागवानुवाच

सप्तमैऽद्यतनायुष्यंमह-येतदस्मिन् । निमज्जत्यप्ययाम्बोधौ वैलोचनं भूर्भुवादिकम् ॥१२॥  
त्रिलोक्यां लीपमानायां सर्वतांभसि वै तदा । उपस्थास्यति नौः काचिद् विशाला त्वां मयेरिता  
त्वं तावदोपधीः सर्वां योजान्युच्चावचानि च । सप्तर्षेभिः परिकृतः सर्वसत्त्वोपबृंहितः ॥१३॥  
भास्वत् बृहतीं नायं विचरिष्यस्यविक्रवः । दोषयमानां तां नावं समीरेण बलीपता ।

उपस्थितस्य मे गृहं निवञ्जीहि महाहिता ॥१४॥

अहं त्वामृषेभिः साकं सहनावमुदन्वति । विकर्षन् विचरिष्यामि यावद् माह्वी निशा प्रभो १३  
मदीयं महिमानं च परं ब्रूहेति शब्दितम् । वेत्स्यस्यसुगृहीतं मे सम्प्रदनेयिषुतं हृदि ॥१४॥  
इत्यमादिह्य राजानं हरिरन्तरधीयत । सोऽन्ववैश्वत तं कालं यं हृषीकेश आदिशत् ॥१५॥  
ततः समुद्र उद्बेलः सर्वतः प्लावयन् महीम् । वर्धमानो मदामेघैर्वपन्निः समदृश्यत ॥१६॥  
ध्यायन् भागवदादेशं दृष्टो नावमागताम् । तामारुहो विप्रेन्द्रैरादायौपधिबीठ्यः ॥१७॥  
तमूचुर्मुनयः प्रीता राजन् ध्यायस्य केशवम् । स वै नः संकटादस्माद्विक्ता शं विधास्यति ॥१८॥

His Divinity said : Controller of enemies ! On the seventh day from today, all the three worlds, including the Earth the atmospheric region etc. shall be merged into the ocean of diluvion. When all the three worlds are getting submerged in the ocean of diluvion, some spacious boat despatched by me, shall approach you. Taking all sorts of vegetation, and small and large seeds and accompanied by the seven sages, Marcechi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha are the seven sages and all creatures, you should board that spacious boat. When that boat may be shaken by a strong wind, tie it to my horn with the great serpent Vasuki, when I arrive there, King ! So long as the night of Brahma lasts, I will tow you and the sages along with the boat in the ocean and swim about. Favoured by me, you shall realize my greatness, which is called the supreme spirit, since it shall be made explicit in your heart by ( answers to ) questions put to me. After imparting these instructions to the King, Vishnu disappeared and the latter waited for the time, which the master of senses (Vishnu) had indicated. 12-18

In course of time, the ocean overflowed its shores and drowned the Earth. It was observed that it was swelling with water of great raining clouds. While he was thinking about the instructions of His Divinity, he observed that the boat had arrived. Taking with him, vegetation, spreading creepers etc., he boarded the boat along with prominent Brahmins. Delighted, the sages told him : " King ! Meditate on Vishnu.

सोऽनुध्यातस्ततो राजा प्रादुरासीन्महार्णवे । एकग्रहघरो मत्स्यो हिमो नियुतयोजनः ॥२२॥  
नियध्व नावं तच्छृङ्गे यथोक्तो हरिणा पुरा । चरत्रेणाहिना तुष्टस्तुष्टाव मधुसूदनम् ॥२३॥

राजोवाच

अनाद्यविद्योपहृतात्मसंविदस्तन्मूलसंसारपरिध्रमातुराः ।  
यदच्छयेहोपसृता यमान्युयुर्विमुक्तिदो नः परमो गुरुर्भवान् ॥२४॥  
त्वं सर्वलोकस्य सुदृढ प्रियेश्वरो ह्यात्मा गुरुज्ञानंमभीष्टसिद्धिः ।  
तथापि लोको न भवन्तमन्धधीर्जानाति सन्तं हृदि यद्वकामः ॥२५॥  
तं त्यामहं देवचरं वरेष्यं प्रपद्य ईशं प्रतिबोधनाय ।  
छिन्ध्यर्थदीपैर्भगवन् वचोभिर्ग्रन्थीन् हृदयान् विवृणु स्वमोक्तः ॥२६॥

श्रीशुक उवाच

इत्युक्तवन्तं नृपतिं भगवान्नादिपूरुषः । मत्स्यरूपी महाम्भोर्धो विहरंस्तत्त्वमप्रवीत् ॥२७॥

He shall succour us from this calamity and bring about happiness. When the King meditated on Him, He appeared in the great ocean. He was then a golden fish having the length of a hundred thousand yojans. A Yojans is about five miles and one horn. As formerly instructed by Vishnu, the King tied the boat to its horn as a rope using serpent Vasuki. He was then pleased. Then, he enlogized the destroyer of the demon named Madhu ( Vishnu ). 19-23

**The King said :** Persons, whose spiritual knowledge has been destroyed by eternal spiritual ignorance and who are afflicted by troubles of mundane existence of which it (spiritual ignorance) is the root, come into the world by the will of your Divinity and may realize you. The self-same Your Divinity gives us salvation and is our greatest preceptor. You are the friend beloved master, soul, preceptor, spiritual knowledge, and desired accomplishments of all peoples. Despite this, people do not know your Divinity though you reside in their hearts, since their intellect is blinded and since they have entrenched desires in sensual enjoyments. Your Divinity! I have dedicated myself to such you for enlightenment, since you are the foremost chosen deity and our master. Please cut the knots of attachment of my heart with words illuminated by their meanings and admit me into your refuge. 24-26

**Shree Shukadeva said :** When the King said thus, His Divinity the primeval Supreme spirit—who had then assumed the form of the fish imparted great spiritual knowledge to him while swimming about in

पुराणसंहितां दिव्यां सांख्ययोगक्रियाचरीम् । सत्यव्रतस्य राजर्षेरात्मगुह्यमक्षेपतः ॥२८॥  
 धृतीतप्रलयापाय उत्थिताय स वेधसे । हत्वासुरं हयग्रीवं वेदान् प्रत्याहरद्भरिः ॥२९॥  
 स तु सत्यव्रतो राजा ज्ञानविज्ञानसंयुतः । विष्णोः प्रसादात् कल्पेऽसिन्नासीद् वैवस्वतो मनुः  
 अवतारो हरेर्योऽर्थं कीर्तयेदन्वहं नरः । संकल्पास्तस्य सिध्यन्ति स याति परमां गतिम् ॥३०॥

प्रलयपयसि धातुः सुप्तशक्तेर्मुखेभ्यः श्रुतिगणमपनीतं प्रत्युपादत्त हत्वा ।  
 दितिजमकथयद् यो ब्रह्म सत्यव्रतानां तमहमखिलहेतुं जिह्ममीनं ततोऽस्मि ॥३१॥  
 ॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे महावतारचरितानुवर्णनं नाम चतुर्विंशोऽध्यायः ॥२४॥



the great ocean. He recited to Satyavrata—the royal sage—the complete divine epic, containing secret spiritual knowledge, Yoga and information about religious observances. 27-28

When Brahma awoke and the deluge subsided, Vishnu killed the demon Hayagreeva and restored the Vedas to Brahma that king Satyavrata, who was endowed with knowledge and spiritual and temporal characters, has become Manu under the name of Vaivasvata in the present Kalpa. 29-30

A man, who recites the account of this incarnation of Vishnu, shall have his desires accomplished and he shall attain salvation. 31

I bow to Vishnu, who had assumed the disguise of a fish and who had, after killing the demon (Hayagreeva) resurrected the Vedas, which had been snatched away from the mouths of Brahma, when the creator's (Brahma's) power had become dormant while he was asleep in the waters of the deluge, who had preached, spiritual knowledge to Satyavrata and who is the ultimate cause of all. 32

Thus ends chapter twenty-fourth of Book VIII



इत्यष्टमः स्कन्धः समाप्तः





# ERATA

Page	Line	Incorrect	Correct
2	5	-मुपेतकृत्यं	-मपेतकृत्यं
7	16	Jnyana	Jnana
13	24	secrecy	secrecy
55	25	nector	nectar
61	28	skillful	skillful
"	32	nonetheless	none the less
"	37	elernal	eternal
67	19	Ashwa tthama	Ashwatthama
"	20	Ashwathama	Ashwatthama
"	31	Ashwasthama	Ashwatthama
68	12, 17, 31, 32, 34	"	"
69	13, 17, 18	"	"
"	26	Yudhishira	Yudhishtira
"	28	how so ever	howsoever
"	29	Fulfill	Fulfil
70	20	Krishan	Krishna
71	14	Ashwasthama	Ashwatthama
"	24	we	We
"	30	Ashwasthama	Ashwatthama
73	19	sorrounded	surrounded
75	31	fulfill	fulfil
76	14	magnificant	magnificent
77	18	Dharmraj	Dharmaraj
"	29	Yadhi shthira	Yodhishtira
78	16	magnificience	magnificence
80	14	Pradumna	Pradyumna
80	24	neelor	nectar
81	16	prakrati.	prakriti
84	26	Dhritrashtra	Dhritarashtra
85	19	"	"
"	29	"	"
"	34	donot	do not
86	18	Yhdhishtira	Yudhishtira
87	24	hasgone	has gone
88	19	over	our
89	17	13-21	20-21
99	28	Oh parth	Oh Parth
91	25	battle field	battle field

92	16	Yudhisthira	Yudhishtira
"	23	shursen	Shurasen
"	24	Yudhishtira	Yudhishtira
94	29	depraved	deprived
95	31	ye Bull	Ye Bull.
"	33	raskal	rascal
104	30	Shashtras	Sastras
105	14	Sukadev	Shukadev
107	33	irresitible	irresistible
109	26	loveable	lovable
122	34	Uttanpad	Uttanapad
123	1	दुःखोत्तरवाचो	
"	7	दुःखि	दुःखि
"	14	about	about
124	11	Nrasinh	Nrisinha
"	33	Parshuram	Parashuram
126	18	Bhagwat	Bhagawat
127	35	Upvedas	Upavedas
128	27, 31	Shukdev	Shukadev
129	34		
133	25	subject, with	subject, with
134	14	created	created
"	16	death	Death
"	27	satva	sattva
"	36	orms	forms
135	7	illusion	illusion
136	14	Shukdev	Shukadev
138	12	ब्रह्म	ब्रह्म
139	13	Brahman	Brahma
141	28	Brahman	Brahma
143	12	Bhashmaka	Bhishmaka
145	17	neety	booty
144	14	Ashwathama	Ashwatthama
360	21	serpant	serpent
372	17	oberssance	obeisance
414	18	Kashypa	Kashyapa
"	23	rapitiles	reptiles
472	19	rudendent	redundent
535	18	known	know
548	26	pitener	pitcher
551	13	Vidyavati	Vindhyavati